

CT 103 .I55 1863 v.3:1

The Imperial dictionary of
universal biography

✓
THE
IMPERIAL DICTIONARY

OF

UNIVERSAL BIOGRAPHY:

A SERIES OF

ORIGINAL MEMOIRS OF DISTINGUISHED MEN,

OF ALL AGES AND ALL NATIONS.

BY

WRITERS OF EMINENCE IN THE VARIOUS BRANCHES OF LITERATURE,
SCIENCE, AND ART.

CONDUCTED BY

PROFESSOR JOHN EADIE, D.D., LL.D.
JOHN FRANCIS WALLER, LL.D., M.R.I.A.
PROFESSOR W. J. M. RANKINE, LL.D.

EDWIN LANKESTER, M.D., F.R.S.
PROFESSOR FRANCIS BOWEN, M.A., UNITED STATES
Late Editor of "North American Review."

JOHN FRANCIS WALLER, LL.D., M.R.I.A., EDITOR.

VOL. III.

LONDON:

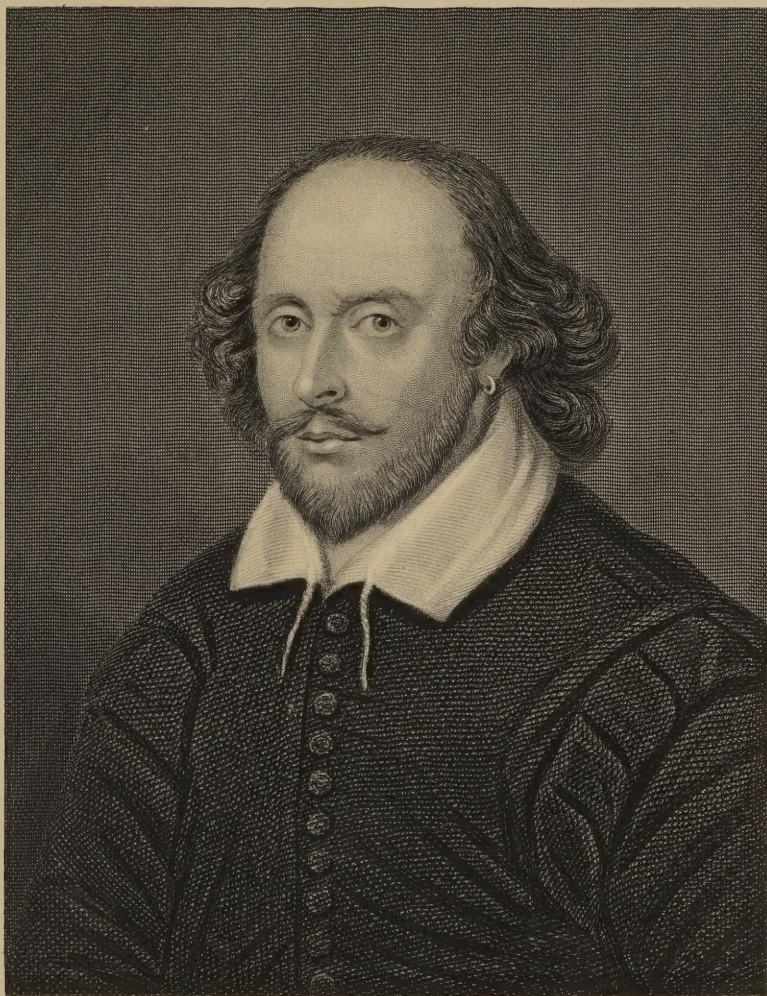
WILLIAM MACKENZIE, 22 PATERNOSTER ROW;
HOWARD STREET, GLASGOW; SOUTH BRIDGE, EDINBURGH.

Entered at Stationers' Hall.

THE FOLLOWING ARE AMONGST THE CONTRIBUTORS.

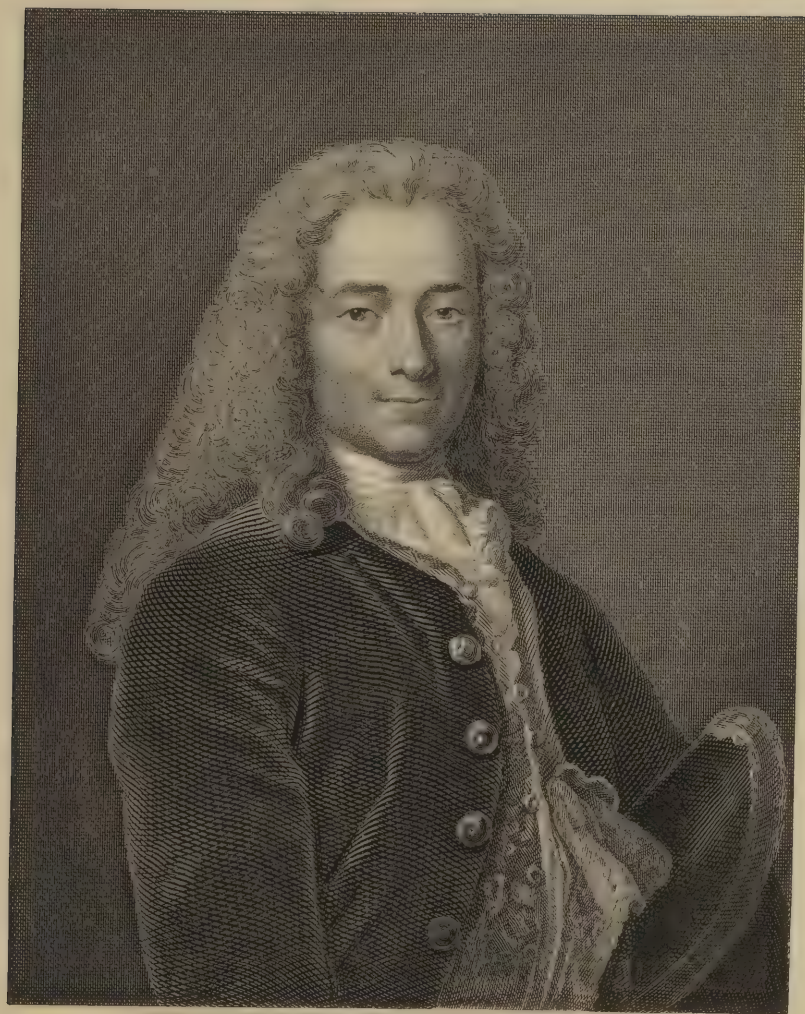
- W. L. A. REV. W. LINDSAY ALEXANDER, D.D., PROFESSOR OF DIVINITY, EDINBURGH.
- A. A. SIR ARCHIBALD ALISON, BART., AUTHOR OF "HISTORY OF EUROPE."
- J. A., L. REV. JOSEPH ANGUS, D.D., PRESIDENT OF STEPNEY COLLEGE, REGENT'S PARK, LONDON.
- J. A., D. JOHN ANSTER, Esq., LL.D., REGIUS PROFESSOR OF CIVIL LAW IN THE UNIVERSITY OF DUBLIN.
- T. A. THOMAS ARNOLD, Esq., B.A., OXON., DUBLIN.
- W. B.-d. WILLIAM BAIRD, Esq., M.D., F.L.S., AUTHOR OF "CYCLOPEDIA OF THE NATURAL SCIENCES."
- J. H. B. JOHN HUTTON BALFOUR, Esq., M.D., F.R.S., REGIUS PROFESSOR OF BOTANY, EDINBURGH UNIVERSITY.
- H. B. HUGH BARCLAY, Esq., LL.D., SHERIFF-SUBSTITUTE, PERTH.
- T. S. B. T. SPENCER BAYNES, Esq., LL.B., EXAMINER IN LOGIC AND INTELLECTUAL, MORAL, AND POLITICAL PHILOSOPHY IN THE UNIVERSITY OF LONDON.
- J. R. B. REV. J. R. BEARD, D.D., AUTHOR OF THE "PEOPLE'S DICTIONARY OF THE BIBLE," MANCHESTER.
- E. B., L. EDWIN BEEDELL, Esq., AUTHOR OF "MERCANTILE AND MARITIME GUIDE," "THE BRITISH TARIFF," &c.
- H. G. B. HENRY GLASSFORD BELL, Esq., ADVOCATE, SHERIFF-SUBSTITUTE OF GLASGOW.
- H. B. HUGH BLACKBURN, Esq., M.A., PROFESSOR OF MATHEMATICS, GLASGOW UNIVERSITY.
- J. S. B. JOHN STUART BLACKIE, Esq., PROFESSOR OF GREEK, EDINBURGH UNIVERSITY.
- F. B. FRANCIS BOWEN, Esq., M.A., HARVARD COLLEGE, CAMBRIDGE, UNITED STATES.
- W. B. B. REV. W. B. BOYCE, WESLEYAN MISSION HOUSE, AUTHOR OF THE "KAFFIR GRAMMAR."
- D. B. SIR DAVID BREWSTER, K.H., PRINCIPAL OF THE EDINBURGH UNIVERSITY.
- J. H. B., L. J. H. BROWNE, Esq., LL.B., INNER TEMPLE, AUTHOR OF "LIVES OF THE PRIME MINISTERS OF ENGLAND."
- E. DE B. BARONESS BLAZE DE BURY, PARIS.
- J. H. B.-n. JOHN HILL BURTON, Esq., AUTHOR OF "THE HISTORY OF SCOTLAND," "LIFE OF HUME," &c.
- W. B. C. W. B. CARPENTER, Esq., M.D., F.R.S., UNIVERSITY HALL, LONDON.
- J. F. C. J. F. CORKRAN, Esq., AUTHOR OF "AN HOUR AGO," &c., PARIS.
- G. L. C. GEORGE L. CRAIK, Esq., A.M., PROF. OF HISTORY AND ENGLISH LITERATURE, QUEEN'S COLLEGE, BELFAST.
- J. P. D. J. P. DABNEY, Esq., UNITED STATES, AUTHOR OF "ANNOTATIONS ON THE GOSPELS," &c.
- S. D. REV. SAMUEL DAVIDSON, D.D., LL.D., AUTHOR OF "BIBLICAL CRITICISM," "SACRED HERMENEUTICS," &c.
- J. F. D. REV. JOSHUA FREDERICK DENHAM, M.A., F.R.S., RECTOR OF ST. MARY-LE-STRAND, LONDON.
- M. D. M. DESMAREST, AVOCAT, PARIS.
- B. D. THE RIGHT HON. BENJAMIN DISRAELI, M.P., LATE CHANCELLOR OF THE EXCHEQUER.
- J. D. JAMES DONALDSON, Esq., A.M., CLASSICAL MASTER, HIGH SCHOOL, EDINBURGH.
- J. W. D. REV. J. W. DORAN, LL.D., RECTOR OF BEESTON, NEAR NORWICH; LATE ASSOCIATION SECRETARY OF THE CHURCH MISSIONARY SOCIETY.
- P. E. D. P. EDWARD DOVE, Esq., AUTHOR OF "THE THEORY OF HUMAN PROGRESSION," &c.
- J. E. REV. JOHN EADIE, D.D., LL.D., PROFESSOR OF BIBLICAL LITERATURE, &c., GLASGOW.
- J. ED. REV. JOHN EDMOND, D.D., LONDON.
- K. E. KARL ELZE, Esq., Ph.D., HON. M.R.S.L., DESSAU, GERMANY.
- F. E. FRANCIS ESPINASSE, Esq., SHOOTER'S HILL, LONDON.
- P. F. REV. PATRICK FAIRBAIRN, D.D., PROFESSOR OF DIVINITY, FREE CHURCH COLLEGE, GLASGOW.
- J. F. F. J. F. FERRIER, Esq., LL.D., LATE PROFESSOR OF MORAL PHILOSOPHY, ST. ANDREWS UNIVERSITY.
- W. F. REV. WILLIAM FLEMING, D.D., PROFESSOR OF MORAL PHILOSOPHY, GLASGOW UNIVERSITY.
- A. C. F. A. C. FRASER, Esq., M.A., PROFESSOR OF LOGIC AND METAPHYSICS, EDINBURGH UNIVERSITY.
- S. H. G. SAMUEL H. GAEI, Esq., BARRISTER-AT-LAW, LINCOLN'S INN, AUTHOR OF "LAW COMPOSITION," "PRECEDENTS OF PAROCHIAL SETTLEMENTS," &c.
- W. G. WILLIAM GAMMELL, Esq., PROFESSOR, BROWN UNIVERSITY, PROVIDENCE, RHODE ISLAND, U.S.
- R. G. ROBERT GRANT, Esq., PROFESSOR OF ASTRONOMY, GLASGOW OBSERVATORY.
- W. A. G. W. A. GREENHILL, Esq., M.D., AUTHOR OF "LIVES OF CHRISTIAN PHYSICIANS AND SURGEONS," &c., &c.
- F. J. H. FELIX JOHN HAMEL, Esq., SOLICITOR FOR HER MAJESTY'S CUSTOMS, LONDON.
- J. H. REV. JAMES HAMILTON, D.D., F.L.S., AUTHOR OF "LIFE IN EARNEST," "THE ROYAL PREACHER," &c.
- R. H. ROBERT HARRISON, Esq., LIBRARIAN, LONDON LIBRARY.
- E. N. H. E. N. HORSFORD, Esq., HARVARD UNIVERSITY, CAMBRIDGE, UNITED STATES.
- M. H. MARY HOWITT, TRANSLATOR OF NORTHERN LITERATURE, &c.
- W. H., L. WILLIAM HOWITT, Esq., AUTHOR OF "HISTORY OF NORTHERN LITERATURE," &c.
- W. H. WILLIAM HUGHES, Esq., F.R.G.S., PROFESSOR OF GEOGRAPHY IN QUEEN'S COLLEGE, LONDON.
- T. J. REV. T. JACKSON, M.A., PREBENDARY OF ST. PAUL'S, AND RECTOR OF STOKE NEWINGTON, LONDON.
- R. K. SIR ROBERT KANE, M.D., F.R.S., M.R.I.A., PRESIDENT OF QUEEN'S COLLEGE, CORK.
- E. L. E. LANKESTER, Esq., M.D., F.R.S., LECTURER ON THE PRACTICE OF MEDICINE, ST. GEORGE'S SCHOOL OF MEDICINE, LONDON.
- W. L., M. REV. WILLIAM LEITCH, D.D., PRINCIPAL OF QUEEN'S COLLEGE, CANADA.
- P. L. REV. PETER LORIMER, D.D., PROFESSOR OF THEOLOGY AND HEBREW, PRESBYTERIAN COLLEGE, LONDON.

- E. L. L. EDMUND L. LUSHINGTON, Esq., PROFESSOR OF GREEK, GLASGOW UNIVERSITY.
W. M. WILLIAM MACCALL, Esq., AUTHOR OF "THE INDIVIDUALIST," LONDON.
J. M'C. REV. JAMES M'COSH, LL.D., PROFESSOR OF LOGIC AND METAPHYSICS, QUEEN'S COLLEGE, BELFAST.
G. A. M. G. A. MACFARREN, Esq., COMPOSER OF "KING CHARLES THE SECOND," "MAYDAY," &c.
M. JOHN MACLEAN, Esq., F.S.A., &c., KEEPER OF THE RECORDS OF HER MAJESTY'S ORDNANCE IN THE TOWER, LONDON.
N. M'L. REV. NORMAN M'LEOD, D.D., ONE OF HER MAJESTY'S CHAPLAINS FOR SCOTLAND.
J. O. M'W. J. O. M'WILLIAM, M.D., C.B., F.R.S., LATE PRINCIPAL MEDICAL OFFICER OF THE NIGER EXPEDITION, LONDON.
A. C. M. A. C. MARANI, Esq., A.B., PROFESSOR OF ITALIAN AND SPANISH LITERATURE, TRINITY COLLEGE, DUBLIN.
W. A. M. WILLIAM ALLEN MILLER, Esq., M.D., V.P.R.S., PRESIDENT OF THE CHEMICAL SOCIETY, AND PROFESSOR OF CHEMISTRY IN KING'S COLLEGE, LONDON.
G. M. GEORGE MOORE, Esq., M.D., AUTHOR OF "THE POWER OF THE SOUL OVER THE BODY," &c., &c.
J. D. M. J. D. MORELL, Esq., A.M., AUTHOR OF "A HISTORY OF MODERN PHILOSOPHY," ONE OF HER MAJESTY'S INSPECTORS OF SCHOOLS.
T. B. M. REV. T. B. MURRAY, M.A., PREBENDARY OF ST. PAUL'S, RECTOR OF ST. DUNSTON'S-IN-THE-EAST, LONDON.
J. P. N. JOHN PRINGLE NICHOL, Esq., LL.D., LATE PROFESSOR OF ASTRONOMY, GLASGOW OBSERVATORY.
J. N. JOHN NICHOL, Esq., B.A., OXON., PROFESSOR OF ENGLISH LANGUAGE AND LITERATURE, GLASGOW UNIVERSITY.
C. G. N. REV. C. G. NICOLAY, F.R.G.S., LATE LIBRARIAN AND LECTURER ON GEOGRAPHY AT KING'S COLLEGE, LONDON, AND PROFESSOR OF GEOGRAPHY AT QUEEN'S COLLEGE, LONDON.
J. O'D. JAMES O'DOWD, Esq., BARRISTER-AT-LAW, LONDON, AUTHOR OF "NEW PRACTICE OF THE COURT OF CHANCERY."
R. S. O. REV. R. S. OLDHAM, M.A., OXON., ST. MARY'S, GLASGOW.
J. G. P. HON. JOHN G. PALFREY, D.D., LL.D., UNITED STATES.
F. P. FREDERICK PENNY, Esq., M.D., PROFESSOR OF CHEMISTRY, ANDERSONIAN UNIVERSITY, GLASGOW.
F. P., L. FRANCIS PULSZKY, Esq., F.H.A., &c., LONDON.
W. J. M. R. W. J. MACQUORN RANKINE, Esq., LL.D., F.R.S.S.L. & E., REGIUS PROFESSOR OF ENGINEERING AND MECHANICS, GLASGOW UNIVERSITY.
E. F. R. EDWARD F. RIMBAULT, LL.D., F.R.S., MEMBER OF THE ROYAL ACADEMY OF MUSIC, STOCKHOLM; MUSICAL EXAMINER IN THE ROYAL COLLEGE OF PRECEPTORS, LONDON, &c.
H. D. R. HENRY DARWIN ROGERS, Esq., PROFESSOR OF NATURAL HISTORY, GLASGOW UNIVERSITY.
W. H. R. WILLIAM H. RUSSELL, Esq., LL.D., THE *Times'* CRIMEAN, INDIAN, AND AMERICAN CORRESPONDENT.
A. S., O. COUNT AURELIO SAFFI, PROFESSOR OF MODERN LANGUAGES, OXFORD UNIVERSITY.
R. S. R. SIEGFRIED, Esq., PH.D., LECTURER IN SANSKRIT, TRINITY COLLEGE, DUBLIN.
A. S. ALEXANDER SMITH, Esq., AUTHOR OF "A LIFE DRAMA," "CITY POEMS," &c.; SECRETARY TO THE UNIVERSITY OF EDINBURGH.
R. A. S. ROBERT ANGUS SMITH, Esq., PH.D., F.C.S., SECRETARY TO LITERARY AND PHIL. SOCIETY, MANCHESTER.
J. S. S. J. STORER SMITH, Esq., AUTHOR OF "MIRABEAU: A LIFE HISTORY."
C. S. REV. CANON STOWELL, INCUMBENT OF CHRIST CHURCH, SALFORD; CHAPLAIN TO THE LORD BISHOP OF MANCHESTER.
J. S. JAMES SUMMERS, Esq., LATE PROFESSOR OF CHINESE, KING'S COLLEGE, LONDON.
W. S. REV. WILLIAM SYMINGTON, D.D., LATE PROFESSOR OF SYSTEMATIC THEOLOGY, GLASGOW.
I. T. ISAAC TAYLOR, Esq., AUTHOR OF THE "NATURAL HISTORY OF ENTHUSIASM," "RESTORATION OF BELIEF," &c.
J. T. REV. JAMES TAYLOR, D.D., AUTHOR OF THE "PICTORIAL HISTORY OF SCOTLAND."
J. E. T. SIR JAMES EMERSON TENNENT, AUTHOR OF "CEYLON; PHYSICAL, HISTORICAL, AND TOPOGRAPHICAL," AND SECRETARY TO THE BOARD OF TRADE.
R. D. T. R. D. THOMSON, Esq., M.D., F.R.S., PROFESSOR OF CHEMISTRY, ST. THOMAS' HOSPITAL COLLEGE, LONDON.
W. T. WALTER THORNBURY, Esq., AUTHOR OF "ART AND NATURE," "SHAKESPEARE'S ENGLAND," &c.
J. T-e. JAMES THORNE, Esq., LONDON.
T. VERY REV. JOHN TULLOCH, D.D., PRINCIPAL AND PRIMARIUS PROFESSOR OF DIVINITY, ST. MARY'S COLLEGE, ST. ANDREWS.
R. V. REV. ROBERT VAUGHAN, D.D., AUTHOR OF "LIFE OF WICKLIFFE," &c.
J. V. JOHN VEITCH, Esq., M.A., PROFESSOR OF LOGIC AND METAPHYSICS, ST. ANDREWS UNIVERSITY.
J. F. W. JOHN FRANCIS WALLER, Esq., LL.D., M.R.I.A., HON. SECRETARY TO THE ROYAL DUBLIN SOCIETY.
J. W. CAPTAIN J. WASHINGTON, R.N., F.R.S., HYDROGRAPHER OF THE ROYAL NAVY, ADMIRALTY, WHITEHALL, LONDON.
F. C. W. F. C. WEBB, Esq., M.D., LONDON.
W. W. REV. W. WEBSTER, M.A., CAME., KING'S COLLEGE, LONDON.
C. R. W. C. R. WELD, Esq., SECRETARY ROYAL SOCIETY.
R. W. ROBERT WILLIS, Esq., M.D., LONDON, TRANSLATOR OF HARVEY, &c., &c.
H. H. W. H. H. WILSON, Esq., M.A., F.R.S., BODEN PROFESSOR OF SANSKRIT, OXFORD.
R. N. W. RALPH N. WORNUM, Esq., KEEPER AND SECRETARY, NATIONAL GALLERY.



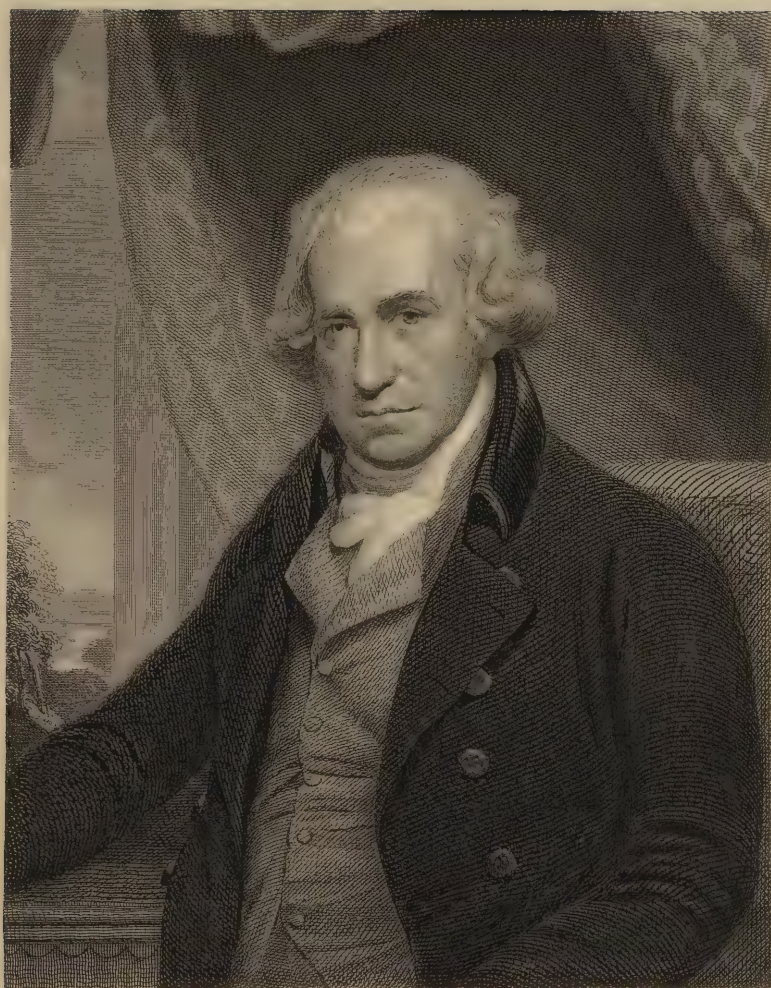
Engraved by T. Scriver from the Picture in the possession of His Grace the Duke of Buckingham.

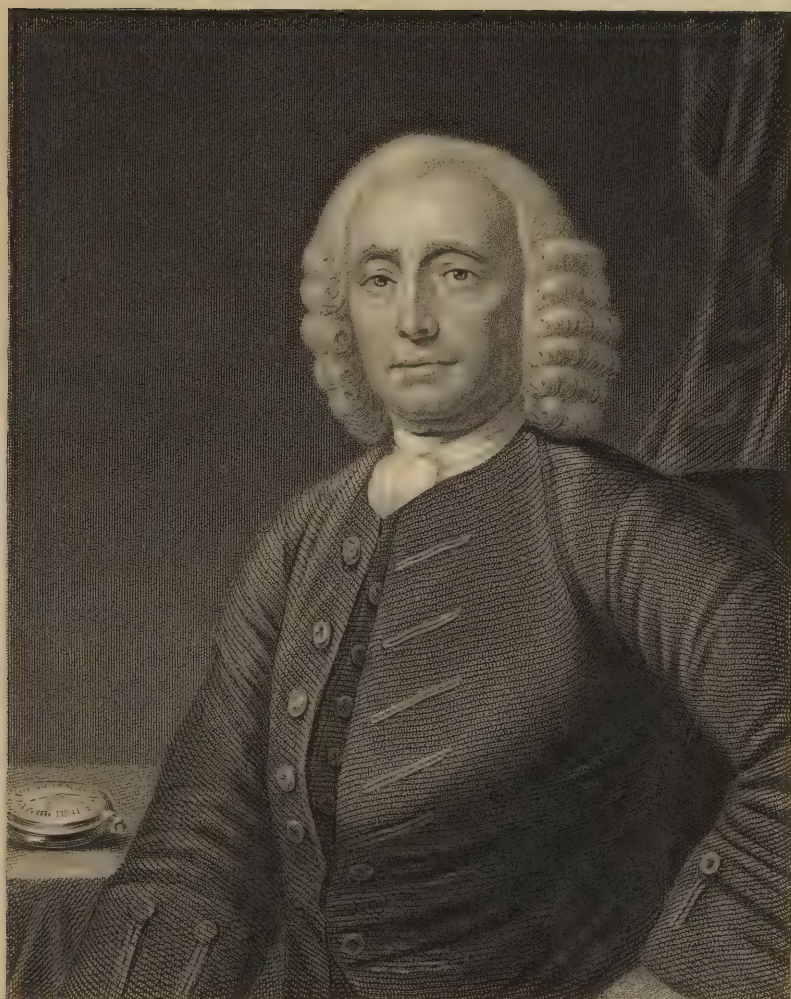
SHAKSPERE.



1711-1712







was perhaps the most scientific man that had ever previously practised that branch of the profession. Obstetrics owes as much to him, as surgery does to John. He left, in addition to his published works, several MSS. behind him. Amongst these was the commencement of a work on biliary and urinary concretions; two introductory lectures, one of which was occupied with a history of anatomy from the earliest period, down to the time when he wrote; and a work intended to show the immediate connection of anatomy with the practice of physic and surgery. Each introduced scientific principles of physiology into what before their time had been little more than mechanical arts. Hunter was well formed, but of slender make, and was rather below the middle stature. He was frugal and simple in his habits; and having determined when he commenced practice to acquire an independency, he succeeded in amassing a fortune of £70,000. This he in great part devoted to establishing a school of anatomy in London, and forming a museum. In 1765 he offered to expend £7000 to build a house fit to receive his extensive collection of preparations, and to endow a professorship in perpetuity, provided government would grant him a piece of ground to build upon. This offer was declined, when he bought a piece of ground himself in Great Windmill Street, upon which he erected a private house, a museum, and dissecting-room. He then added to the collection he had already formed a library of choice and valuable books; a cabinet of rare medals, which cost £20,000; and a large collection of objects of natural history, which he purchased of the executors of Dr. Fothergill. Dr. Hunter was never married. At his death he bequeathed an annuity of £100 to his sister, Mrs. Baillie, during her life, and the sum of £2000 to each of her daughters; the residue of his fortune and the whole of this splendid museum going to his nephew, Dr. Matthew Baillie, the latter to be retained by him for thirty years, and then to be handed over to the university of Glasgow—to which institution he also bequeathed £8000 for its maintenance and increase. Dr. Baillie did not wait till the term expired, but handed over to the university the munificent gift some years before that time, and there it remains a monument to Hunter's perseverance, genius, and liberality.—W. B.-d.

HUNTINGDON, HENRY OF. See HENRY OF HUNTINGDON.

HUNTINGDON, SELINA, Countess of, born in 1707; died in 1791; a lady of great ability, eminent piety, and unusual munificence in the employment of her fortune and influence for promoting and maintaining the great religious revival of the eighteenth century, especially in connection with the preaching of George Whitfield. Selina was a daughter of Washington Shirley, earl of Ferrers; her sisters were Lady Kilmorey and Lady Elizabeth Nightingale. Selina married in 1728 Theophilus Hastings, earl of Huntingdon, who died in 1746, leaving his widow in uncontrolled command of an income amply sufficient for maintaining her position, with her surviving children, in the style which befitted her rank; but in fact confining her expenditure within very narrow limits, she regarded her fortune as a trust which it was her happiness to administer in furtherance of the highest purposes. Personal and family afflictions had had the effect in this, as in so many instances, of awakening this lady's mind toward religious concerns; and from that time forward to the last, she devoted herself to the purpose of diffusing christian principles wherever the opportunity to do so occurred. At the same time, when the two leaders of methodism, Wesley and Whitfield, took adverse positions on points of theology—the first, zealous for what was termed the Arminian, the second, for the Calvinistic mode of holding and proclaiming the one christian truth which gives all glory to God, and leaves with man his undamaged moral responsibility. At that time Lady Huntingdon warmly professed her approval of the Calvinistic doctrine, and as a consequence of this decisive preference she associated herself with Whitfield, and gave the whole of her aid and influence to the side which was opposed to Wesleyan methodism. Whitfield—himself too simple-hearted to wish for the distinction of being the founder of a religious community, a position unsuited to his abilities—gladly gave his powerful aid to his noble patroness in her wide-spread endeavours to maintain and spread Calvinistic methodism. It was thus, therefore, that the countess became the head of what was termed "the countess of Huntingdon's connection." This costly movement included the erection of many spacious chapels, the sustentation of preachers, and the founding and endowment of a college for

the education of young men intended for this ministry. This training college was established at Trevecca in Wales. This "connection," and the principal chapels which it comprehends, are still maintained; and within this body the liturgical forms of the Established Church are used, in accordance with the terms of the trust-deeds of each chapel. Lady Huntingdon's qualities of mind were undoubtedly of a very superior order; this is vouched for, not so much by her letters, which are conventional and monotonous and wanting in distinctive individuality, as by her actual administrative performances, by what she did in governing so long a large association, and in directing and controlling, without harshness, the minds of many educated clergy, and—the most difficult of all subjects—half educated, or a tenth part educated, lay preachers. It should moreover be mentioned to the praise of this eminent woman that, obnoxious as her opinions were to men of the world, and repugnant as were her religious practices to the tastes of such persons, she nevertheless maintained to the end her intimacy with many among the leading and most noted public men of that time. She numbered among her friends, and her guests too, such men as Chesterfield and Bolingbroke, as well as several of the bishops. Something of the regal style might well be allowed in the deportment of a woman of rank, who was daily surrounded by men of all grades waiting for her word, many of whom were wholly dependent upon her munificence. So it might be; nevertheless, that her main intention was pure and christian-like, and that ambition was not her passion, will be felt and confessed by every candid reader of her voluminous correspondence. These letters, along with their endless repetitions of certain evangetic phrases, indicate much business-like ability; and they show, like Wesley's, a wakeful, pertinent adherence to the real matter in hand in each instance. They are marked also by often-repeated and unquestionably genuine professions of the deep sense she had of her own unworthiness and unprofitableness. It is certain that she was the object of a very warm affectionate regard among those with whom she was the most intimate. As with Wesley, so with Lady Huntingdon, a formal separation from the Established Church was at length submitted to with extreme reluctance, and not until this course was felt to be inevitable. When at length the irregularities of the methodistic clergy were such as could no longer be winked at by the church authorities, most of them quietly fell back into their places as parish ministers; and as to those who adhered in all things to the "connection," they came to stand on the level of the dissenting ministry generally, and notwithstanding the advantage of their episcopal ordination, could not assume materially a higher social position. Lady Huntingdon had thenceforward no alternative but to seek for her ministers and her chapels the protection of the law, under the shield of the act of toleration, which could afford them its aid on no other ground than that of the recognized dissent of the ministers and the people of Lady Huntingdon's chapels.—I. T.

HUNTINGTON, ROBERT, D.D., was born at Deerhurst in Gloucestershire in February, 1636. He was educated first at Bristol free school, and then at Merton college, Oxford, of which he became M.A. in 1663. His successful application to oriental languages led to his appointment as chaplain at Aleppo. He left England in 1670, but was detained at Smyrna for some time, which afforded him an opportunity of visiting some parts of Asia Minor. At Aleppo he remained for several years, during which time he eagerly studied oriental literature, and sought after oriental manuscripts. In pursuit of the latter, and especially such as were in Syriac, he undertook numerous labours and journeys. He hoped above all to discover a copy of the Syriac version of Ignatius, of which he had read in the catalogue of Ebed Jesu. This, however, eluded his research, and continued unknown till brought to England by Mr. Tattam some years ago. Huntington visited Palestine, Cyprus, and Egypt, but failed to reach Palmyra. Of his manuscript discoveries, and of his diligent inquiries, a full account was published after his death by Thomas Smith, his friend and biographer. During his stay at Aleppo he corresponded with the leading scholars and critics of the day. He returned to England in 1682, by way of Italy and France, "leaving behind himself with the greatest joy Turkish barbarism and devastation." On his arrival he was created D.D. of Oxford, and soon after was chosen with Dr. Fell to read before Charles II. the famous decree of the university "against certain pernicious books and damnable doctrines." He was next appointed provost of Trinity college, Dublin, which

he resigned in 1691. In 1692 he was presented by Sir E. Turner to the living of Hallingbury in Essex, where he married, and continued for several years. At length, in 1701, he was named bishop of Raphoe in Ireland, which he accepted, although he had previously refused the see of Kilmore. Thither he went, and twelve days after his consecration he died, September 2, 1701. Huntington appears to have published nothing but one short paper in the *Philosophical Transactions*, No. 161. Dr. Smith, however, edited thirty-nine letters by him, and twenty-one to him, which are full of interest to the oriental student at the present day. From these, and the memoir already referred to, are derived all that is known of the life of Huntington, who succeeded in collecting many hundreds of those MSS. which now enrich our libraries, and more especially the Bodleian.—B. H. C.

HUNTINGTON, WILLIAM, S.S. (Sinner Saved), was born in 1744, near Cranbrook, of poor parents. After spending his early years as errand-boy, hostler, gardener, cobbler, and coal-heaver, he married and lived at Mortlake, Kingston-on-Thames, Sunbury, Ewell, and Thames Ditton. He appears to have been converted at Sunbury, whence he set out to preach as an itinerant at various places. He then came to London, and preached in Margaret Street chapel, which he exchanged for a new one in Titchborne Street, but this was burnt; and in 1788 he entered a larger building in Gray's Inn Lane, of which he continued minister till his death. He was in doctrine a high Calvinist; and, by the force of his genius and the boldness of his language, he obtained the most absolute control over his many followers. He was opposed by such men as Rowland Hill and Timothy Priestley; but he roughly handled them, and triumphed over all obstacles. In 1808 the *Edinburgh Review* affirmed that his income was more than £2000 a year; and certainly he had an unlimited power over the purses of his disciples. For his second wife he married the widow of Sir James Sanderson, Bart. He was uneducated, and was blunt, plain, and vulgar; but he had strong common sense, and self-confidence amounting to dogmatism. His style was forcible and idiomatic, and he was no less popular as a writer than as a preacher. His works, edited by his son, amount to 20 vols. 8vo; and from them the most perfect knowledge of his life and character may be obtained. He died at Tunbridge Wells, July 1, 1813. His real name was Hunt, which in early life he found it convenient to change.—B. H. C.

HUNTON, PHILIP, a nonconformist divine, who in 1643, during the sitting of the Long parliament, published a "Treatise on Monarchy," in which he denounced monarchy in general and the English monarchy in particular. In 1657 Cromwell made him provost of his new college at Durham, along with which office he held the living of Sedgwick until the Restoration in 1660. He then retired to Westbury in Wiltshire, where he had formerly officiated, and died there in 1682. His "Treatise on Monarchy" provoked a reply by Dr. Henry Fern, and elicited the famous Patriarchia of Sir Robert Filmer. It was ordered to be burnt by a convocation held on July 21, 1683.—G. BL.

* HUPFELD, HERMANN, a distinguished German orientalist and theologian, was born at Marburg in 1796, where he studied theology and philology. In 1819 he became professor in the gymnasium at Hanau. Having been compelled by ill health to resign this situation in 1822, he went to Halle and studied under Gesenius. In 1825 he was chosen extraordinary professor of theology at Marburg, and in 1830 ordinary professor of theology, in addition to the oriental languages. He was called to succeed Gesenius at Halle in 1843. His merits as a profound and scientific Hebraist are very great. Whatever subject he touches is sure of being advanced in his hands. He is the author of "Exercitationes Ethiopice," 1825; Heft. 1 of a copious Hebrew grammar, 1841; various programmes on points of Hebrew grammar and the Jewish festivals; "Über Begriff und Methode der sogenannten biblischen Einleitung," 1844; and of a very learned commentary on the Psalms, of which three volumes have appeared. Professor Hupfeld has evinced a lively interest in all the ecclesiastical, political, and academical questions of his time.—S. D.

HURD, RICHARD, D.D., an English bishop and divine of last century, known as an elegant scholar and litterateur more than as a theologian. He was born at Congreve in Staffordshire in 1720, of "plain, honest, and good" parents, as he himself says. He was educated at Brewood, where there chanced to be a good grammar-school. At an early age he went to Cambridge, and was entered in Emanuel college. He took his

bachelor's degree in 1739, and was admitted to his master's degree and elected a fellow of his college in 1742. Two years later he was ordained priest. Having published in 1749 his commentary on Horace's *Ars Poetica*, he was introduced by means of this publication to Warburton, on whose recommendation to Sherlock, bishop of London, he was appointed Whitehall preacher in the following year. A lively and warm friendship sprung up between him and Warburton, which was never interrupted. In 1757 he received from his college the appointment to the rectory of Thurcaston in the county of Leicester; in 1765 he was made preacher of Lincoln's inn; and two years later he received the archdeaconry of Gloucester from his friend Bishop Warburton. In 1775 he was consecrated bishop of Lichfield and Coventry, and was finally translated to the bishopric of Worcester in 1781. In 1783, on the death of Archbishop Cornwallis, the king pressed upon him the acceptance of the primacy; but he "humbly begged leave to decline, as a charge not suited to his temper and talents, and much too heavy for him to sustain." He died in 1808, in the eighty-ninth year of his age. The writings of Hurd are chiefly critical and literary, although he also gave to the world various volumes of sermons. His edition of Horace's *Ars Poetica*, with notes and dissertation, and his "Dialogues, Moral and Political," are probably the best known of his writings. They show an elegant taste, and a thoughtful and cultivated mind; they were popular and valued reading in their day; but they can scarcely be said to have acquired any permanent place in literature. Hurd's style is correct and simple; his critical penetration often just and comprehensive; but he is deficient in the force and grasp of mind which leaves an impression not merely upon contemporaries, but adds to the intellectual riches of a country. His character appears to have been amiable, though somewhat stiff and cold. He was a firm friend, a graceful scholar, a pious if not very earnest bishop.—T.

HURTADO DE MENDOZA, DIEGO. See MENDOZA.

HUSKISSON, WILLIAM, Right Honourable, one of the earliest official inaugurators of a liberal commercial policy in this country, was the son of a gentleman-farmer of good family and estate, and born at Moreton Court, Warwickshire, on the 11th of March, 1770. Educated at various country schools, Mr. Huskisson early displayed a singular aptitude for figures, which in his subsequent official career he had so much occasion to manipulate. After his mother's death in 1774 (his father marrying again), he was taken charge of by her brother, Dr. Gem, who, accompanying as physician the duke of Bedford, sent ambassador to Paris after the peace of 1763, settled in the French metropolis, and cultivated the intimacy of the *philosophes*, and such foreign residents as Franklin and Jefferson. Huskisson was nineteen, and had resided with his uncle six years in Paris, when the French revolution of 1789 broke out. In his uncle's circle he had acquired liberal ideas, and hailed the Revolution. He became a member of a club of constitutional liberals, the *Société de 1789*; and one of his first appearances in public was to deliver a speech at a meeting of this association, strongly denouncing a proposed issue of assignats to the amount of eighty-four millions sterling. Thus early had the currency question engaged his attention. The speech made some sensation in Paris, especially among the English residents, and in the year of its delivery, 1790, he became secretary to the English ambassador, Lord Gower, afterwards marquis of Stafford. Lord Gower was recalled after the insurrectionary movement of the 10th of August, 1792, and Huskisson returned with him to England, and at his residence at Wimbledon frequently met Mr. Pitt and Mr. Dundas. His knowledge of the French language and of French society recommended him to Mr. Dundas as a proper person to undertake the charge of a department in the alien office, for the investigation of the claims of French emigrants to relief. His zeal and assiduity in this post were remarked, and in 1795 he was appointed under secretary of state for war and the colonies under Mr. Dundas, and is said at the same time to have entered into confidential relations with Mr. Pitt. In 1796 he was returned to the house of commons as member for Morpeth; but through a constitutional diffidence, which he never entirely shook off, some time elapsed before he took part in the debates. On Mr. Pitt's resignation in 1801, Mr. Huskisson retired with him; and when Mr. Pitt returned to power in 1804, he became secretary of the treasury. On the death of Pitt he went out of office and into opposition, where he remained during the brief administration

of "All the Talents." In 1807, on the formation of the duke of Portland's ministry, he resumed his former post of secretary of the treasury; and his share in the correspondence respecting the new arrangement between the public and the bank of England, brought him considerable reputation as an able and lucid financier. He had formed a strong personal and political attachment to Mr. Canning, who early pronounced him "the best practical man in England;" and on Mr. Canning's withdrawal from the ministry in 1809, Huskisson disinterestedly resigned, and would not return to office so long as his friend was excluded from it. Meanwhile, he had published in 1810 a pamphlet on the currency, advocating principles identical with those of the bullion committee, of which he was a member. In 1804, after he had been two years out of parliament, he became member for Liskeard; from 1807 to 1812 he represented Harwich, and Chichester from that year until 1823. On the appointment of Mr. Canning to the Lisbon embassy in 1814, he returned to office as chief commissioner of woods and forests, and found that his disinterestedness in following the political fortunes of his friend had thrown him behind in the official race, and given a priority to juniors like Mr. (afterwards Sir Robert) Peel, and Mr. Robinson, the late earl of Ripon. He was active in the discharge of the duties of his new office, but his free-trade views were not yet sufficiently bold to allow him to oppose the corn-law of 1815, which, on the contrary, he supported. The time, however, was coming when they were to be embodied by himself in legislation. In 1823, on the withdrawal of Mr. Canning from the representation of Liverpool, he was succeeded by Mr. Huskisson as member for that important commercial community, and in the same year he was appointed to the office of president of the board of trade. Under the auspices of his predecessor, Mr. Wallace, and of Mr. Robinson, some changes, with a free-trade tendency, in our commercial policy had marked the recent legislation of the country. During Mr. Huskisson's occupancy of the presidentship of the board of trade this policy was largely developed, and though never pushed to the extent visible in our own days, excited a great deal of clamour, and made him the subject of many and bitter attacks. He began, in 1823, by a further and very important relaxation of the navigation laws—the reciprocity acts—empowering the sovereign, by order in council, to place foreign ships on an equality, as regarded importation and exportation, with those of Britain, in all cases where British ships were admitted by foreign countries to an equality with the ships of those countries. Restrictions on the commerce of the colonies were also relaxed. Then followed a sweeping reduction of protective duties on foreign commodities, which, in the case of the silk-manufacture especially, brought much of temporary odium on the proposer. Mr. Huskisson's expositions of his policy—elaborate, clear, demonstrative, and instructive—were something almost new in parliamentary history, and people were surprised to find that such seeming dry subjects as silk and shipping could be made so interesting. From time to time he was accustomed, moreover, to review the results of his past legislation; to refute by facts and figures the charges brought against it; and to prove that the interests which asserted that they were injured by it, had in reality been benefitted, and had flourished with new vigour. Some time after his appointment to the presidency of the board of trade, he had entered the cabinet; and on the death of Mr. Canning, he was advanced to hold the seals of the colonial office in Lord Goderich's ministry. He remained in office under the duke of Wellington, and was exposed to some obloquy for this, although it might have been thought that he had formerly shown how much he could sacrifice to friendship. Voting against his colleagues on the disfranchisement of East Retford, he placed his office at the disposal of the duke, who interpreted the offer as a resignation, though Mr. Huskisson endeavoured vainly to give the act a different meaning. Mr. Huskisson's withdrawal from the Wellington ministry was followed by that of his friends of its so-called "Canningite" section—Lord Palmerston; Mr. Grant, afterwards Lord Glenelg; and Mr. Lamb, afterwards Lord Melbourne. This was in 1829. With his friends he went into quasi-opposition to the duke of Wellington, and had he lived would probably have entered with the three named the first reform ministry of Lord Grey. It was not to be. On the 15th of September, 1830, the Liverpool and Manchester railway was opened, and Mr. Huskisson, who had been suffering for some time from ill-health, assisted at the ceremony. When the train reached

Parkside he and others alighted, and dispersed about the line. The duke of Wellington was in one of the carriages, and Mr. Huskisson went to greet him, the more eagerly on account of their previous misunderstanding. He had shaken hands with the duke, when an engine was seen approaching on the other line, and the cry was raised, "Get in." Mr. Huskisson seems to have been noted from early life for a certain awkwardness in emergencies. On this occasion, the carriage door at which he grasped swung him round. He fell on the other line, and the advancing engine crushed him as it passed. He was conveyed immediately to Eccles, near Manchester, and died, after great agony, on the same evening. Previous illness, and the debility produced by it, no doubt contributed to this result. His death caused a gloom, which not even the success of the great experiment in locomotion could dissipate; and the opening of the Liverpool and Manchester railway has ever since been associated with the mournful fate of William Huskisson. In 1831 an edition of his speeches, in three volumes, was published, with a copious biographical memoir, evidently from authentic sources; and of both we have availed ourselves in this sketch.—F. E.

HUSS, JOHN, or more properly HUS, was born in 1369, or according to others in 1373, at Husinec in Bohemia, and studied philosophy and theology at the university of Prague. In 1394 he became bachelor of theology, and in 1396 master of arts. In 1398 he began to teach in the university, and in the following year took part in a public academic disputation, in which he defended against some of his colleagues several of the opinions of Wickliffe. As early as 1391 he had been led to study the writings of the English reformer by the advice and example of his teacher, Stanislaus von Znaim, who belonged to the more liberal party in the university; and these writings, as well as those of Matthias von Janow, had great influence upon his spirit and views. But at first nothing was further from his thoughts than to offer an opposition to the church's authority. He thought only of practical reforms. Sincerely pious and strictly moral in his own character and life, he lamented and condemned the moral disorders of the church, especially of the higher orders of the clergy; and his aim was to bring back the church to apostolic simplicity and purity of manners. Along with his function as a teacher in the university of Prague, he held the office of preacher in the Bethlehem chapel of that city. In most of the churches of Prague there was then no preaching at all; and Huss' preaching was so earnest, fervent, practical, and powerful, that the burghers flocked in crowds to hear him. His chief appeals were to the understanding of his hearers; and he arrested attention by the clearness and acuteness of his intellect, by the unflinching tact with which he went to the core of every question, by the ease with which he opened up every subject to the apprehension of all his hearers, and by his great familiarity with the holy scriptures. A book of his "Postils" has recently been translated out of Bohemian into German by Dr. Nowotny, which has supplied the means of forming a better idea than could be previously arrived at of Huss' qualities as a preacher. These "Postils" are full of allusions to the state of the church. They were "sermons for the times;" and they set forth the chief points in which Huss contended for the necessity of a reformation. They show also that he was no mere echo of Wickliffe, for they contain nothing against the celibacy of the clergy, or the monastic system, or the worship of the saints, which were all favourite topics of the Oxford reformer. Still Wickliffe was held by him in high honour; and in 1403 when the university assembled to pronounce judgment upon forty-five theses, which were alleged to have been collected out of Wickliffe's writings, Huss took part with others in the reformer's defence, and maintained that many of those theses were falsely imputed to him, and were not to be found in his writings when fairly interpreted and understood. The theses, however, were solemnly condemned by the university; and the liberal party fell under grave suspicions of being infected with the taint of English heresy. At last Huss came to an open breach with the archbishop of Prague. By his influence with Queen Sophia, as her confessor, he had succeeded in obtaining an edict from the king in reference to the administration of the university, which led to the secession of the whole of the German students and professors, and by restoring the predominance of the native Bohemian element, gave a decisive ascendancy to the party of reform. This took place in 1409, when Huss was rector of the university, and the event drew after it important consequences.

The German party in the university had been the chief obstacle to reform, and from the moment of their secession the spirit and principles of Huss rose into favour both in the university and the nation. From that time the archbishop and his clergy became his declared enemies, and never ceased to pursue him till they brought him to the stake. On the 20th December, 1409, they obtained a bull from Pope Alexander V., in which the archbishop was enjoined to take energetic action against the heresies of Wickliffe; to forbid the use of his writings, under pain of excommunication; and to require all who had copies of any of them to deliver them up; all priests who should disobey the injunction to be put in prison, deprived of their benefices, and in case of need delivered over to the secular arm; all preaching in private chapels to be prohibited, and sermons to be strictly confined to cathedrals, parish churches, and cloister-chapels. The publication of the bull called forth a loud protest from the Bohemian nation. The king, the university, the people, all rose up against it; and when the clergy proceeded to burn the books which they had seized, and to pronounce sentence of excommunication upon Huss and his friends, nothing but the energetic interposition of the king—who commanded that the cost of the books should be repaid out of the revenues of the archbishop, and published a declaration that the sentence of excommunication should remain without effect—prevented the most violent explosions of popular fury, and the effusion of priestly blood. The reformer appealed against the sentence to Pope John XXIII., but the pope dismissed his appeal, and summoned Huss to Bologna to answer for his heresies. His friends, alarmed for his safety, prevailed on the king to forbid the journey, and to demand that his cause should be heard by papal commissioners in Bohemia. Huss sent his declaration to Rome, and was a second time excommunicated for contumacy. An interdict was also threatened against any place that should shelter him; but the king remained firm; the archbishop quailed before the opposition of a whole nation. In July, 1411, mutual concessions were made. In September Huss read before the university a declaration of his dogmatic faith, which was sustained as orthodox, and the death of the archbishop before the end of the same month brought on a temporary pause in the conflict. But the flame burst forth again soon afterwards. The papal legate who brought the pallium from Rome for Albicus, the new archbishop, brought also a bull, in which the pope proclaimed a crusade, nay, a war of extermination against King Ladislaus of Naples, who had espoused the cause of his rival, Pope Gregory XII. The bull was published in Prague by the legate, in which forgiveness of sins was assured to all who should assist, either personally or by gifts of money, in the crusade; and a bitter curse was pronounced upon Ladislaus, upon all his friends and abettors, and upon all his children and children's children to the third generation. The king had weakly allowed the publication of this unchristian bull; but Huss thundered against it from his pulpit in the Bethlehem chapel, and announced a public disputation on the subject for the 7th of June, 1412. A new crisis in the struggle with Rome was brought on. The appointed day arrived; Huss condemned the bull on twelve different grounds. Many of his former friends grew faint-hearted, and deserted him; but the great mass of his hearers caught the fire of his indignation, and the bull was carried through the streets of Prague by an excited multitude, and thrown into the flames amidst general execration and contempt. It was impossible that such an insult to the Holy See should remain unavenged. The Cardinal Petrus de St. Angelo was empowered by the pope to proceed against Huss. The sentence of excommunication formerly pronounced was read against him in all the churches of the kingdom, and Prague was laid under interdict for sheltering the daring heretic. The sacraments were denied to the citizens, the rites of burial were withheld, and to calm the public excitement produced by such a state of things, the king was obliged to request Huss to leave Prague for a time. He withdrew to the castles of his friends among the nobles, and employed his leisure till 1414 in the composition of several writings, the chief of which was his treatise "*De Ecclesia*." In this work the pope is still recognized as *vicarius Christi* and *pontifex maximus ecclesie*, on condition of his being a follower of St. Peter in *fides, humilitas, caritas*. It is only if these moral conditions are wanting that the pope becomes *antichristi nunciatus, vicarius Judee*. Huss also maintains in this treatise the sole authority of scripture as

the rule of faith—neither the minds of the saints, nor the bulls of the popes, have any authority unless what they teach is either scripture, or implied in scripture. Still he stops far short of the reformation of the sixteenth century. His views of theological doctrine are still those of the church. He could not be the founder of a new church, like Luther. Seeing only the necessity of an outward improvement in the morals and administration of the church, and not of an internal renovation of its theology and religious life, he might become a martyr, but he could not be a reformer. Still his work was true and noble, and his career heroic; and both his work and career were now hurrying to their only appropriate end. In the year 1414 assembled the celebrated council of Constance, and Huss was invited by the Emperor Sigismund, at whose instance Pope John XXIII. had assembled the council, to bring his appeal before it. The emperor promised that he should have a hearing in the council, and sent him a safe-conduct to guarantee his return to Bohemia in the event of the council deciding against him. Huss accepted the suggestion on these conditions, and on the 3rd of November he arrived in Constance. But on the 28th of the same month he was seized under the false pretext that he was meditating a flight from Constance, and thrown into prison, where he was kept for months. The Bohemian nobles reminded Sigismund in vain of his promising a safe-conduct. The bishops had prompted him to give the infamous reply, that he was not bound to keep faith with a heretic. It was not till the 5th of June, 1415, that Huss was heard before the council. On the morning of the 6th of July, his birthday, sentence was given against him at the cathedral of Constance; and before eleven o'clock of the same day his body was reduced to ashes at the stake. He died with unshaken constancy—*exustus, non convictus*, in the judgment even of Erasmus. The first complete edition of his works appeared at Nuremberg in two volumes in 1558.—P. L.

HUTCHESON, FRANCIS, the most eloquent and influential professor in the Scottish universities in the first half of last century, who by his academical and literary labours awakened Scottish philosophical life, well nigh dormant for more than a century, and greatly determined its subsequent character. He was born in the north of Ireland on the 8th of August, 1694. The contemporary of Archbishop King, and of Bishops Berkeley and Brown, his name may be associated with theirs in the modern history of Irish philosophy, and with the names of Smith and Reid, his successors in Scotland, the land of his adoption. Hutcheson was Irish by birth, Scotch by descent; and the last sixteen years of his life were spent in Scotland. His father, Mr. John Hutcheson, was pastor of a dissenting congregation at Armagh—a worthy evangelical presbyterian. Alexander Hutcheson, the grandfather of Francis, was the second son of an ancient family in Ayrshire, born in that county early in the seventeenth century, and, like his son, a presbyterian pastor in Ulster. After being trained for some years at school and at an academy in his native country, Francis entered the university of Glasgow about 1709. He took his degree of M.A. in November, 1712; and seems to have entered as a student of theology in February, 1713. Gershom Carmichael was then one of the lights of the college. The learned and celebrated John Simson was professor of theology. When a student of theology at Glasgow, young Hutcheson corresponded with Dr. Samuel Clarke—one of the numerous objectors evoked by the celebrated demonstration *a priori*. The objections which he urged against the demonstrative method, in questions which he considered to be out of its sphere, anticipate his own tendency in later life, and that of most other Scotch philosophers, to treat metaphysics and morals as matters of fact, and not as founded on abstract and necessary relations. About 1717 Hutcheson returned to Ireland; and in 1719 he was licensed to preach by the Irish presbyterian dissenters. His grave and philosophical eloquence had little attraction apparently for the congregations of that communion. After travelling in Ulster for some time as a licentiate, he was about to take charge of a small and remote congregation, when he was invited by friends who were unwilling that he should settle in so uncongenial a sphere, to open an academy in the Irish metropolis. He accordingly removed to Dublin about 1721, and passed there the eight following years of his life—a period to him of great intellectual progress and growing fame. His remarkable conversational powers, with his taste and learning, secured for him the society of the most distinguished persons. Soon after his settlement in Dublin he became intimate

with Lord Molesworth, the friend of Shaftesbury and Toland. Hutcheson's "Inquiry into the Original of our Ideas of Beauty and Virtue," which contains the germ of his philosophy, appeared anonymously in 1725. The author of so remarkable a performance could not long remain unknown. He was sought out by Lord Carteret, then lord-lieutenant of Ireland, to whom the second edition of his, "Inquiry," avowed by the author, was dedicated in 1726. It gained for the young Ulster metaphysician and moralist the friendship, among others, of Dr. Synge, afterwards bishop of Elphin, Dr. King, the philosophical archbishop of Dublin, and Dr. Boulter, the primate of Ireland. The "Inquiry" was followed, in 1728, by an "Essay on the Nature and Conduct of the Passions, with Illustrations on the Moral Sense." These two works form properly one treatise. In 1729 Hutcheson, now celebrated as a philosopher, was called from Dublin to Scotland, to succeed Gershom Carmichael as professor of moral philosophy in the university of Glasgow. On the 19th December in that year he was elected "by a majority of the faculty." In the February following he was appointed by the college to discourse on certain subjects in logic, ethics, and physics, previously to his admission, which took place in November, 1730. Soon after he obtained a doctor's degree. He brought some pupils with him from Dublin to Glasgow; and his fame drew many more from England and Ireland. In his new office he introduced a literary culture among the youth of Scotland which that country had not before known. His philosophical moderation seems to have made him at first an object of suspicion to some zealots in the west; but his good sense and conciliatory deportment ultimately secured the respect of all parties. Although he spoke Latin with unusual fluency and elegance, and was well versed in Greek and Roman literature, he introduced the custom of lecturing in English into Glasgow college. He usually lectured extempore, walking up and down in his class-room, and spoke with an earnest eloquence which found its way to the heart. Students advanced in years attended his lectures for successive sessions, finding fresh pleasure, though the course was in the main the same every season. Besides his regular lectures (which included natural theology, ethics, and jurisprudence) five days a week, he had three weekly lectures on ancient philosophical literature, and one on Sunday evenings on the christian evidences and doctrines. His theological expositions were distinguished by candour and freedom from controversial dogmatism. He loved truth and intellectual liberty, and did not wish that any one should accept his opinions on authority alone. Nourished in the principles of the Revolution, of sober and sincere piety, he constantly appealed to reason and good sense. It was owing to Hutcheson and Leechman, we are told by Dr. Carlyle, that "a new school was formed in the western provinces of Scotland, where the clergy till that period were narrow and bigotted, and had never ventured to range in their minds beyond the bounds of strict orthodoxy. For though neither of these professors taught any heresy, yet they opened and enlarged the minds of the students, which gave them a turn for free inquiry, the result of which was candour and liberality of sentiment. From experience, this freedom of thought was not found so dangerous as might be apprehended; for though the more daring youth made incursions into the unbounded regions of metaphysical perplexity, yet all the judicious soon returned to the lower sphere of long established truths, which they found not only more subservient to the good of society, but necessary to fix their own minds in some degree of stability." In April, 1745, the year before his death, Hutcheson was nominated by the town council to the chair of moral philosophy in the university of Edinburgh, but declined the honour in a tone which speaks of uncertain health. He died at Dublin on the 8th of August, 1746, the day on which he completed his fifty-second year (see *Scots Magazine* for that year). The external appearance of Hutcheson was the image of his mind. His stature was above the middle size; his manner was easy, dignified, and manly; his complexion was fair, and his features regular; his look bespoke good sense, energy, and great benevolence. During his professorial life in Glasgow, he was not idle as an author. He wrote several treatises for the use of his students. One of these, a small logical manual, not meant for the public, is an abridgment of the Port Royal Logic; another, entitled "Synopsis Metaphysicæ," proves his acquaintance with the relative doctrines of Aristotle and the schools. In 1742 he published his "Philosophiæ Moralis Institutio Compendiaria," which he afterwards translated into English.

Two works of Hutcheson were given to the world after his death—the one "Reflections upon Laughter, and Remarks on the Fable of the Bees," published in 1750, was composed chiefly of papers which appeared in an ephemeral form when he was principal of the academy in Dublin; the other "A System of Moral Philosophy," in two volumes, published in 1755 from the original manuscript by his son Francis Hutcheson, M.D., was meant to present his philosophy in its most matured form. His Life, by his colleague and beloved friend Dr. Leechman, professor of theology, and afterwards principal, in Hutcheson's university, is prefixed to the second of these works. A tract entitled "Considerations on Patronages, addressed to the Gentlemen of Scotland," appeared anonymously in 1735; it was published as Hutcheson's some years after his death. It is a temperate vindication of the rights of the presbyterian gentry and elders, alike against the act of 1711 which restored patronage, and against the proposal to vest the election of ministers indiscriminately in the people. The sixteen years in which Hutcheson occupied the chair of ethics in Glasgow witnessed important additions to the Scottish literature of philosophy. About 1735 Andrew Baxter published his Inquiry into the Nature of the Human Soul, which was criticised in that year in Jackson's Dissertation on Matter and Spirit. Dr. Turnbull's Principles of Moral Philosophy dates in 1740. Above all, Hume's Treatise on Human Nature appeared in 1739, followed by his Inquiry concerning Human Understanding in 1742. Two interesting letters of Hume to Hutcheson are contained in Mr. Burton's Life of that philosopher. Hutcheson and Hume agreed in the application of the experimental method to mental and moral research. Both professed to treat ethics and metaphysics as conversant with matters of fact and experience. But they interpreted the record differently. The experience of human nature, which was analyzed by Hume into speculative scepticism, afforded to Hutcheson and Reid the intellectual and moral instincts on which they based our knowledge theoretically as well as practically. In Hutcheson's doctrine of the internal sense and the moral sense, we find that habitual appeal to common reason which marks the philosophy of Reid. The vindication, as essential elements of human nature, of the benevolent affections, and of an instinctive determination to be pleased by beauty and by virtue, are fundamental parts of the teaching of Hutcheson. They illustrate a method and class of results, in the study of man, which more recent reflection has still more fully illustrated. The experienced eye may detect the analogy of these principles of Hutcheson, and his method of defending them, to the philosophical doctrine which dominated in Scotland during the latter part of the last century and the early part of the present, forming one of the most valuable and influential phases of philosophical opinion.—A. C. F.

HUTCHINSON, JOHN, the author of "Moses Principia," and the founder of the sect called Hutchinsonians, was born in 1674 at the village of Spennithorne in Yorkshire. After receiving the usual elementary instruction at the village school, he enjoyed the advantage of private tuition from a gentleman lodging in his father's house, and who seems to have afforded him an excellent English education. It was the elder Hutchinson's purpose to qualify his son by this means for a position as steward to one of the neighbouring gentry, and at the age of nineteen, without seeking academical honours, the young man obtained an appointment of the desired kind in the establishment of Mr. Bathurst. He subsequently transferred his services in the same capacity to Lord Scarborough and the duke of Somerset, master of the horse to George I. In the course of his travels with his last employer over several parts of England, Hutchinson made a valuable and extensive collection of fossils, which was eventually presented to the university of Cambridge. The duke proved a liberal patron to him. As master of the horse he bestowed upon him the sinecure of purveyor to the royal stables, and on his nomination his grace gave the living of Sutton in Sussex to Hutchinson's intimate friend, Julius Bate. The works of Hutchinson extend to thirteen volumes; but the publication by which he is best known is the "Principia," the first part of which appeared in 1724, and the second in 1727. The "Principia" propounds, in opposition to the Newtonian theory of gravitation, the dogma of a plenum and air. The leading idea in the author's mind seems to have been, that the Hebrew scriptures contained the elements and root of all religion and philosophy; and starting at this point, he acquired

a habit of reading in every radix of the primeval language some recondite and momentous signification, and of construing holy writ in its typical, not its literal sense. The peculiar class of opinions held by this writer on ethical and theological subjects, has in our time few admirers and still fewer disciples; yet in his own day Hutchinson was regarded as a leading spirit, and a large number of persons became converts to his views. Among his followers may be mentioned Bishop Horne; Jones of Nayland; Julius Bate; Dr. Hodge, provost of Oriel; Dr. Wetherall, master of University college; and Parkhurst the lexicographer: but the Hutchinsonian tenets have long been considered as obsolete, and rank among exploded fallacies. Hutchinson has written an outline of a portion of his life in a work entitled "A Treatise of Power, Essential and Mechanical;" but the language of this autobiographical sketch is too obscure and uncouth, and the style too rambling and loose, to possess much attraction for those not specially devoted to mystical literature: and these blemishes of manner probably furnish, to some extent, the reason why his writings are so entirely neglected and forgotten. Nevertheless, the author of the "Principia" deserves notice as a speculative and independent thinker on the anti-Newtonian side of the question. As a mechanic, Hutchinson exhibited considerable ability and inventive power, and his chronometer for the discovery of the longitude at sea received general approbation; even Newton, his opponent in philosophy and metaphysics, according to unqualified praise. He died on the 28th August, 1737. His works, in thirteen volumes, were not collected till several years after his decease.—W. C. H.

HUTCHINSON, JOHN HELY. See DONOUGHMORE.

HUTCHINSON, JOHN HELY, an Irishman whose name was Hely, to which he added that of Hutchinson on his accession, through his wife, to the estate of the Hutchinsons of Knocklofty. The date of his birth is not recorded. He passed through Trinity college, Dublin, with some distinction, was called to the bar in 1748, rose rapidly in his profession, obtained a seat in the house of commons, and ranging himself among the opposition, became so formidable from his political knowledge and oratorical powers, that he attracted the attention of the government, got a silk gown, and in 1762 the prime serjeanty. In 1774 he was made provost of Trinity college, and retired from the bar. His new office was not a bed of roses; and his discomfort was in part caused by his own projects to relax college discipline, to add a gymnasium, and introduce fencing, dancing, and horsemanship into the curriculum. He was assailed by a storm of wit and ridicule, in which the clever but eccentric Dr. Duigenan took a conspicuous share, lampooning the provost under the name of "Prancer." Hutchinson abandoned the gymnasium, and managed by his ability and learning to live down the jealousy and dislike of the fellows, holding the provostship, as well as his seat in parliament for the city of Cork, till his death in 1795. Hutchinson was a man of good parts, sound information, and by no means deficient in general learning. As an orator he held a high place, and was often the successful opponent of Flood. Ready, fluent, flexible, and adroit, he was, as described by Hamilton, one "who could go out in all weathers, and as a debater was therefore inestimable." He was a man of vast ambition and an inordinate appetite for places, and some amusing instances of this failing are on record. He was offered a peerage, which he declined for himself, but accepted for his wife, who was the first baroness of Donoughmore.—J. F. W.

HUTCHINSON, LUCY, wife of Colonel Hutchinson, and author of the celebrated "Memoirs" of his life, was born 29th January, 1620, and was the daughter of Sir Allen Apsley, lieutenant of the Tower. At the age of eighteen she was married to John Hutchinson, Esq., eldest son of Sir Thomas Hutchinson, the representative of an old family settled at Owthorpe in Nottinghamshire. The first years of their married life were spent in retirement at his country seat, where the colonel took to the study of polemical divinity, which led him to adopt the religious opinions of the puritans. When the contest began between the king and the parliament, he set himself diligently to study the grounds of dispute, and became firmly convinced of the justice of the parliamentary cause; but at the same time cherished a strong anxiety for the preservation of peace. When the civil war broke out Mr. Hutchinson repaired to the camp of Essex, the parliamentary general, "but did not then find a clear call from the Lord to join with him." He was soon compelled, however, to abandon his neutral position

in consequence of the attempts of the royalists to seize his person. The adherents of the parliament having resolved to defend the town and castle of Nottingham against the assaults of the royal party, they elected Mr. Hutchinson governor, and this appointment was subsequently confirmed by Fairfax and the parliament. Encouraged and assisted by his noble minded wife, he resolutely held out this important place during the remainder of the contest, and displayed great courage and activity in promoting the cause which he had adopted. After the final discomfiture of the royal party, Colonel Hutchinson was returned to parliament for the town which he had so successfully defended. He was nominated a member of the high court of justice for the trial of the king, "very much against his own will, but, looking upon himself as called hereunto, durst not refuse it;" and after long hesitation and prayer to God for direction, he deliberately signed the sentence which was pronounced against the unfortunate monarch. "Although," says his wife, "he did not then believe but it might one day come to be again disputed among men; yet both he and others thought they could not refuse it, without giving up the people of God whom they had led forth into the hands of God's and their enemies." During the protectorate the colonel lived in almost unbroken retirement at Owthorpe, where he occupied himself in superintending the education of his children, in the embellishment of his residence, and in making a very choice collection of paintings and sculptures. Upon the death of Cromwell he again took his seat in parliament for the town of Nottingham, but was powerless to arrest the base proceedings of Monk and his associates, of which he was an indignant spectator. At the Restoration he was with some difficulty comprehended in the act of amnesty. A fruitless attempt, however, was made to induce him to give evidence against the regicides who were brought to trial. He was permitted for about a year to remain unmolested at his country seat, but at last he was committed a prisoner to the Tower upon some alleged suspicion that he had been concerned in a treasonable conspiracy. Here he was treated with the most brutal harshness, though no formal charge was ever made against him, and no evidence was specified as the ground of his imprisonment. After the lapse of ten months he was removed to Sandown castle in Kent, where he was confined in a damp and unwholesome apartment, which brought on a sort of aguish fever, of which he died in little more than a month, in the forty-ninth year of his age. He was a noble specimen of an accomplished christian gentleman. His "Memoirs," written by his wife, were not published until 1806. They form one of the most interesting pieces of biography in the English language, and display great talent both in the delineation of characters, and in the narration of events. "We do not know," says Lord Jeffrey, "where to look for a more noble and engaging character, than that under which this lady presents herself to her readers, nor do we believe that any age of the world has produced so worthy a counterpart to the Valerias and Portias of antiquity."—J. T.

HUTTEN, ULRICH VON, the famous champion of religious liberty in Germany, was born of an old family at Stackelberg, April 22, 1488. His life was that of a wanderer, hasty, audacious, and dissatisfied; often wrong, often provoked, but always generous; frequently bearing persecution, but ever longing, labouring, and fighting on the side of liberty, and mental and national emancipation. His father placed him at the monastery of Fulda in 1499, but he fled from it in 1504 to more genial study at Erfurt. The plague drove him out of Erfurt to Cologne, where he dipped into scholasticism. His growing satirical zeal against the old faith made it necessary for him soon to leave Cologne, and he went to Frankfort-on-the-Oder, where a new university had been founded. Disease then set him off on many migrations, and we find him successively at Greifswalde, where he was beaten and robbed; at Rostock, where he lectured on classic authors; at Wittenberg in 1510; and then in Bohemia and Moravia on to Vienna. In 1512 he repaired to Pavia and Bologna to study Roman jurisprudence, but soon abandoned the study. Poetry was his favourite field of literature, and his fame was extending on all sides. On his return to Germany in 1517, he wrote a series of satires on the duke of Wurtemberg, which were very popular. Panting to see his fatherland freed from Romish domination, he joined a warlike league for that purpose. Von Sickingen the leader was defeated, and Hutten retired to Switzerland; but at Basle Erasmus shunned him, and at Zurich the council refused to protect him.

—(See ERASMUS.) Thence he crossed to the island of Ufnau in the lake of Zurich; and worn out with disease, and crushed with disappointments, he died 22nd August, 1523. Von Hutten had a principal share in the composition of the famous "Epistola Obscurorum Virorum," a satire of unequalled keenness, cleverness, and bitterness, against the opponents of Reuchlin. Hutten was an unselfish patriot, fonder of poetry and classics than of reformed theology; but as he was enthusiastically attached to the revival of letters, so he rightly believed that an ecclesiastic revolution must precede the open and successful cultivation of humanism, or classic and general literature, which the Romish church and the great universities had so long neglected and discouraged.—J. E.

HUTTER, LEONHARD, styled Lutherus Redivivus, was born in 1563 at Nellingen, near Ulm, where his father was a Lutheran pastor, and studied at the universities of Strasburg, Leipsic, Heidelberg, and Jena. In 1596 he was appointed professor of theology at Wittenberg, where he continued to labour till his death in 1616. Of all the orthodox Lutherans he was the most orthodox. The exposition and defence of the doctrine of the Formula Concordiæ were the aim and business of his life. His principal work, "Compendium Locorum Theologicorum ex Scriptura Sancta et libro concordiæ collectum," 1610–18–24–29, was drawn up by order of Christian II., elector of Saxony.—P. L.

HUTTON, CHARLES, an English mathematician, was born at Newcastle-on-Tyne on the 14th of August, 1737, and died in London on the 27th of January, 1823. He was of a Westmoreland family, and was the son of a colliery viewer or mining engineer. On the death of his father in 1755, he obtained employment as an usher of a school at Jesmond; the master of which having soon afterwards been appointed to a living in the church, resigned the school to Hutton. About 1760 he married, and returned to establish himself in Newcastle. His skill in mathematics and mechanics caused him to be consulted in 1771 as to the repairs of the bridge over the Tyne; and having been thus led to study thoroughly the principles of the construction of bridges and the theory of the arch, he wrote a treatise on that subject, which was published at Newcastle in 1772. In 1773 he was appointed to the professorship of mathematics at the military academy of Woolwich, which he held until his retirement in 1806. In 1774 he was elected a fellow of the Royal Society, of which he soon afterwards became secretary; and in 1779 he received the honorary degree of LL.D. from the university of Edinburgh. In 1775 he reduced the observations of Maskelyne on the deflection of the plumb-line by the attraction of the mountain Schiehallien, and deduced from them the conclusion, that the mean density of the earth is about four and a half times that of water; a result somewhat below that which has been deduced from later experiments. He edited a new edition of Robins' work on gunnery, and made important additions to our knowledge of that subject by his own experiments on the explosive force of gunpowder. He was the author of many standard books of reference on mathematical subjects, and of a collection of mathematical tables, which continues to be one of the best in existence.—W. J. M. R.

HUTTON, JAMES, M.D., a celebrated geologist, mineralogist, and philosopher of the last century, author of the "Plutonic Theory of the Earth." Dr. Hutton was born in Edinburgh in 1726, and was educated at the high school there. He afterwards attended the humanity classes in the university, but as his father died when he was young, he was articled in 1743 to a writer of the signet. Instead, however, of copying papers and making himself acquainted with legal proceedings, he used to amuse his fellow clerks with experiments in chemistry, to which study he was early devoted. He was soon released from his apprenticeship by his master, who saw little prospect of his success as a writer; and he then turned his attention to medicine as a profession. He studied at the university of Edinburgh for three years, and then proceeded to Paris, where he remained for two years, and applied himself closely to anatomy and chemistry. He returned by way of Holland, and took out his degree at the university of Leyden in 1749. Upon his return home, seeing little prospect of succeeding in his profession, and being in correspondence with a friend of his own age and standing, who wished him to take a part in a manufacture of sal ammoniac, he abandoned medicine, and turned his attention to agriculture. For the purpose of studying this business practically, he went

to Norfolk, and resided for some time there with a farmer. Whilst there he made many excursions, and in his rambles was led to study mineralogy and geology. With the object of increasing his knowledge of agriculture, he paid a visit to Flanders, and travelled through Holland, Brabant, and Picardy, returning to Scotland in 1754. His father having left him a small property in Berwickshire, he now commenced agriculture on his own farm, and here he soon introduced those improved plans of husbandry, an attention to which has made that county long famed for its excellent farming. In 1768 he left Berwickshire and took up his permanent residence in Edinburgh, giving his undivided attention to scientific pursuits, and mixing with a galaxy of eminent men whose minds were congenial with his own. Geology became his ruling passion, though he did not neglect other branches of philosophic investigation. In 1777 he published his first work, a pamphlet on the "Nature, Quality, and Distinctions of Coal and Culm." About the same time he communicated to the Royal Society of Edinburgh a sketch of a "Theory of the Earth," a subject which had occupied his attention for thirty years; as well as an essay entitled a "Theory of Rain." These two works led to a very great deal of discussion—the former being attacked by Kirwan of Dublin, and the latter by M. De Luc. He published after this several works on metaphysical subjects, which, however, are said to "abound in sceptical boldness and philosophic infidelity." His "Theory of the Earth," upon which his fame chiefly rests, was not published *in extenso* till the year 1795. His object in this work was to show that the greater number of the phenomena, which by Werner were supposed to be produced by the action of water, were, on the contrary, produced by the action of fire. He supposes the globe to have experienced such a degree of heat as to have been reduced to a state of igneous liquefaction, and that as the mass cooled, each mineral substance became crystallized, either regularly or in a more confused manner, according to the laws of affinities. In 1793 Hutton was attacked by a severe illness, from which he only partially recovered. In 1796 he had a recurrence of his attack, became gradually weaker and weaker, till at last he expired on the 26th of March, 1797.—W. B.-d.

HUXHAM, JOHN, M.D., an eminent physician of the eighteenth century. Few materials for a life of Huxham exist. He was born in Halberton in Devonshire. Having a strong inclination for the profession of medicine, he went to Leyden, where he studied under the celebrated Boerhaave, and where he took out his degree. Upon his return to England he settled at Plymouth and became a most successful practitioner, acquiring a considerable fortune, and gaining by several admirable publications great fame and distinction. His principal work is his "Essay on Fevers," of which five editions were published during his life. The form of slow nervous fever, which he particularly described, is known by his name; and a favourite combination of cinchona and aromatics which he was in the habit of prescribing, is still known as Huxham's tincture of cinchona. He died at Plymouth in 1768 at an advanced age.—W. B.-d.

HUYGENS, CHRISTIAN, a celebrated mathematician and natural philosopher, was born at the Hague on the 14th April, 1629. His father, Christian Huygens, a poet and a mathematician, who died in 1687 at the age of ninety, had been counsellor and secretary to three successive princes of the house of Orange; and his eldest son, Constantine, accompanied William III. to England in that capacity. His second son, Christian, who exhibited at the age of thirteen a great taste for mechanics and mathematics, was sent to the university of Leyden to study law, and he prosecuted his mathematical studies under Schooten, the commentator of Descartes. After studying some time at the university of Breda, he went in 1649 to Denmark, in the suite of the count de Nassau. In 1651 he published, under the title of "Exetasis Quadraturæ Circuli," &c., a reply to Gregory St. Vincent's *Opus Geometricum* on that subject; and in the same year his "Theoremata de Quadratura Hyperboles," &c., and his work "De Circuli magnitudine Inventa." In 1656 he visited France, and took his degree of doctor of laws at the university of Angers. In 1657 he published his work on the calculation of probabilities, entitled "De Ratiociniis in ludo aleæ," and in 1659 his "Systema Saturninum," in which he gives an account of the discovery of the fourth satellite of Saturn, and of the singular ring with which that planet is surrounded. In 1661, when he visited England, he made known his method of grinding the lenses with long focus, with which

he made his astronomical discoveries; and when he returned to England in 1663, he was one of the hundred members admitted to the Royal Society on the 20th of May. The reputation of Huygens was now such that he was invited by Colbert in 1663 to settle in France; and having accepted of the liberal offer, he took his place as a member of the Academy of Sciences in 1666. In 1673 he published his great work, "*Horologium Oscillatorium*," &c., in which he described his great discovery, made in 1656, of applying pendulums to clocks, and making them vibrate between cycloidal checks. About the same time he invented the spiral spring for regulating the balances of watches, a contrivance in which he was anticipated by Hooke, and to some extent by the Abbé Hautefeuille. His residence in France having become painful, owing to the edicts against the protestants, he resolved to resign the honours and emoluments which he there enjoyed; and anticipating the edict of Nantes, he returned in 1681 to Holland, where he continued the prosecution of his favourite studies. In his "*Astroscopia Compendiaria*," which appeared in 1684, he described his telescopes without tubes. In 1690 he published his treatise on gravity, in French, and afterwards under the title of "*Tractatus de Gravitate*," in which he accepted the Newtonian theory of gravitation. In the same year appeared his great work, entitled "*Traité de la Lumière*," written in 1678, in which he adopted the theory of undulations, first suggested by Hooke, and explains by its means the complex phenomena of double refraction, as exhibited in Iceland spar. After completing his more profound researches, Huygens spent the evening of his days in the composition of his "*Cosmotheoros* (Theory of the universe), or conjectures respecting the celestial bodies and their inhabitants," addressed to his brother Constantine. This interesting work, which, besides being translated into German and Dutch, passed through two English and two French editions, was written at the age of sixty-five, a short time before he died; and so great was the interest which he felt in its publication, that on the approach of death he earnestly besought his brother to carry his wishes into effect. "He mentions," says Sir David Brewster in his *More Worlds than One*, "the great pleasure he had derived from the composition of it, and from the communication of his views to his friends. About to enter the world of the future, the philosopher who had added a new planet to our system, and discovered the most magnificent and incomprehensible of its structures, looked forward with a peculiar interest to a solution of the mysteries which it had been the business of his life to contemplate. He was anxious that his fellow-men should derive the same pleasure that he did from viewing the planets and the stars as the seat of intellectual life, and he left them his theory of the universe—a legacy worthy of his name." It is a curious fact, only recently discovered by Mr. Edleston (*Correspondence of Cotes*, p. 75), that the celebrated astronomer Flamsteed recommended the "*Cosmotheoros*" to Dr. Plumer, archdeacon of Rochester, who was so pleased with it that he left by his will £1800 to found the Plumian professorship of astronomy and experimental philosophy at Cambridge. While the "*Cosmotheoros*" was in the hands of the printer, Huygens was attacked by an illness, of which he died on the 5th June, 1695, in the sixty-sixth year of his age. His papers were bequeathed to the library of the university of Leyden; and in 1703 appeared his "*Opuscula Posthuma*," containing his *Dioptrica*, his *Commentaries on Glass-grinding*, his *Description of a Planetary Automaton*, his treatise on *Motion and the Centrifugal Force*, and his treatise *De Corona et Parahellis*, which was reprinted by Dr. Smith in his *Optics*. A complete edition of the works of Huygens was published in 1724 and 1728, in four vols. 4to—the two first at Leyden, entitled "*Opera Varia*," and the two last at Amsterdam, entitled "*Opera Reliqua*." These publications, however, did not exhaust the Huygenian manuscripts at Leyden. M. Uyenbroeck, professor of physics and astronomy, published, so recently as 1833, the remaining correspondence of Huygens and others, under the title of *Christiani Hugonii aliorumque seculi xvii. virorum celeberrimorum exercitationes mathematicæ et philosophicæ*, ex MSS. in Bibl. Acad. Lugduno-Batavæ servatis. In the first volume of the work we have the correspondence between Huygens and Leibnitz, and in the second his correspondence with M. De Vaunesle, a gentleman of Normandy, with Facio Duiller, and with Hab. Huygens.—D. B.

HUYSUM, JAN VAN, this very celebrated fruit and flower painter was born at Amsterdam in 1682, and was the son and

pupil of Justus van Huysum, a scene-painter. He enlivened his pictures by light back-grounds, and enriched them by introducing a great variety of other objects with his fruit and flowers, as vases, &c.; he sometimes painted also landscapes. The flowers of Van Huysum are executed with extreme finish and taste, and he is generally considered to have attained the highest excellence in this department of painting. Lord Ashburton possesses some remarkable examples of his work. He executed also water-colour drawings as well as oil pictures; all are valued by collectors, and generally realize large prices. He died in his native place in 1749.—He had three brothers, all painters; one of these, JACOB, came to this country and was chiefly occupied in copying the pictures of his brother Jan, which copies are doubtless reputed to be by the more celebrated brother.—R. N. W.

HYDE, EDWARD, Lord Clarendon, an illustrious statesman and historian, was born on 18th February, 1609, and was the third son of Henry Hyde, Esq., of Denton in Wiltshire, a member of a respectable family which for centuries had been settled in Cheshire. The future chancellor received his early education from the vicar of the parish, and was admitted of Magdalen college, Oxford, in 1621, in his fourteenth year. He was at first intended for the church; but after the death of his elder brothers he was entered a student of law in the Middle temple in 1625. His legal studies were not prosecuted at first with great assiduity, and he spent much of his time in the company of gay and dissolute companions. Ill health, too, and subsequently a strong attachment to the daughter of Sir George Ayliffe, whom he married in 1629, diverted his attention from his professional pursuits. His young wife, however, died only six months after his marriage, a bereavement which overwhelmed him with grief, and though he was now heir to a competent fortune, he devoted himself assiduously to study, and soon acquired a respectable knowledge of the law, as well as an extensive acquaintance with literature. He was in habits of most friendly intercourse with Ben Jonson, Isaac Walton, Waller, Chillingworth, and other eminent writers, as well as with a number of the principal statesmen of the day. After remaining a widower for nearly three years, he married in 1632 a daughter of Sir Thomas Aylesbury, master of the mint, and a few months later, on the death of his father, succeeded to the possession of the family estate. His legal reputation and practice at the bar steadily increased, and in 1640 he commenced his political career. He was returned to the Short parliament in that year, both by Shaftesbury and Wootton Bassett, and made his election to serve for the latter. He at once joined the constitutional party, and assisted Pym, Rudyard, and other experienced statesmen, in their attacks upon the abuses which had been practised by the king and his advisers. He supported the court, however, on the question of supply in opposition to Hampden. He was deeply grieved at the precipitate dissolution of the parliament, and still more at the arbitrary measures which followed this step. Hyde was returned to the Long parliament by the borough of Saltash, and quitted the bar in order to devote his whole attention to the discharge of his parliamentary duties. He was from the outset a prominent leader among the patriots, and aided with his powerful influence in the suppression of the Earl Marshal's court, the court of York, and the high commission, the passing of the triennial bill, and the abolition of arbitrary taxation. He was no less forward in condemning shipmoney, impeaching the judges who gave it their sanction, driving Finch and Windebank into exile, and in impeaching Strafford. There is reason to believe that he went so far as to vote for the bill of attainder, though in his "*History*" he dishonestly conceals his participation in these vigorous proceedings. He even supported the unconstitutional and dangerous bill to prevent a dissolution of the parliament without its own consent, and continued to act with the reforming party until shortly before the period of the Grand Remonstrance, which the more thorough-going men brought forward for the purpose of rekindling popular enthusiasm for their cause, and stemming the reaction which had set in in the king's favour. Hyde and his friends seem to have thought that, though no confidence could be placed in the king's good faith, his weakness afforded a security against the resumption of previous concessions, and the renewal of his former arbitrary and unconstitutional procedure. The ulterior designs, too, of some at least of the patriots began to be disclosed, and recoiling from the opening gulf of revolution, Hyde and his friends went over to the conservative side,

and thenceforward followed the fortunes of the court. He opposed the bill for the exclusion of bishops from parliament, and the bill for abolishing episcopacy (March, 1641). In the month of October following, he was invited to a private conference with the king, and was warmly thanked for the important service he had rendered to his majesty. A few weeks later, Hyde wrote an answer to the Remonstrance, which was adopted by the king, and so sensible was Charles how "much he was beholden to him for many good services," that when Falkland became secretary of state, and Colepepper chancellor of the exchequer, the office of solicitor-general was offered to Hyde. The offer, however, was declined by him, though he consented to meet frequently with Falkland and Colepepper to consult on the king's affairs, and to conduct them in parliament. Under the able management of these three associates, the royal cause was daily gaining ground, when Charles himself ruined his own prospects by his rash and unconstitutional attempt to arrest the "five members." As he had solemnly pledged himself to take no step in parliament without the consent of his three councillors, they have been accused of being "indirect if not direct parties to the deed." But Hyde has in the most solemn terms disclaimed any complicity in the act for himself and for his friends, and there is no good ground for questioning the truth of his statement. So mortified were they at this breach of faith on the part of the king, that "they were inclined never more to take upon them the care of anything to be transacted in the house." But as the political horizon grew darker, a sense of duty induced them to "continue on public grounds to serve a sovereign in whom they could no longer place private confidence." To Hyde was assigned the task of preparing the royal answers to the demands of the parliament, and other state papers, which were written with great ability, and were supposed at the time to be the king's own composition. When Charles withdrew from Whitehall in March, 1642, Hyde remained at his post; but his services were so necessary to the king, that he was summoned to repair to his presence, and having with some difficulty made his escape from London, he reached York, where Charles then resided, by a circuitous and unfrequented route, and during the next two eventful years continued to act as the king's adviser. In the spring of 1643, Hyde was made chancellor of the exchequer, sworn a member of the privy council, and received the honour of knighthood. He exerted himself vigorously, but without effect, first to negotiate a peace between the contending parties, and then to arrest the decline of the royal cause, which he mainly ascribed to the misconduct of the royalists, by many of whom he was regarded with envy and dislike. In February, 1645, when Prince Charles was sent to the west, Hyde was appointed a member of the council by whom he was to be guided. On the 5th of March the prince and his adviser took leave of the king, whom neither of them ever saw again. The ruin which speedily overtook the royal cause, made it necessary that the prince should quit the kingdom, to save him from falling into the hands of the parliament. Accompanied by Hyde and others of his suite, he fled first to Scilly and thence to Jersey, 16th April, 1646. The intrigues of the queen ultimately obtained from Charles an order that the prince should join her in Paris, in opposition to the strong remonstrances of Hyde, who made urgent representations to her of the injury which would thus arise to the king's affairs, but without effect. He remained behind in Jersey, where he spent the next two years, which were for the most part occupied with the preparation of his great work, the "History of the Rebellion." He devoted not less than ten hours a day to this undertaking, which seems to have kept his spirits from sinking under the adverse circumstances in which he was placed. He quitted this sequestered retreat in June, 1648, in obedience to an order of the king, and joined Prince Charles at the Hague, having on his voyage been seized and plundered by pirates from Ostend. A few months after the execution of Charles I., Hyde and Lord Cottington were sent on an embassy to Madrid, to solicit the assistance of the Spanish court in behalf of his son Prince Charles. The ambassadors set out on their mission in May, 1649, but after spending fifteen irksome months at Madrid, where they were exposed to a succession of slights and mortifications, they discovered that their embassy had proved a total failure; and after the decisive victory gained by Cromwell at Dunbar, they were ordered by the Spanish king to take their departure, "since their presence in the court would be prejudicial to his affairs." Hyde quitted Madrid in March, 1651, and after

living for a short time with his family at Antwerp, he took up his residence in Paris with the exiled court. As chancellor of the exchequer, the duty devolved upon him of providing pecuniary supplies for the support of Charles and his suite—a very difficult task, as the treasury was empty, and there was no regular revenue. He was sometimes without clothes or fire, even in winter, and was often deep in debt for lodgings and food. His embarrassments were greatly aggravated by the improvidence and profligacy of Charles, the opposition of the queen-mother, who detested Hyde on account of his superior influence with the prince, and the paltry intrigues and jealous factions by which this mimic court was rent asunder. In spite of all these difficulties, Hyde seems to have preserved a firm, cheerful, and patient frame of mind, and to have nobly exerted himself to promote the interests of his master, though he was often treated with neglect and ingratitude. He attended Charles in all his migrations on the continent, and in January, 1658, was rewarded with the appointment to the office of lord chancellor; which, though at that time an empty title, he seems eagerly to have coveted. The death of Cromwell, the abdication of his son Richard, and the dissensions between the parliament and the army, raised the hopes of the royalists, and prepared the way for the restoration of the exiled dynasty. Hyde, whose sagacious and moderate counsels guided the conduct of Charles at this momentous crisis, had at length the gratification of witnessing the fulfilment of his long-cherished hopes. On the 25th of May, 1660, he landed at Dover along with his sovereign, followed his triumphal entry into the capital, and on the 1st of June took his place on the woolsack, as speaker of the house of lords. On the same day he also took his seat in the court of chancery.

From the Restoration down to 1667 Hyde was the virtual ruler of the country, and "carried the crown in his pocket." To him belongs the credit of passing the bill of oblivion and indemnity, without allowing the vindictive spirit which prevailed in the parliament at that period to introduce more numerous exceptions. On the other hand, he must bear the odium of first overreaching and then persecuting the presbyterians. As the Restoration was to be brought about by their assistance, he held out to them flattering hopes in the declaration from Breda and the manifesto which he published in the king's name, specifying certain important modifications of episcopacy as the basis of settlement between the two parties. But after Charles was securely settled upon the throne, and it became known that the presbyterians were no longer to be feared, he introduced and carried the notorious corporation act, which, in violation both of his own and the king's promises, and of the plainest principles of justice, provided that corporate offices should be held only by those who had within a year of their election taken the sacrament of the Lord's supper according to the rites of the Church of England, and the no less infamous act of uniformity, which in one day ejected two thousand ministers from their livings. It is only fair however to state, that the violent and servile loyalty of the parliament made these laws even more stringent than the chancellor had originally proposed. Meanwhile his daughter Anne, who had been a maid of honour to the princess of Orange, had been privately married to the duke of York, the king's brother; and—after various intrigues, in which her father's conduct was by no means worthy of his position and character—had been publicly owned by James as his duchess. Clarendon's overacted indignation against "the wickedness of his daughter," and the proposals regarding her which he alleges he made to the king, clearly prove that he was by no means a high-minded man. This marriage, though very offensive to the court, and especially to the queen-dowager, did not diminish the chancellor's influence with the king, who, as if to show his unabated confidence in his old councillor at this juncture (April, 1661), raised him to the peerage by the title of Baron Hyde of Hyde, and shortly after created him Viscount Cornbury and earl of Clarendon. He was likewise offered, but wisely declined the garter. He accepted, however, a present from the king of £2000, though he declined an offer of ten thousand acres of crown land, saying, "It was a principal part and obligation of his office to dissuade the king from making grants of such a nature." The inauspicious marriage of the king to Catherine of Braganza, which took place in 1662, was originally ascribed to Clarendon's advice, and a great deal of probably undeserved odium was afterwards incurred by him on account of this union. His subsequent treatment of that ill-used princess was certainly very

unbecoming, and his conduct in attempting, for the purpose of retaining the king's favour, to persuade her to consent to the appointment of Lady Castlemaine, as one of the ladies of her bedchamber, is deserving of the severest reprobation. He indignantly refused a large bribe which was offered by the French court, to recommend the restoration of Nova Scotia, and other measures agreeable to Louis XIV.; but he had no hesitation in soliciting pecuniary aid for his master, and in thus originating that shameful dependence of Charles upon the French king, which was afterwards so injurious to the honour of the king and the best interests of the country. He also recommended and carried through the sale of Dunkirk to the French for five millions of livres—a most discreditable transaction, which was afterwards made the ground of one of the most serious charges brought against him by the parliament. Charles had hitherto resigned himself implicitly to the guidance of the chancellor, but a coolness now began between them which ultimately ended in total alienation. Clarendon was a bigoted adherent of the established church, and strenuously opposed the bill which, to please the king and favour the Roman Catholics, was brought forward in 1663, to enable his majesty at his pleasure to dispense with the penal laws against sectarians. Charles, too, was wholly devoted to his licentious pleasures, and under the guidance of his mistresses began to be impatient of the admonitions and good advices which the chancellor administered to him, “too much with the air of a governor or of a lawyer.” The king's profligate favourites, perceiving this diminution of royal regard, thought this a favourable opportunity to effect the chancellor's ruin; and one of their number, the earl of Bristol, an ambitious, intriguing, worthless courtier, suddenly presented to the house of lords (10th July, 1663) a paper containing articles of impeachment for high treason against Lord Clarendon. The chancellor made a vigorous and triumphant defence, and the charges were dismissed by the lords with a strong censure of the prosecutor, who was obliged to abscond and to remain in concealment for several years. This rash attempt to destroy the chancellor served only to confirm his power; but there is reason to believe that the confidence of the king was never again fully restored to him, and the breach between them continued to widen, until at length the long-continued domination of this powerful minister was irretrievably overthrown.

The ecclesiastical policy of Clarendon continued to the last bigoted and intolerant. He now in May, 1664, to the great delight of the high church party, passed the conventicle act, which forbids, under severe penalties, the meeting for religious purposes of more than five persons in addition to the members of the family. The enactment of the notorious “five mile act” speedily followed, by which all non-conforming ministers who refused to swear that it was not lawful, on any pretence whatever, to take up arms against the king, and that they would not at any time endeavour to bring about any alteration of government in church and state, were forbidden, under pain of fine and imprisonment, to reside within five miles of any borough, town, or any place where they had exercised their ministry. The Dutch war now broke out (November, 1664), and ended most dishonourably for the court and nation. But though Clarendon had resolutely opposed this unprincipled contest, and was in no degree accountable for the shameful manner in which it had been conducted, he was held responsible by the public for its disastrous termination. His windows were broken by the populace; he was reproached in ribald rhymes for the sale of Dunkirk, the cession of Tangier, and the king's unfruitful marriage. His opposition to a bill forbidding the importation of cattle from Ireland, drew down upon him the wrath of the squirearchy in the house of commons. Dissenters and Romanists were naturally hostile to him on account of his intolerant ecclesiastical policy; while even the bishops, he says, were dissatisfied with him for not doing more to put down schism. The profligate courtiers and royal mistresses laboured zealously to destroy his waning influence with the king, and Charles was at length induced, mainly through the influence of Lady Castlemaine, to deprive his old and faithful servant of the great seal (August, 1667). The dismissal from office of the over-powerful minister was the signal for a combined attack upon him by all his enemies; and when the house of commons met in October, articles of impeachment were prepared; but the charge of treason sent up to the house of lords was made in general terms, and was on that ground not entertained by the peers. A quarrel in consequence took place

between the two houses, and ultimately Clarendon was with great reluctance induced, by the entreaties of his friends and the expressed wishes of the king, to terminate the dispute by retiring to France (29th November, 1697). He left behind him a vindication of his conduct, which, through the influence of his great enemy, the profligate duke of Buckingham, was voted by the commons to be scandalous and malicious, and was by their orders burned by the common hangman. An act of attainder was also proposed, but ultimately the two houses concurred (18th December, 1667) in passing an act of banishment which should for ever exclude him from the British dominions, unless he appeared and took his trial before the 1st of February, 1668. He was at first badly treated by the French, but he was at length allowed to take up his residence at Montpellier, where he completed his celebrated “History” and the “Memoirs of his own Life.” From thence he removed to Rouen, where, in 1674, he addressed to the king, the queen, and the duke of York, an humble and earnest, but fruitless prayer for permission to die in his native country. He did not long survive the refusal of his petition. His death took place on the 9th of December, 1674, in the sixty-fifth year of his age. By his second wife he left six children, four sons and two daughters.

Clarendon's abilities were very great. He was a weighty and dignified speaker, and an able man of business—shrewd, prompt, and laborious; and he combined an earnest desire to uphold the constitution and promote the welfare of the country, with a sincere regard for the honour of the crown. Amid prevailing profligacy and corruption he was personally pure and incorrupt. In private life he was blameless, and he was a warm and steady friend; but his temper was hot, harsh, and arrogant, and he was deficient in docility and tact. His bigotry and intolerance led him into grievous errors as a statesman. His vindictive treatment of the puritans in England and the Presbyterians in Scotland, and his connivance at the king's acceptance of a pension from the French king, have left a deep stain on his memory. His “History” is a very valuable and interesting work, containing not a few masterly and eloquent delineations of the characters of the leading men of his day, together with luminous reflections on public events. “But,” says Mr. Hallam, “the prejudices of Clarendon, and his negligence as to truth being fully as striking as his excellencies, lead him not only into many erroneous judgments but into frequent inconsistencies.” The principal works of the great historian are, besides his “History of the Rebellion,” his own Life, “A Short View of the State of Ireland,” “A Brief View of the Errors in Hobbes' Leviathan,” and a “Collection of Tracts.”—J. T.

HYDE, HENRY, second Earl of Clarendon, eldest son of the preceding, was born in 1638. After the Restoration, he was appointed chamberlain to the queen, but his resentment at the harsh and unjust treatment which his father had received from the court made him join the opposition party. He took an active part, however, against the exclusion bill, and was in consequence taken again into favour, and made a privy counsellor in 1680. On the accession of James II., who had married his sister, Clarendon was first made lord privy seal, and then, in 1686, lord-lieutenant of Ireland. But he had no real power in the government, which was entirely directed by a Roman Catholic junto in London; and after undergoing innumerable slights and mortifications, and abasing himself before the king in the most abject manner, he was at length dismissed from his office of lord-lieutenant (January, 1687) to make room for the notorious Tyrconnel. Lord Arundel, another Roman Catholic, soon after superseded him in his office of privy seal. When the prince of Orange landed, Clarendon joined him at Salisbury, but he was coldly received, and his advice slighted; and when the crown was settled upon William and Mary, he refused to take the oath of allegiance to the new sovereigns. In spite of a warning given him by the king, he took an active part in the Jacobite schemes of insurrection, and was in consequence committed to the Tower in 1690. He was soon released; but, having again engaged in a Jacobite conspiracy (1691), he was once more sent to the Tower, where he lay about six months. His guilt was fully established, but his life was saved by the intercession of the queen and the entreaties of his brother Rochester. He spent the remainder of his days in retirement, and died in 1709. His State Letters and Diary were published in 1763.—J. T.

HYDE, LAWRENCE, Earl of Rochester, second son of the chancellor, was a leading statesman in the reigns of Charles II.

and James II. In 1679 he was made first commissioner of the treasury, and was soon after elevated to the peerage. He was a most intolerant and uncompromising tory, and, in spite of his vices of drinking and swearing, was considered the head of the high church party. He made most vigorous efforts to supplant Halifax in the king's favour, and to thwart the moderate and constitutional counsels of that distinguished statesman; but, in consequence of some malversion in the management of the finances, he was "kicked up stairs," as his rival termed it, and was removed from his office to the less important post of lord-president. On the accession of his brother-in-law, James II., Rochester was appointed lord-treasurer, and thus became prime minister. He meantly truckled to the French court, begged from Barillon, the ambassador of Louis, to promote James' arbitrary schemes, and plainly told him—"Your master must place mine in a situation to be independent of parliament." He accepted, though with reluctance, a seat in James' high commission court, and was base enough, under the threat of dismissal from office, to join in the condemnation of Bishop Compton. But all his subserviency and zeal availed him nothing; as he refused to change his religion at the bidding of the king, the white staff was taken from him in December, 1686. He firmly adhered, however, to the royal cause at the revolution, until the flight of James, when he declared for the prince of Orange. In 1692 he was sworn of the council, and took a considerable part in public affairs, but never regained his former office or influence. He died in 1711.

His nephew, HENRY, eldest son of the second earl of Clarendon, who succeeded to the peerages both of his father and uncle, was the author of a comedy called "The Mistakes," printed in 1758 at Strawberry Hill, of a few pamphlets and letters, and of some tragedies still in MS.—J. T.

HYDE, SIR NICHOLAS, chief-justice of the king's bench in the reign of Charles I., was the uncle of Chancellor Clarendon, and had the honour of instructing him in the knowledge of law. Sir Nicholas was employed by the duke of Buckingham in preparing his answer to the articles of impeachment drawn up against him by the house of commons, and from gratitude for his services on that occasion the duke procured him the appointment of chief-justice in 1626. In the following year Hyde presided at the trial of Sir John Eliot, Hollis, and Valentine, when they were indicted for forcibly holding the speaker of the house of commons in his chair, while certain resolutions were passed. The court inflicted heavy fines upon the patriots, and refused to allow them their habeas corpus—a decision which was afterwards censured by the Long parliament. Sir Nicholas died, 26th August, 1631, in the fifty-ninth year of his age.—His son, LAWRENCE HYDE, who was M.P. for Winchester after the Restoration, had a considerable share in promoting the escape of Charles II. after the battle of Worcester.—J. T.

HYDE, THOMAS, D.D., a learned English divine and oriental scholar, was born 29th June, 1636. He was educated at King's college, Cambridge, and afterwards went to London in his eighteenth year to assist Walton in completing the Polyglot Bible. In 1658 he entered Queen's college, Oxford, where in the following year he was elected under-librarian of the Bodleian library, and in 1665 principal librarian. In 1660 he became prebendary of Sarum, and in 1678 archdeacon of Gloucester. On Dr. Pococke's death in 1691, Dr. Hyde was appointed Laudian professor of Arabic; and in 1697 he was made regius professor of Hebrew, and canon of Christ church. He also held the office of interpreter of oriental languages to Charles II., James II., and William III. He died in 1703. Hyde was a man of sound judgment as well as a profound scholar. He possessed an accurate knowledge of Hebrew, Syriac, Persian, Arabic, &c., as well as of the Malay and Armenian languages; and was one of the first Europeans who acquired a knowledge of Chinese. His best known work is entitled "Veterum Persarum et Medorum Religionis Historia." His other publications are "Tabule Stellarum Fixarum ex Observatione Ulugh Beoghi;" "Quatuor Evangelia et Acta Apostolorum Lingua Malaica characteribus Europæis;" "Epistola de Mensuris et Ponderibus Serum sive Sinensium;" and "De Ludis Orientalibus." All of these works, except the first mentioned, were republished by Dr. Sharpe, under the title of *Syntagma Dissertationum quas olim Hyde separatim edidit*. Oxford, 1767, 2 vols. 4to.—J. T.

HYDER-ALI-KHAN-BAHADUR, Sultan of Mysore, a formidable opponent of the British rule in Hindostan, was the

son of the chief general of the rajah of Mysore, and born in 1717. Until the age of thirty-three he was comparatively unknown. In 1750 we find him commanding a contingent against the Mahrattas, fighting in concert with the French, and visiting Pondicherry, where he saw what European civilization and skill could effect. For some years he was in active alliance with the French. He aided them in 1752 in the war in the Carnatic, and distinguished himself in the Trichinopoly campaign of 1754. In 1759 he rose to the chief command of the army of Mysore, and in 1761, having deposed its rajah, became a mayor of the palace to the new rajah, brother of the former; he was now virtual ruler of Mysore. The year before he had lent some temporary assistance to Lally, who appealed to him for aid as a last resource when the English menaced Pondicherry, which capitulated in the January of 1761. After the fall of Pondicherry, Hyder's army was reinforced and strengthened by the junction of skilful French officers and soldiers. His acquisitions in Malabar and elsewhere involved him in hostilities with the nizam of the Deccan, with whom the English had contracted a defensive alliance, so that Hyder and the English were soon engaged in direct hostilities. The nizam deserted the English and allied himself with Hyder; then he returned to the English alliance. On this event the English authorities resolved on conquering Mysore, and dethroning or displacing Hyder. Hyder not only held his own, but by a skilful strategy forced an advantageous peace from his enemies. After defeating Colonel Wood, who had been sent against him, he drew the English army to a distance from Madras by pretending timidity. Then swiftly marching a hundred and twenty miles in three days, he appeared at the head of a numerous and formidable army in the neighbourhood of Madras, which lay exposed to assault and sack. Peace was made with him on his own terms—a mutual restitution of conquests, and a treaty of mutual alliance in defensive wars. This was in 1769. In 1770 the Mahrattas invaded Mysore, and Hyder appealed to the English for the assistance secured by their treaty-stipulations. It was withheld; he had to conclude a disadvantageous peace with the Mahrattas, and far from well affected towards his nominal allies the English, he devoted himself for some years to the military, financial, and social organization of his kingdom. In 1778, anticipating the war about to break out between England and France, the English authorities in Bengal resolved to attempt to drive the French from India. Hyder, mindful of grievances, old and new, was on the alert, and eagerly seized a slight pretext to declare war against the English, with the assistance of the nizam and of the Mahrattas, both of whom had been alienated from the English government. On the 21st of July, 1780, Hyder invaded the Carnatic with a force of one hundred thousand men, of whom thirty thousand were cavalry. The English army opposed to him consisted of little more than six thousand men, and had, after fighting bravely, to give way, Hyder's quasi-victories being chiefly won by his son, Tippoo Sahib (q. v.). Madras was once more menaced, but Sir Eyre Coote's victories of Porto Novo, 1st July, 1781, and of Perambacum, 27th July, kept Hyder in check. Next year the fortune of war seemed once more in favour of Hyder and his allies the French, when Tippoo's onward movement was arrested by news of the death of his father, which occurred on the 7th of September, 1782.—F. E.

HYGINUS, CAIUS JULIUS, an illustrious grammarian, who, according to Suetonius, was a native of Spain, a freedman of Augustus, and a friend of Ovid and Licinius. Pliny, Servius, and other writers, often refer to the works of Hyginus with much respect; but recent researches have furnished evidence that more than one author of this name flourished in the first century, and hence the works referred to may not be those of one individual. The principal writings alluded to, or quoted from, are "De Urbibus Italicis;" "De Trojanis Familiis;" "De Claris Viris;" "De Proprietatibus Deorum;" and "De Diis Penatibus." All these have been lost; but there are two works—viz., "Fabularum Liber" and "Poeticon Astronomicum"—ascribed to Hyginus, which are extant. The barbarous style of these two works has, however, led critics generally to regard them as spurious, and to attribute them to a later age. Hyginus is said to have fallen into poverty in his old age, and to have been supported by his friends.—J. B. J.

HYNDFORD, LORD. See CARMICHAEL.

HYPATIA, the famous daughter of Theon, was born at Alexandria, probably about the year 370. She was instructed by her father in the sciences—mathematics and astronomy—

to which he was himself devoted; but under what masters she afterwards cultivated philosophy has been left to conjecture. It is said she resided for some time at Athens, and there it is probable she may have attended the school of Plutarch. It was not at any rate from the Aristotelian Theon she derived the philosophy which at an early age, as head of the Neoplatonician school in her native city, she began to expound. Beautiful as she was gifted, Hypatia soon attracted to her lectures a numerous auditory—so numerous, and comprising so many of the citizens notable for wealth or intellect, that it is said St. Cyrill one day observing the throng of her pupils issuing into the street, remarked their number and quality with an astonishment not unmingled with wrath. Cyrill at this time, in the exercise of his episcopal functions, came frequently into collision with the authority of Orestes, prefect of the city, whose increasing hostility to the bishop and his clergy was by them slanderously attributed to the influence of Hypatia. Accordingly, the worst construction was put upon her intimacy with the prefect; and along with the slander which made her detestable as a woman, there was instilled into the minds of the christian population of the city the calumny which made her odious as the moving spirit of paganism, the instigator behind the scenes, of its new zeal and energy. At the commencement of the year 415, her destruction having been in this way prepared, Hypatia was seized in the street by a rabble of her enemies, dragged from her chariot to a spot opposite the chief church of the city, and there stripped of her clothes, stoned, and torn to pieces. Cyrill has not been held guiltless of her blood; but to what extent he was implicated in the atrocious deed of his partisans, cannot of course be determined. Synesius, who calls himself the pupil of Hypatia, addressed to her several letters. According to Suidas she wrote some works on astronomy and other subjects. There has been attributed to her a letter to St. Cyrill, advocating the cause of Nestorius, but it is evidently apocryphal. The name of Hypatia, it will be remembered, has been made familiar to English readers in one of the most brilliant of Professor Kingsley's historical romances.—J. S., G.

HYPERIDES, a celebrated Athenian orator, who was a contemporary and friend of Demosthenes. The accounts which have been transmitted to us of his history and character are meagre, and in some points contradictory; but there is satisfactory ground for believing that he was one of the boldest and most efficient opponents of Philip and Alexander. Along with Demosthenes he was engaged in the prosecution of Philocrates; and after the battle of Charonea he proposed, in order that the fiercest resistance might be made to the Macedonians, that all the slaves should be emancipated, and resident aliens invested with the rights of citizenship. Hyperides was, according to Arrian (*Anab.* i. 10), one of those whose surrender was demanded by Alexander; but his name is not included in the list given by Plutarch. After the battle of Crannon, 322 B.C., Hyperides fled from Athens to Ægina, where he was overtaken and put to death by order of Antipater. There is no oration of Hyperides extant, but his eloquence is spoken of by Dionysius, Longinus, Cicero, and others, in terms of the highest commendation.—J. B. J.

HYPERIUS, ANDREAS GERARDUS, or more properly Andrew Gerhard of Ypres, was born on 16th May, 1511. After receiving instruction at various schools he returned home, and remained there till the death of his father. In 1528 he went to Paris, where he studied for seven years, after which he travelled in France and Italy, Holland and Germany. In consequence of being suspected of favouring the Reformation, he retired to England, where he found a hospitable reception with Charles Lord Mountjoy for four years. The severity shown to Cromwell, Barnes, and the foreign residents in England, led Hyperius to return to the continent in 1540. On his arrival at Marburg he met with an old friend, Gerhardus Noviomagus, who induced him to remain at Marburg. Hyperius continued at Marburg till his decease in 1564. He married soon after his settlement at Marburg, where he distinguished himself by his assiduity and industry as a teacher, and introduced some effec-

tive improvements into the system then prevalent. He died in his fifty-third year, and was buried beside his predecessor.

"Hic Noviomagi requiescunt membra Gerhardi;
Juxta hunc Andreas conditur Hyperius."

Hyperius was a good scholar, and a successful teacher, and seems to have won the estimation both of his pupils and of his acquaintances by his straightforward and practical character, which was not without natural kindness. His writings, theological, scientific, and philosophical, are numerous, but now little known.—B. H. C.

HYSTASPES. See DARIUS I.

HYRCANUS, JOHN, was the son of Simon Maccabæus, and succeeded his father as prince and high priest of the Jews in the year 135 B.C. Shortly after his elevation to the pontificate, Jerusalem was besieged by Antiochus Sidetes and the Jews were subjected to great privations; but at length the siege was raised, and a treaty of peace concluded on the condition that the city should be dismantled and a large money-ransom paid. After this, Hyrcanus formed an alliance with Antiochus, and went with him against the Parthians, but escaped the destruction which befell the king of Syria and his army, by returning with his auxiliaries to Jerusalem at the approach of winter. By skillfully taking advantage of the civil wars of Syria, Hyrcanus greatly strengthened his position. He extended his dominions over Samaria and Galilee, destroyed the temple of Gerizim, subdued the Idumeans, and became an ally of the Romans. In the earlier part of his life he was attached to the sect of the Pharisees, but connected himself with the Sadducees in consequence of an insult which he had received from a leading member of the party to which he had previously belonged. This step led him into troubles which embittered his closing years, and made him, notwithstanding the general lustre and efficiency of his government, unpopular among the Jews. He died in 106 B.C. Though Hyrcanus did not assume the title of king, he is justly regarded as the founder of the monarchy, which continued in his family till the time of Herod. He was succeeded by his eldest son, Aristobulus, first king after the captivity.—J. B. J.

HYRCANUS II. was the eldest son of Alexander Jannæus, king and high priest of the Jews. At the death of Alexander the regal authority was assumed by his widow, Alexandra, a princess of much wisdom and virtue, and the pontificate was conferred on Hyrcanus. When his mother died (69 B.C.) he was declared king, but was soon after deprived of power by his brother, Aristobulus, who was of a daring and ambitious disposition. Hyrcanus, who was a man of easy and peaceful temper, would probably have remained content with the private position to which he had been reduced, but he was persuaded by Antipater to seek the aid of Aretas, king of Arabia Petraea, to whose court he went in the year 65 B.C. In compliance with the entreaties of Hyrcanus, Aretas marched against Jerusalem, defeated Aristobulus, who, with his partisans, took refuge in the temple, and delivered the city into the hands of Hyrcanus. Both Aretas and Hyrcanus, however, were compelled to withdraw from Jerusalem, by order of Julius Scaurus, Pompey's lieutenant, who had been gained over by bribes and promises to espouse the cause of Aristobulus. Shortly after, the matters in dispute were submitted to Pompey by the brothers, who appeared in person before him; but the evident desire of the Roman to show favour to Hyrcanus roused the fiery temper of Aristobulus, and prevented an amicable arrangement. Aristobulus attempted for a while to resist, and the city of Jerusalem was subjected again to the privations of a siege, at the close of which Hyrcanus was restored to the office of high priest, with the title of prince. He lived several years under the protection of the Romans; but in the year 40 B.C. Syria was invaded by Pacorus, the son of the king of Parthia, and Antigonus, the son of Aristobulus, having through the influence of Pacorus gained possession of the person of Hyrcanus, cut off his ears, in order to incapacitate him for the priesthood, and sent him as a prisoner to Seleucia on the Tigris. Several years afterwards he was induced by Herod to go to Jerusalem, where, under pretence of being concerned in treasonable designs, he was put to death in his eightieth year.—J. B. J.

IARCHI, SOLOMON BEN. See JARCHI.

IBAS, Bishop of Edessa in the fifth century, first appears as a presbyter at Edessa, whence he was expelled by Rabulas for his opinions. Hereupon Ibas addressed a letter to Maris, which was widely circulated and contributed to the spread of the Nestorian doctrine. He translated into Syriac the works of Theodore of Mopsuestia; he also wrote other epistles, and hymns, disputations, and an exposition of Proverbs. When bishop of Edessa, Ibas was alternately acquitted and condemned by several synods. He died at Edessa before 489.—B. H. C.

IBBETSON, AGNES, wife of a barrister, born in London in 1757; died at Exmouth in 1823. Her maiden name was Thompson. She was well acquainted with astronomy, geology, and botany, and published in the *Annals of Philosophy* the result of some ingenious investigations respecting the structure of plants.

IBBETSON, JULIUS CÆSAR, a landscape painter, born at Scarborough in Yorkshire. The pictures from which he derived his fame were rural scenes, with cattle and figures, painted in the manner of the Dutch artist Berghem, from which circumstance he has been styled the Berghem of England. He died in 1817.—J. B.—

IBBOT, BENJAMIN, an English divine, born at Beachamwell, near Swaffham in Norfolk, in 1680; became B.A. of Clare hall, Cambridge, in 1699; and afterwards entered at Oxford. Having attracted Archbishop Tenison's notice, he was made his librarian and chaplain, treasurer of the diocese of Wells, and rector of a living in London. In 1716 he was appointed chaplain to the king, and D.D. by royal command. He had already delivered the Boyle Lectures in 1718-14, which were published. He was associated in some literary matters with Dr. Samuel Clarke, to whom he became assistant-preacher. He translated Puffendorf's work upon the influence of christianity on society, and wrote a few poems. In 1724 he was made prebend of Westminster, and died in April, 1725. Dr. S. Clarke wrote his life, and edited a selection from his sermons.—B. H. C.

IBEK. See AIBEK.

IBN ABU OSAIBAH. See ABU OSAIBAH.

IBN DOREID. See DOREID.

IBN HAUKAL. See HAUKAL.

IBN KHALDUN. See 'ABDU-R-RAHMAN.

IBN-KHALICAN, a very distinguished Arabic writer, born at Arbela in 1211, studied at Mosul, afterwards went to Damascus, which he left to travel and resume his studies in Egypt, where he was appointed mufti. He became kadi of Damascus, subsequently deputy-kadi of Cairo, and later still resumed his position at Damascus, where he died in 1282. As an author he has been greatly celebrated by European and Oriental writers. In view of his great work, the "Biographical Dictionary," Sir W. Jones says, he feels disposed to give him the first place among biographical writers. The greater part of this work has been translated into English by M. de Slane, London, 4to, 1834, &c.—B. H. C.

IBN ROSCHID. See AVERROHES.

IBN SINA. See AVICENNA.

IBN YOUNIS. See ALI IBN YOUNIS.

IBRAHIM, Sultan of the Ottoman empire, born in 1615, was the son of Ahmed Khan, and the successor of his brother, Murad or Amurath IV., in 1640. Amurath had put his brothers to death, with the exception of Ibrahim, who was shut up in prison, and only left it to ascend the throne. He was characterized by the effeminacy and luxury of his race, and yielded to the greatest excesses. Soon after he became sultan, peace was

concluded with Austria; but an expedition was despatched to the sea of Azof to besiege the city of Azof, which the Cossacks had taken some time before. In 1642 there was an insurrection, but it was suppressed. In 1645 an attack was made upon the island of Candia, which eventually fell into the hands of the Turks. To revenge himself upon the Venetians, Ibrahim ordered the massacre of all his christian subjects, but the order was not executed. His capricious, cruel, and ruinous course wearied his subjects; and his janizaries first deposed and then strangled him in 1648.—B. H. C.

IBRAHIM-BEY, a chief of the Mamelukes, was born in Circassia about the year 1735, and was brought in his infancy to Egypt as a slave. When enrolled in the ranks of the Mamelukes, he soon rose to high command; and in his forty-second year was appointed to the government of Cairo, which he subsequently shared with Mourad Bey. In the early days of the French expedition to Egypt, Ibrahim pursued a vacillating and somewhat timid policy; and when at length he moved to action, he was vanquished by Kleber. The struggle being over, and the fiery valour of the Mamelukes no longer needed, whilst their turbulence was feared, the Egyptian government determined to destroy them. This determination was ultimately carried into effect with remarkable vigour, but with disgraceful perfidy, by Mehemet Ali. The struggle, however, was a long one; and the beys for a considerable period defied his power and repelled his attacks. At length, in 1811, occurred the infamous massacre by which Mehemet Ali rid himself of his foes. Ibrahim, with most of the other chiefs who escaped from this sanguinary act, fled into Nubia. He died at Dongola in 1817. Brave, just, and pious according to his creed, he was dignified by his contemporaries with the name of "El Kebir" (the Great); but a fatal irresolution or timidity in counsel was his bane through life.

IBRAHIM-PACHA, viceroy designate of Egypt, was born in 1789 at Cavalla in Roumelia. It is doubtful whether he was the real or merely the adopted son of Mehemet Ali, from whom, however, he always received the treatment of a father. At sixteen, he was intrusted by Mehemet Ali with the command of the force employed to preserve tranquillity in Upper Egypt; and in repressing the wild Arabs of the desert he contracted habits of savage coercion, which, displayed afterwards in other regions, procured him the fame of an even more than oriental cruelty. In 1816 he was sent to operate against the Wahabies, an Arabian sect of militant fanatics who aimed at purifying mahometanism, and who denied the claims of the sultan to be considered the chief of Islam. By razzias, corruption, and hard fighting, Ibrahim subdued them; and after the capture of their principal stronghold, and the surrender of their chief, he made on his return a triumphal entry into Cairo, and was named by the sultan Pacha of the Holy Places. For several years afterwards he powerfully aided Mehemet Ali in organizing an Egyptian army, drilled after the European fashion; and the force which was the result of their combined efforts was distinguished, whatever might be its faults, by a considerable degree of discipline. The appeal made by the sultan in 1824 to Mehemet Ali for aid against the Greek revolution, found Ibrahim ready. Appointed generalissimo of the Egyptian army of co-operation, he succeeded, after an unsuccessful attempt, in disembarking in the south-western corner of the Morea, in the February of 1825. Marching northwards, he took Navarino; Tripolizza fell before him; but, when menacing Nauplia, he was checked by Ipsilanti. Summoned by the Turkish commander, Reschid Pacha, to assist him in reducing Missolonghi, he took it by assault, after a heroic defence, in the April of

1826. It was Ibrahim's successes chiefly which produced the intervention of the great powers, and after the battle of Navarino he was forced to evacuate Greece. During the next four years, Ibrahim Pacha made new exertions to improve the organization of the Egyptian army, profiting by what he had seen of the French troops in Greece, and creating a regular cavalry. In 1831 Mehemet Ali, in carrying out his long-cherished designs upon Syria, found himself involved in hostilities with his suzerain the sultan. Ibrahim Pacha commanded the army which invaded Syria in 1831. He had taken Gaza and Acre, the latter after a siege of six months (December, 1831, to May, 1832), defeated the army of the sultan at Hems, and captured Antioch, when on the 21st of December, having entered Anatolia, he found himself confronted at Konieh by a Turkish army under Reschid Pacha, with whom he had co-operated at the siege of Missolonghi. The Turks were routed, and Ibrahim might have marched on Constantinople. Russian intervention, claimed by the sultan against Ibrahim, produced the intervention of France and England in their turn. Again Ibrahim was checked by the interference of the great powers. He was appointed governor of the Syrian pachaliks ceded by the Porte in consequence of his victories, and had discharged the duties of his post for several years with rigour and vigour, when in 1833 hostilities once more broke out between the sultan and Mehemet Ali, who refused to pay tribute to his suzerain, and claimed hereditary possession both of Syria and Egypt. Ibrahim had gained over the Turks the battle of Nezib (25th June, 1839), the Turkish fleet had deserted to Mehemet Ali, and the pretensions of the latter were being supported by France. It was then that Lord Palmerston, with great ability, negotiated a treaty to which England, Russia, Austria, and Prussia were parties—France being excluded—to enforce the submission of Mehemet Ali. Beyrout was bombarded, Acre taken, and Ibrahim had to fall back upon Damascus. On the submission of Mehemet Ali, Ibrahim evacuated Syria, and was designated successor to Mehemet Ali as hereditary governor of Egypt. For several years he devoted himself to agriculture; and after the abdication, quickly revoked, of Mehemet Ali, he visited in 1845 France, Italy, and England. He returned to Egypt in the August of 1846, and, attacked by the disease which proved fatal to him, repaired to Malta and Italy. Mehemet Ali was now nearing his end, and had become unfit to govern. In the July of 1846 Ibrahim Pacha returned to Egypt, and proceeded thence to Constantinople, where he formally received the Egyptian viceroyalty, which he did not enjoy many weeks, dying at Cairo of dysentery a few months before Mehemet Ali, on the 9th November, 1848. He was a brave and skilful soldier, a sagacious and stern administrator.—F. E.

ICTINUS: this celebrated Greek architect, and contemporary of Pericles at Athens, must have been born about 480 years before our era, as his great work, the Parthenon at Athens, was certainly completed by the year 438 B. C. when Phidias' celebrated chryselephantine statue of Minerva was placed in it, and consecrated in that year. Ictinus superintended many great works, in which accordingly he necessarily required assistants. In the construction of the Parthenon at Athens, Callicrates and another architect of the name of Carpin were his assistants. Ictinus and Carpin published a description of the temple. Ictinus was also the architect of the great temple of Ceres at Eleusis; in this he was apparently assisted by Coræbus and Metagenes, as these names are also associated with the work. He was also the architect of the temple of Apollo Epicurius at Bassæ near Phigaleia. These temples are all of marble, and of the Doric or Echinus order. The ornamental sculptures of the Parthenon and the temple of Apollo are now preserved in the British Museum, and known as the Elgin and Phigaleian marbles: the colossal statue of the Eleusinian Ceres, also by Phidias, is at Cambridge. The details of the Parthenon, as of most other ancient temples, were all coloured, or relieved by colour. The dimensions of this temple, now only a picturesque ruin, are comparatively small, being about in breadth one hundred feet, in length two hundred and thirty feet, in height sixty-five feet; the columns being under thirty-one and a half feet high. Magnitude was evidently not a necessary element of grandeur with Ictinus or among the Greeks; colour and proportion seem to have constituted the essential elements of beauty even in architecture.—R. N. W.

IDACIUS or **ITHACIUS**, a historical writer of the fifth century, born at Lamegio in Gallicia, visited Jerome and other

hermits in Palestine, and became bishop of a small diocese in Portugal about 427. Idacius is mentioned by Leo I. and other ancient authors, and appears to have died soon after 469. He wrote a "Chronicon," in continuation of Jerome from 379 to 469, which is valuable. He is also supposed by some to have compiled the *Fasti Consulares* or *Fasti Idatiani*.—B. H. C.

IDELER, CHRISTIAN LUDWIG, an eminent Prussian linguist, astronomer, chronologist, and astronomical archaeologist, was born at Gross-Brese, near Perleberg, on the 21st of September, 1766, and died at Berlin on the 10th of August, 1846. He held at different times various appointments connected with practical astronomy and scientific education; from 1816 to 1822 he was tutor to the Princes William-Frederick and Charles; in 1820 he became a member of the Academy of Sciences of Berlin, and in 1821 a professor in the university of Berlin. His most celebrated writings are "Historical Researches on the Astronomical Observations of the Ancients," Berlin, 1806; "Researches on the Origin and Meaning of the Names of the Stars," *ibid.*, 1809; "A Handbook of Mathematical and Technical Chronology," *ibid.*, 1825-26; "An Elementary Treatise (Lehrbuch) on Chronology," *ibid.*, 1829; a long series of papers, published chiefly in the Transactions of the Berlin Academy from 1812 till 1838, on various subjects belonging to the history and antiquities of astronomy.—His son, **JULIUS LUDWIG IDELER**, who was born at Berlin in 1809, and died there in 1842, distinguished himself by his researches in meteorology.—W. J. M. R.

IFFLAND, AUGUST WILHELM, a distinguished German actor and dramatist, was born of a good family at Hanover, 19th August, 1759, and died at Berlin, 22nd September, 1814. He was originally destined for the church, but his genius irresistibly drew him to the stage. After serving a kind of apprenticeship under the celebrated Eckhof at Gotha, he obtained an engagement at Mannheim, where his talents raised him to the head of his profession. He was eminently successful in the personation of comic and sentimental characters. In 1796 he was appointed manager of the Berlin National theatre, and in 1811 director-general of all the royal theatres. As an author he particularly excelled in the delineation of domestic life and manners. His plots and characters are well sustained, and his morals excellent; at the same time he displays a remarkable knowledge of the stage. Among the dramas and comedies with which he has enriched the German stage we notice particularly the "Hagestolzen," the "Jäger," and the "Spieler."—K. E.

IGNARRA, NICCOLÒ, classical scholar and archaeologist, born at Pietrabbianca, near Naples, 21st September, 1728; died in Naples in July or August, 1808. His great aptitude for study displayed itself at an early age; and, when only twenty years old, he was one of the best Italian Hellenists, and a professor of the Greek and Latin languages. In 1755 he became one of the fifteen original members of the Herculanean Academy; in 1771 chief professor of scriptural interpretation in the royal university of Naples; in 1784 preceptor to the hereditary prince, afterwards King Francis II.; and, after declining the archbishopric of Reggio, in 1794 canon of the cathedral. In 1798 he was afflicted with a great decay of memory and intellectual power, and at last could scarcely recollect anything. His principal writings are "De Palæstrâ Neapolitanâ Commentarium," 1770; and "De Phratrîis Neapolitanis," 1797, both works of singular research, the latter being an argument in favour of the supposition that the ancient Phratrîæ were political, and not religious associations. He also wrote, in Latin, the life of his early friend and preceptor, the learned Mazzocchi, 1778. Ignarra was a very estimable man, charitable, temperate, and modest.—W. M. R.

IGNATIUS OF ANTIOCH, one of the apostolical fathers, flourished in the latter half of the first century, and suffered martyrdom at Rome early in the second—probably in the year 107 or 108. Little is known with certainty of his life and history, and even the few facts recorded of him by Eusebius and other early ecclesiastical writers, have been regarded with suspicion by recent critics. But there seems to be no adequate reason to doubt that he was a disciple either of St. John or St. Peter or both; that he was one of the earliest bishops of Antioch—either the second or third; and that he continued to preside over that important church till the persecution under Trajan, when he was condemned to be thrown to the beasts at Rome. It may admit of a doubt whether it was the Emperor Trajan himself who adjudged him to that doom, and whether other circumstances mentioned in his *Acta Martyrii* are authentic;

for that document was unknown to Eusebius, and was undoubtedly the product of an age long subsequent to Ignatius' own times. On his way from Antioch to Rome he wrote several epistles—one addressed to Polycarp, bishop of Smyrna, and others addressed to different churches—in which he exhorted them to constancy in the faith in the midst of persecutions, and to vigilance in guarding the truth against the corruptions of heresy. But neither the number nor the genuine text of these famous epistles has yet been settled to the satisfaction of scholars and historians. Fifteen letters in all, bearing the name of Ignatius, have descended to our times. Three of these exist only in a Latin form, and are unanimously rejected as spurious. Other five are also generally rejected, although existing in a Greek recension as well as in a Latin and Armenian translation. But the remaining seven epistles—those addressed ad Magnesios, ad Trallianos, ad Philadelphenses, ad Smyrnæos, ad Epnesios, ad Romanos, ad Polycarpum—have exercised for three centuries, and still continue to exercise, the acumen, and no less the candour, of theological and ecclesiastical critics. These have come down to us in two different Greek recensions, distinguished from each other as the longer and the shorter—the one first published in 1557 by Pæceus, and the other by Archbishop Usher in 1644. The question arises, which of these two recensions exhibits the authentic text? Is the longer recension an interpolation of the shorter, made in the interest of episcopacy? or is the shorter recension an abridgement of the longer, made in the interest of presbyterianism? Ecclesiastical prejudices and passions have mingled in the strife, and the battle waged in the seventeenth century between Blondel, Dailé, and Owen on the one side, and Hammond and Pearson on the other, has been fought over again upon a new occasion in our own day. This occasion was the discovery and publication by Dr. Cureton of a very ancient Syriac translation of three of the epistles—those to Polycarp, to the Ephesians, and to the Romans—which he holds to be a faithful version of the original text of Ignatius, and a conclusive proof that the original number of his epistles did not exceed these three, and that their text was still shorter and simpler than that of even the shorter Greek recension. Dr. Cureton's views have been supported and combated with equal ardour, both in this country and in Germany; and the question, which is one of great importance in its bearing upon the history of the primitive church, is still *sub judice*.—P. L.

IGNATIUS. See LOYOLA.

IGOR, only son of Rurik the founder of the Russian monarchy, was born about 875, and ascended the throne in 912. In 941 he conceived the idea—an idea that seems to have been ever since hereditary in his race—of marching upon Constantinople. After sacking the neighbourhood of the city, he was surprised by the enemy, and defeated both by land and sea, most of his vessels being destroyed by the famous "Greek fire." In 944 he renewed the attempt, and dictated humiliating terms of peace to the Grecian emperor at Kieff. In 945, however, he fell into an ambuscade, and was put to death after cruel tortures. Himself a pagan, he yet tolerated christianity; and his wife Olga, who had adopted the new faith, was subsequently canonized.—W. J. P.

IHRE, JOHAN, the most eminent of Swedish philologists, was born at Lund on the 3rd March, 1707. His father, who held the theological chair in the university of that place, died in 1720, and the education of young Ihre devolved upon his mother's family. He was sent to study at Upsal, where he won the highest honours, and afterwards spent three years in travel, visiting during that period Oxford, London, and Paris. After his return to Upsal he was appointed to the post of sub-librarian in the university there, and subsequently rose through a gradation of offices to one of the highest in the institution—that of Skyttian professor of belles-lettres and political science—which he retained for the long space of forty years. A treatise on the Swedish language which he gave to the world in 1751 so greatly exalted his philological reputation, that when he signified his intention of compiling a Swedish glossary, the states of the kingdom actually voted, in 1756, a grant of ten thousand dollars to aid him in the completion of the task. After protracted and vexatious delays the "Glossarium Suiogeticum" at last appeared, and it inaugurated a new era in the philology of Sweden. Ihre's great work, published in 1769 at Upsal in two folio volumes, forms a perfect treasury of learning; and most European philologists who succeeded him have been deeply

indebted to its stores. Besides the "Glossarium," Ihre wrote other valuable works, and amongst them a vast number of academical disputations, principally on his favourite theme. He was distinguished for vivacity and humour as well as learning; and some curious anecdotes are recorded of him that strikingly exhibit the former characteristics. His death occurred on the 1st December, 1780.—J. J.

ILDEFONSO (SAINT), a Spanish prelate and theologian, was born in 607, and was a pupil of St. Isidore. He became abbot of Agali, and was present at the ninth council of Toledo in 653. In 658 he succeeded his maternal uncle, Eugenius, as archbishop of Toledo. His biographers relate various miracles said to have been wrought by and for him, as a reward for having in various writings defended the doctrine of the perpetual virginity of the mother of Jesus. Ildefonso added fourteen lives to the work of Isidore, *De viris illustribus scriptoribus ecclesiasticis*, and wrote two other works, one on baptism, the other on grace, besides several hymns, sermons, &c., the authenticity of which is doubtful. He died in 667.—F. M. W.

ILLYRICUS, MATTHIAS. See FLACCUS.

IMMERMANN, KARL LEBERRECHT, a distinguished German dramatist and novelist, was born at Magdeburg, 24th August, 1796, and died at Dusseldorf, 25th August, 1840. After having studied the law, he served against Napoleon in 1815. In 1827 he was appointed one of the judges at Dusseldorf, which office, however, did not prevent him from superintending the management of the Dusseldorf theatre, which for some time he raised to classic eminence. He is best known by his two great novels, "Münchhausen" and the "Epigonen." His dramas have not taken a permanent place either in literature or upon the stage. Collected works in 12 vols., 1835–40.—K. E.

IMOLA. See FRACUCCI.

IMPERIALI, GIOVANNI, an eminent physician, eldest son of a physician and writer, and of a noble Genoese family, born at Vicenza in 1602; died in 1670. His chief works are a "Dissertation on the Plague of 1630 in Italy," 1631; "Museum Historicum et Physicum," 1640—a work containing eulogies and portraits of fifty-four celebrated men of letters; and "Le Notti Barberine, ovvero de' Quesiti e Discorsi Fisici, Medici," &c. (The Barberini Nights; or physical, medical, &c., queries and discourses, 1663).—W. M. R.

IMPERIALI, GIOVANNI VINCENZO, Duke of St. Angelo in the kingdom of Naples, born in Genoa of a great Genoese family (his father Giovanni having been doge of that republic) towards 1570; died in the same city in 1645. His reputation both as a public man and as a man of letters stood very high in his own time. He was ambassador to Spain and other powers; senator; captain-general of the galleys, in which capacity he cleared out the pirates from the Genoese coasts, and faced the knights of Malta in the port of Messina; commissary of the Genoese troops; and in 1625 governor of the Milanese. His munificence in public works and other popular qualities raised him so high in the esteem of his countrymen that the senate of Genoa, jealous of his influence, banished him when already advanced in years. Such is the motive usually assigned for the act; other versions are that Imperiali was charged with libertinism, and with having procured the death of a Neapolitan singer. It appears that he did not appeal against the sentence; he complains of its injustice, however, in one of his poems, "Il Ritratto del Casalino Abbozzato" (A Sketch of a Cottage). Shortly before his death he was permitted to return to Genoa. His writings comprise religious and political subjects as well as poems; the one most famous in its day being "Lo Stato Rustico" (The Rustic Condition), 1611, written in blank verse, with rhymed terminal couplets.—W. M. R.

IMPERIALI, GIUSEPPE RENATO, Cardinal, born at Oria, kingdom of Naples, 26th April, 1651, of the same great Genoese family as the preceding; died at Rome in January, 1737. He was a great and munificent protector of letters, publishing at his own cost the works of learned men; he himself produced no book. His name is chiefly remembered through his having bequeathed to the public his library, one of the finest ever formed by a private man. He was created a cardinal by Pope Alexander VIII. on the 13th February, 1690, and afterwards legate to Ferrara and Milan. He would have been unanimously elected pope in 1730, but for the opposition of Spain.—W. M. R.

INA, King of Wessex, who flourished during the latter half of the seventh century, was the son of Cenred, a descendant of Cerdic, the founder of the Saxon monarchy. In 689 he

succeeded Ceadwalla, though his father Cenred appears to have been still alive. His administration was wise and vigorous, and he waged successful wars with several of his neighbour potentates. In 692 he defeated the inhabitants of Kent, and compelled them to pay a large sum of money as compensation for the murder of Mollo, the brother of Ceadwalla, whom they had slain several years before his accession to the throne. In 710 he subdued Geraint, the king of the Cornish Britons, and it is said, compelled him to resign his dominions. A subsequent contest which he carried on with Ceolred, king of Mercia, was less successful, and the battle of Wodnesbeorhe, which terminated the war in 715, left it doubtful which side was victorious. The closing years of Ina's reign were disturbed by several rebellions, which were not suppressed without a lengthened struggle and no little bloodshed. In 728 Ina, on the persuasion it is said of his queen, Ethelburga, resigned his crown and retired with her to Rome, where they both died after the lapse of a few months. Ina was a liberal benefactor to the church, and he has been highly eulogized by the monkish writers. He appears, however, to have been both a wise legislator and a successful warrior. In the fifth year of his reign he published a collection of laws, by which, says Dr. Lingard, "he regulated the administration of justice, fixed the legal compensation for crimes, checked the prevalence of hereditary feuds, placed the conquered Britons under the protection of the state, and exposed and punished the frauds which might be committed in the transfer of merchandise and the cultivation of land."—J. T.

INCHBALD, MRS. ELIZABETH, the author of "A Simple Story," an actress, and a dramatic writer, was born at Stanningfield, near Bury St. Edmunds, in 1758. Her maiden name was Simpson. Her father, who was a respectable farmer, died while she was yet young. Notwithstanding an impediment in her speech, she had a strong desire to go on the stage, and in her sixteenth year ran away from home to London. Her first adventures there, as detailed in her memoirs, would furnish materials for no bad comedy. Dodd, her instructor in the art of acting, attracted by her beauty, made proposals, to which she replied by throwing a basin of hot water from the tea table in his face. In her indignation and grief she went to Mr. Inchbald, who had introduced her to Dodd. Inchbald recommended marriage as a protection from insult, offered himself as a husband, and was joyfully accepted. With him she lived happily enough, acting with him in various parts of England, until his death, which took place suddenly at Leeds in 1779. She remained on the stage ten years longer, when a difference with the manager of Covent Garden theatre made her withdraw in 1789. She had, indeed, discovered a new way of gaining the competency she so ardently coveted. A farce she had written entitled "A Mogul Tale, or the descent of the balloon," and which she had sent to Colman for inspection, fitted the humour of the day, and attracted the manager's attention not to itself only, but to a previous performance of Mrs. Inchbald's, which had lain unnoticed at Colman's house for three years. This comedy was brought out in 1785 under the title of "I'll Tell you What." By unrelaxing diligence in authorship and rigid economy, Mrs. Inchbald continued to maintain herself in independence, and to afford support to many of her relatives. A list of her dramatic pieces will be found in the *Biographia Dramatica*. Her celebrated novel, "A Simple Story," was first published in 1791, and by its truth and simple pathos permanently secured the fame of the author. In 1796 she published another story, entitled "Nature and Art," which Hazlitt has somewhat extravagantly pronounced to be "one of the most interesting and pathetic stories in the world." Mrs. Inchbald also edited a series of plays, entitled the *British Theatre*, with biographical and critical remarks, in 25 vols., 1806-9; *Modern Theatre*, 10 vols., 1809; and a *Collection of Farces, &c.*, 7 vols., 1809. She had written her autobiography, for which she was offered £1000 by Sir R. Phillips, but by the advice of her confessor and spiritual director, Dr. Poynter, she destroyed the MS. She died in the Roman catholic boarding-house at Kensington in 1821. Mr. Boaden compiled her memoirs (1832) from her letters and a journal she had kept for fifty years.—R. H.

INCHQUIN, MORROGH O'BRIEN, sixth baron of, a famous soldier who played a conspicuous part in the wars in Ireland in the seventeenth century, was born about the year 1618. He entered the Spanish service while yet in his minority, and took part in the Thirty Years' war in Italy. In 1639 he returned to Ireland, and attracting the notice of Strafford, he was appointed,

in 1640, vice-president of Munster under Sir William St. Leger, whose daughter he had married. On the breaking out of the rebellion Inchiquin greatly distinguished himself by his bravery and military skill, so that on the death of his father-in-law the entire military command in the province of Munster was given to him; shortly after which he obtained a signal victory, with very inferior numbers, over Lord Mountgarret in the county of Cork. Notwithstanding these services Charles refused him the office of president of Munster; and Inchiquin, indignant at this ingratitude, and dissatisfied with the general policy of the royalists, joined Broghill and the parliamentary party, by whom he was appointed president of Munster. He became now equally active against the king's troops in Ireland. In 1645 he took the field with one thousand horse and fifteen hundred foot, and obtained possession of several strongholds; and though for a time but ill supported by the parliament he maintained his ground, and in the following year added to his victories, routing Lord Taafe at Knocknones. For this the parliament sent him a supply of £10,000, adding £1000 for himself, and a vote of thanks. Meantime Ormond had resigned the government of Ireland and was succeeded by Lord Lisle, who soon attempted to deprive Inchiquin of his authority. But the latter, by his firmness and bold demeanour, defeated the attempt, and actually made Lisle and his generals succumb to his authority. These and other causes were operating to alienate Inchiquin from the parliament. He opened a correspondence with Ormond, then in France; and on the landing of the latter at Cork in 1648, Inchiquin and his army received him publicly as the king's lieutenant. The parliament pronounced Inchiquin a traitor, while Charles appointed him to his old office, and the deputy was not slow in assailing his quondam friends, routing Coote, laying siege to Drogheda, which capitulated after a gallant resistance, and investing Duncalk, which surrendered. But Charles had been now executed, and Cromwell came over to Ireland as lord-lieutenant. His vigorous action soon changed the face of affairs. One by one all the strongholds were either subdued or gave in their adhesion to him, and Ormond and Inchiquin embarked for France on the 6th December, 1649. Lord Inchiquin was given the command of the Irish troops serving in Catalonia, with the rank of lieutenant-general in the French army; and on the conquest of Catalonia was appointed viceroy there. After serving in Spain, the Netherlands, and Portugal, he returned to France, where he lived in retirement till the Restoration, when his estates were restored to him with a compensation of £8000. He had been created an earl by Charles II. in 1654. Lord Inchiquin died on the 9th of September, 1674.—J. F. W.

INCHOFER, MELCHIOR, an eminent jesuit, was born at Vienna in 1584, and having entered the order at Rome in 1607, was appointed, at the close of his novitiate, professor of philosophy, mathematics, and theology at Messina, where he laboured for many years. In 1636 he was removed by the order to Rome, in order to prosecute his studies with greater advantage; and there he published, in 1644, his "*Annales Ecclesiastici regni Hungariæ*." After acting for some years as a member of the Congregation of the Index, and of the Holy Office, he became weary of his residence in Rome, and was translated at his own request in 1646 to the college of Macerata, where he proposed to employ himself upon a history of the martyrs; but a fever, brought on by excessive labours in the Ambrosian library of Milan, put an end to his life in 1648. He was a man of great erudition, but withal credulous, superstitious, and extravagant. In 1629 he wrote learnedly to prove the authenticity of an epistle of the blessed Virgin *ad Messanenenses*—a work which gave offence by its extravagance even to the Congregation of the Index, who ordered the first edition of it to be suppressed. In his "*Historia Sacre Latinitatis*," 1635, he maintained that Latin is the language of the blessed in heaven. In three polemical pieces which he published under the pseudonym of Eugenius Lavanda Niveensis (an anagram of Viennensis) in 1638-41, he replied to Schopp, or Scioppius, in vindication of the order of the jesuits, and their method of education. He was also the author of some astronomical works, and of several learned epistles addressed to Leo Allatius, librarian of the Vatican, who was his intimate friend. It was strange that he was also for a long time supposed to have been the author of an attack upon the jesuits—the *Monarchia Solipzorum*, published at Venice in 1645, written in barbarous Latin and abounding in humour, which was much read at that time. It has long been considered

probable that the satire was the work of Julius Clement of Placentia, who published in 1646, with his name, a treatise—*De potestate pontificia in societatem Jesu*—which brings the same charges against the society, and in as bad Latin as that of the more celebrated *Monarchia*.—P. L.

INCLEDON, CHARLES, the celebrated singer, was a native of Cornwall, in which county his father is said to have been a respectable physician. As a musician he was almost uneducated, having spent a considerable part of his youth at sea; but he possessed a tenor voice of unrivalled beauty and power, and a genius which, with cultivation, would have raised him above every other English singer. He first appeared in London in the year 1790, in the character of *Dernot* in the *Poor Soldier*, and at once established himself in public favour. The style in which he excelled was the English ballad, and his favourite characters were those of the operas in that style, such as *Macheath*, *Young Meadows*, *Belville*, &c. When we say that his forte was ballad, we do not mean the modern class of whining sentimentality so called, but the manly and energetic strains of an earlier and better age of English poesy and English song-writing, such as *Black-eyed Susan*, and *The Storm*, the bold and cheering hunting song, or the love song of *Shield*, breathing the chaste simple grace of genuine English melody. On the stage his action was clumsy and awkward, and his elocution coarse and vulgar; but in singing, the effect produced by his voice, energy, and feeling, was irresistible. After enjoying for many years the unbounded favour of the public, he passed his latter days in retirement, and died at Worcester in February, 1826.—E. F. R.

INEZ DE CASTRO, crowned after her death queen-consort of Portugal, born about 1300, assassinated 7th January, 1355. The facts of her life are not easily separated from the romances which have gathered around the historical accounts. She was of a noble family, and was in the household of Constanza, wife of Pedro the Justiciary, infante of Portugal; and there is little doubt that the amours of the prince with her beautiful attendant were a source of grief, perhaps mortal, to his wife, who died 13th November, 1345, leaving a son Fernando three years old. The prince, then twenty-five years old, was urged by his father, Alfonso IV., to form some other alliance; but he steadily refused and was privately married, 1st January, 1354, to Inez, who had previously borne him three children. The king, dreading lest the rights of the legitimate heir might be prejudiced by the influence of the favourite, took counsel with three nobles hostile to the prince, Alvaro Gonçalves, Pedro Coelho, and Diogo Lopez Pacheco, who persuaded him that the death of Doña Inez was necessary to the security of the kingdom. Profiting by the absence of Pedro on a hunting expedition, the king, attended by his three evil counsellors, went to the convent of Santa Clara at Coimbra to carry out their resolution. The fortitude of Alfonso failed before the beauty of the intended victim and her three children; he withdrew from the convent, but his three attendants, already committed to their desperate undertaking, rushed in and despatched the unhappy woman with their daggers. The infante on learning what had happened, raised the standard of insurrection, and was only reconciled to the king by the entreaties of his mother and the banishment of the three culprits. By the death of Alfonso in 1357 Pedro became possessed of the supreme power. He obtained without difficulty from his relative, Pedro the Cruel of Castile, into whose states the three murderers had fled, the promise to surrender them. Pacheco escaped, but the other two were publicly executed with every mark of ignominy. Having publicly exhibited the proofs of his marriage with Doña Inez, Pedro caused her corpse to be disinterred, clothed in royal apparel, and duly crowned, and then transferred to a splendid mausoleum in the monastery of Alcobaca. The tragic story of Inez forms the subject of one of the finest episodes in the *Lusiad*; of a tragedy by Ferreira; and of a host of other works, both historical and dramatic, the mere catalogue of which would fill a volume.—F. M. W.

*INGEMANN, BERNHARD SEVERIN, a distinguished Danish author, was born on the 28th of May, 1789, at Thorkildstrup in the island of Falster, where his father was parish clergyman. He received his preliminary training at Slagelse grammar-school, and in due time completed his studies at the university of Copenhagen. In 1811 he published a volume of poems which gained much popularity, and these were followed by a romantic epos, "*The Black Knights*," that added largely to

his fame. With the latter work Ingemann might be said to close the first period of his poetical career—characterized by a proneness to look inwards instead of outwards—to contemplate rather the realm of the ideal than the aspects of actual life. He now directed his attention to the drama, and produced tragedies, such as "*Blanca*" and "*Masaniello*," which were of a high order of merit, and deservedly favourites on the stage. Nor was his epic and lyric muse meanwhile silent. In 1818–19 he visited Germany, France, Switzerland, and Italy; and the fruit of his travels made its appearance in two volumes of poetical memorials. This second period in Ingemann's career of authorship evinced, unlike the first, a decidedly objective tendency. In 1822 he was appointed professor of the Danish language and literature at the academy of Sorø, and in 1842 a director of the same institution. During the last period of his literary activity he has penned some of his most popular productions; among others the four great historical novels—"*Waldemar Seier*;" "*Erik Menved's Childhood*;" "*King Erik and the Outlaws*;" and "*Prince Otho of Denmark*." In the voluminous works of Ingemann the true romantic tone is prevalent; and they are remarkable for their genuine poetry, deep religious feeling, and grace and purity of language. But it is as the creator of the historical romance in his native literature that Ingemann has mainly achieved renown; and the four noble compositions already quoted will remain a lasting monument of his genius.—J. J.

INGENHOUSZ, JOHAN, a celebrated physicist, born at Breda in 1730. After taking the degree of M.D., and practising for some years as a physician in his native city, he came to England with the view of acquainting himself with the Suttonian method of inoculation for the small-pox. In London he continued those studies in chemistry and electricity with which he had occupied his leisure in Breda, and soon attracted the notice of the most eminent English philosophers. In 1769 he was elected fellow of the Royal Society. About this time he corresponded with Franklin on the subject of electricity. Several of his letters are preserved in the correspondence of the American philosopher. At the same time that he was rising to distinction as a philosopher, Ingenhousz occupied a respectable position as a physician. In 1772 he set out for Vienna to inoculate the imperial family, having been recommended to the Empress Maria Theresa by Sir John Pringle, then president of the Royal Society, whose friendship and patronage the Dutch philosopher had secured by his scientific attainments. In reward for his services the empress named him Aulic counsellor and imperial physician, and bestowed on him a pension of £600, which he enjoyed to the end of his life. During his stay at Vienna the Emperor Joseph II. showed a remarkable interest in his scientific researches, frequently invited him to the palace, and occasionally visited him at his own house. After an absence of several years, during which he visited Italy, France, and Germany, Ingenhousz returned to England where he again devoted himself to scientific pursuits. In 1778 he published in the *Philosophical Transactions* an account of an electrophorus which he had invented, and about the same time he made the discovery that plants exposed to the light while growing discharge oxygen gas from their leaves into the atmosphere. His researches on this latter subject he published in 1779, under the title of "*Experiments upon Vegetables, discovering the power of purifying the air in the sunshine, and of injuring it in the shade*." An electrical machine which Ingenhousz described in the *Philosophical Transactions*, 1779, probably led to the invention of the plate electrical machine. He published in English, a work entitled "*New Experiments and Observations concerning various subjects*," which was translated into French and German. In French, he published a work entitled "*Essai sur la nourriture des plantes*," an English translation of which appeared in London in 1798. He died on the 7th September, 1799.—J. S., G.

INGHIRAMI, FRANCESCO, archaeologist, born at Volterra in 1772; died at Florence on the 17th May, 1846. His father destined him for a naval career, and in 1785 entered him in the military college of Naples; but natural bias proved too strong for artificial training. In this very city at the house of his uncle Domenico Venuti, director of the Museo Borbonico, he found an atmosphere of art and a society of artists and antiquaries. After a while his father yielded; and Francesco adjourned to Florence, there to study under the noted Lanzi. In 1799 he removed to Pisa, where he exercised himself in

painting and engraving. Afterwards, at Volterra, he was nominated custodian of the public library, and in that capacity had intrusted to him a precious collection of Etruscan antiquities. When in 1811 the cherished deposit was removed to Florence, he migrated with it, having previously by aid of an ingenious optical invention pourtrayed with the utmost exactness each object in the collection. For a time he acted as librarian in the Marcellian library; then, reverting to art, set up his Poligrafia Fiesolano, and published at this establishment his "Monumenti Etruschi o di Etrusco Nome." We may suppose that the misadventure nearly two centuries before of his ancestor, Curzio Inghirami, who had been duped by a spurious work on Etruscan antiquities, quickened his desire to produce a genuine work on the subject. His writings historical and archaeological, in themselves a valuable library, include a history of Tuscany, incomplete though in sixteen volumes; he also edited the *Notizie della Scultura degli Antichi*, by his former master, Lanzi, with a prefatory memoir.—C. G. R.

INGHIRAMI, TOMMASO, surnamed IL FEDRA or IL PEDRO, a distinguished orator and author in Latin, born at Volterra in 1470; died in September, 1516. His father, of a noble family, dying in 1472, the infant Tommaso was taken to Florence. At the age of thirteen, by the advice of Lorenzo de' Medici he went to Rome, where he applied himself diligently to the study of the ancient authors. The popes, from Alexander VI. to Leo X., honoured and protected him, giving him the rank of a prelate, and appointing him professor of eloquence, librarian of the Vatican (1510), keeper of the archives of St. Angelo, pontifical secretary, and secretary to the college of cardinals, &c. Erasmus, who knew him, styles him the Cicero of his age, and states that his eloquence in speech was still greater than in his writings; indeed, the latter are considered scarcely to sustain the high repute which he enjoyed. The Emperor Maximilian, before whom he pronounced an oration in 1493, created him Count Palatine and Laureate. He received the name of il Fedra from the success with which he acted *Phædra* in Seneca's tragedy of Hippolytus; or as other writers, not contemporary, affirm, from his having on the same occasion entertained the audience with extempore Latin verses when an accident to the machinery interrupted the performance. He died of disease brought on by a fright through having been thrown by a mule between the wheels of a cart drawn by buffaloes, although he sustained no actual injury from the accident. His published works comprise several orations, including a funeral oration for Pope Julius II.; a comment upon Horace's *Poetics*; and an "Introduction to rhetoric;" other writings remain in MS.—W. M. R.

INGRAM, JAMES, D.D., president of Trinity college, Oxford, and editor of the *Saxon Chronicle*, was born at East Codford in Wiltshire in the December of 1774. Educated at Westminster and Oxford, he became a fellow and tutor of Trinity college, Oxford, and was for a few years an assistant-master of Winchester. In 1803 he was appointed professor of Anglo-Saxon at Oxford on the foundation of Dr. Rawlinson, and published in 1807 an "Inaugural Lecture on the Utility of Anglo-Saxon Literature." In 1815 he was elected by convocation keeper of the archives of the university. After many years of preparation, he issued in 1823 his well-known edition of the *Saxon Chronicle*, the original text being accompanied by an English translation, various readings, and notes. It was the first time that the text of the *Saxon Chronicle* had been published in its completeness. A brief Anglo-Saxon grammar was prefixed to the work. The year after the appearance of the *Saxon Chronicle*, its editor became a D.D. and president of Trinity college, Oxford, to which office was annexed the rectory of Garsington, Oxfordshire. In 1834-37, appeared the "Memorials of Oxford," of which the instructive letterpress was contributed by Dr. Ingram. The work reached a new edition in 1847. Dr. Ingram died on the 4th September, 1850, bequeathing to Trinity college the principal portion of his library.—F. E.

* INGRES, JEAN-DOMINIQUE-AUGUSTE, one of the most eminent historical painters of France, was born at Montauban, September 15, 1781. The son of a musician, he was early trained as a violinist, and is said while still a boy to have played in public with applause. His father yielded, however, to the youth's irrepressible passion for painting, and placed him, after some preliminary instruction by local artists, in the atelier of David, then at the height of his celebrity. M. Ingres soon took foremost rank among David's pupils. In 1800 he gained the

second, and in 1801 the first prize in the école des beaux-arts. This last entitles the recipient to study in the French academy at Rome; but M. Ingres did not repair thither till 1806, having in the meantime painted several pictures which obtained places in the Salon, among them being a portrait of the first consul, in 1804, who was so well satisfied with the likeness, that when emperor he gave the artist sittings in 1806 for another portrait. At Rome Ingres devoted himself avowedly to the study of the works of Raphael, and to the production of original pictures. He stayed in the art-metropolis for fourteen years, and in Florence four more. Whilst at Rome he produced many large and elaborate pictures, chiefly from Greek, Roman, and French history, the legends of the church, and events in the lives of famous artists, which secured for him a considerable reputation in Italy, but were received with comparative coldness in France. His great ability could not, however, be gainsaid; and two pictures which he painted at Florence in 1824—"Charlemagne's Entry into Paris," and a large altar-piece for the church of Montauban, "Le Veu de Louis XIII."—effectually removed the distrust of his countrymen. He now returned to France, was, June 25, 1825, elected member of the Institute as successor of Baron Denon, appointed professor in the école des beaux-arts, and received the cross of the Legion of honour. From that time he was looked on by a large class of Parisian art-critics as one of the first of French painters. By another party, however, he was pursued with constant hostile criticism. M. Ingres has in fact for many years been the acknowledged head and representative of the academic, as M. Delacroix has been of the romantic or dramatic style of painting, in France. They are the chiefs of the opposite schools, between which French opinion has been pretty equally divided. But the school of M. Delacroix has been most in accord with the taste and tendencies of the day; and whilst idolized by the partisans of "ideal" art, M. Ingres has had to endure rough treatment from popular litterateurs, whose inclinations have generally been towards the "realism" of his rival. In 1827 M. Ingres painted a large circular composition, the "Apotheosis of Homer," for the ceiling of the Louvre, a work still regarded as one of his finest productions. In 1829 he succeeded Horace Vernet as director of the French Academy at Rome, a post he filled with great zeal, and one in which his influence over the young artists was very great. It would be idle to attempt to enumerate even the principal of the many paintings which M. Ingres produced during more than half a century. At the Exposition Universelle of 1855, a spacious saloon was entirely devoted to the chief works of the veteran master, who was rewarded with one of the large gold medals—a similar honour being accorded to his rival Delacroix. The larger works of M. Ingres are in the Louvre, the Luxembourg, St. Cloud (where his "Apotheosis of Napoleon I.," one of his latest pictures, occupies a conspicuous place), in the halls of the legislative assemblies, and in the churches and museums of Paris and the provinces; his smaller productions are widely diffused through private collections. Besides his historical and poetic subjects, M. Ingres has painted portraits of many of the most eminent persons of his time. He has also made designs for the painted windows of the Ste. Chapelle, St. Dreux, St. Ferdinand, &c.; and the decorations of the Duc de Luynes' chateau of Dampierre. The style of M. Ingres is professedly formed on that of Raphael, but it partakes largely of that of his master David. His paintings, with all their cleverness, appear to English eyes deficient in originality of conception, coarse, hard, and artificial in manner, and untrue in colour. But they display the large free handling of a master, and the conscientious labour of one who respects himself and his art. With all his dexterity in composition and facility of pencil, M. Ingres is said to be a severe critic of his own work, and to be always ready to sacrifice the most carefully finished portion of a picture when it fails to satisfy him. A quarto volume containing engravings from above a hundred of his principal pictures, by M. Reveil, was published at Paris in 1825, and several of his latest works have been engraved separately. M. Ingres was made officer of the legion of honour in 1841, and commander in 1845.—J. T.-e.

INGUIMBERT, JOSEPH DOMINIC D', known also by the name of Malachi, a distinguished French prelate, born at Carpentras, 26th August, 1683; died in the same town, 6th September, 1757. Educated in the college of the Jesuits, he entered the order of Dominicans, passed some time at Rome, and became professor of theology at Pisa. He afterwards became a Trappist, was

superior of the abbey of Cazamari, and was several times consulted by Pope Clement XI. on the affairs of the Gallican church. On the death of the pope, Inguibert was selected to write his life, and for that purpose repaired to Rome where he fell into disputes with Cardinal Albani, who charged him with communicating to the French court some documents connected with the bull *Unigenitus*. Clement XII., however, took him into favour and made him a bishop, at first of the titular see of Theodosia, and afterwards of Carpentras. In his native town he founded an hospital, and a valuable library which he endowed. He published several works on theology, the monastic life, the infallibility of the pope, and some biographies.—P. E. D.

INGULPHUS, Abbot of Croyland, and English chronicler, was born in London in 1030, and educated at Oxford and Westminster. He was secretary to William of Normandy before the Conquest, and went on a pilgrimage to the Holy Land in 1064, along with several bishops and archbishops, and seven thousand other persons. Of this pilgrimage Ingulphus gives an account in his history. After he had returned from Palestine, Ingulphus entered a monastery at Fontenelle, of which he became prior; but in 1076 he was summoned to England by William the Conqueror, and appointed abbot of Croyland. He continued at the head of this monastery five-and-thirty years, during which period he exhibited great ability and exercised extraordinary influence. His efforts in behalf of this establishment are recorded, with much other curious matter, in the "History of the Monastery of Croyland." In this work Ingulphus also gives some account of his own birth and life. He says, in a passage often quoted, that at Oxford, after making himself a proficient in Aristotle, "he arrayed himself down to the heels in the first and second books of rhetoric by Cicero." His Latin style scarcely justifies this assertion; but he is simple and frank in all his statements, and abounds in gossip. Ingulphus was the friend and admirer of Lanfranc, and he does not omit to tell us what notice Queen Editha took of him. Some of the facts relating to Ingulphus are recorded by Ordericus Vitalis. We have assumed the genuineness of the "History of Croyland;" but we must observe that it is denied by some of the ablest historical critics. It may have a genuine basis, but it is unquestionably interpolated to a great extent by later hands, perhaps of the thirteenth or fourteenth centuries.—(See Sir F. Palgrave's article in the *Quarterly Review* of 1826, and the Introduction to Riley's translation.)—B. H. C.

INNES, THOMAS, a learned antiquary and historian, was born in 1662, and was descended from an ancient Scottish family. After receiving the rudiments of education in Scotland, he studied at the college of Navarre in Paris. He was subsequently appointed sub-principal, and ultimately succeeded his brother Louis as principal of the Scots college at Paris. He published in 1729 "A Critical Essay on the Ancient Inhabitants of the Northern Parts of Britain," 2 vols. 8vo, a work of great research and sound criticism, in which he refutes the traditionary notions respecting the origin and antiquity of the Scottish nation and kings. "This work," says Pinkerton, "forms a grand epoch in our antiquities, and was the first that led the way to rational criticism on them. His industry, coolness, judgment, and general accuracy recommend him as the best antiquary that Scotland has yet produced." Father Innes died in 1744.—His elder brother Louis, who was born about 1650, was secretary to the exiled king, James II., and almoner to his queen. He is said to have written the abstract of the *Memoirs of James*, which were published in 1816 by Dr. J. S. Clarke.—J. T.

INNOCENT I., belonged by descent to Albano. On the death of Anastasius he was unanimously elected bishop of Rome on the 18th of May, 402. Though an active and energetic prelate, we do not know much of his doings except from several letters which he addressed to various persons; all pervaded by the one leading sentiment, that nothing enacted in the christian church could be valid without the sanction of the church of St. Peter. In 404 Augustin wrote to Innocent, in the name of the bishops assembled at Carthage, requesting his intercession with the Emperor Honorius against the Donatists. Innocent willingly responded. His efforts on behalf of Chrysostom are most honourable to his head and heart. He applied to Honorius on his account; and openly separated from the enemies of the archbishop. When a North African council at Carthage wrote to him respecting the Pelagian doctrines, he eagerly seized the opportunity to set forth his views respecting the supremacy of the Roman see; praising the Africans in his reply for submitting

the case to his judgment. In their condemnation of Pelagian doctrine he fully coincided with the African bishops; yet there is reason to believe that he did not entirely agree with the system of Augustine. Pelagius and Coelestius, with their adherents, were excommunicated by him. Two of his last letters were addressed to Jerome and John of Jerusalem respectively. He died, March 12, 417. Forty-two of his epistles are extant; some probably spurious.—S. D.

INNOCENT II., previously called Gregory, a native of Rome, was elected pope on the 15th February, 1130. In consequence of the election of Anacletus II. by another party, Innocent was obliged to flee from Rome to France, where he was supported by the two heads of monachism in that day, Peter of Clugny and Bernard of Clairvaux, by whose means he attained to greater influence than he could have done in Rome itself. But though Louis VI. and the French church recognized Innocent as pope, Count William of Aquitania was won over to the side of his rival, and expelled the bishops favourable to Innocent from their offices. After five years, however, he was finally induced by Bernard to acknowledge Innocent. It was this energetic monk who paved the way for Innocent's return to Rome, after his cause had triumphed at a synod held at Pisa in 1134. Accordingly he entered triumphantly into the metropolis of Italy with the Emperor Lotharius II. The schism, however, was not completely healed till Anacletus' death in 1138. At a Lateran council in 1139, Innocent, now sole pope, declared against Arnold of Brescia, commanding him to leave Italy, and not to return without the papal permission. Against Roger of Sicily he took the field in person, but was surprised and taken prisoner in 1139. When the two had come to terms, Innocent returned in triumph. Soon after he got into a quarrel with France, because Louis VII. would not acknowledge Peter of Chartres archbishop of Bourges. The king was put by Innocent under ban, and the country under an interdict, which remained in force till 1143. The last two years of his life were spent in bringing back to their allegiance various cities of Italy; and in measures of defence against the Romans, who invited Conrad III. to come and take possession of the city. Innocent died, 23rd September, 1143. His character commands little respect. His letters are numerous.—S. D.

INNOCENT III., born at Perugia about 1160, was the son of Count Thrasimund, and received at his baptism the name of Lothaire. After pursuing his studies at Rome, Paris, and Bologna, in which he attained to eminence both as a theologian and jurist, he filled various offices under Lucius III. and Urban III., was elected cardinal by Clement III., and raised to the papal chair, 8th January, 1198, under the name of Innocent III. The greater part of Italy was then subject to the Germans. As soon as he was consecrated, he began his efforts to restore the papal supremacy in Rome and the states of the church. He absolved the prefect of the city from his oath of fealty to the emperor; established a confederacy of the cities in Tuscany, through whose instrumentality he expelled the Germans to whom Henry IV. had given the territories belonging to the church; and took the Lombardic league under his protection. Before his baptism Henry's son was acknowledged as his father's successor in the empire. But Innocent was afraid of so many crowns on one head; and the princes of the empire thought the crown of Charles too heavy for the head of a child. When therefore Constantia, mother of Frederick II., was severely pressed by different parties, she was obliged to renounce all the prerogatives of the Sicilian monarchy, and to accept from Innocent the feudal sovereignty of the Sicilies, in order to secure something real for her son. After her death in 1198, Innocent, as the appointed guardian of her orphan child, conducted the government of the Two Sicilies with energy and prudence. Having recovered most of the cities and fortresses in Italy—which, as he alleged, had been rent from the patrimony of St. Peter—he turned his attention to German affairs. When Philip, duke of Swabia, and Otho IV. contended for the empire, he took the side of the latter and terrified Philip with denunciations. The murder of Philip at Bamberg by an offended vassal, put an end to the civil war in Germany; and his rival being universally acknowledged as emperor, and having satisfied all the demands of Innocent, was crowned by the latter at Rome in 1209. The two great factions which attached themselves to the church or the empire, to the side of Frederick II. or Otho IV., were afterwards called Ghibellines and Guelphs. As soon, however, as the emperor

had attained his object, he began to take measures for the recovery of the imperial rights in Italy. By virtue of his oath he was bound to do so, since he had sworn to demand the restoration of all fiefs which had been taken from the empire. After taking the duchy of Spoleto, he attempted to wrest the inheritance of the young Frederick, Innocent's pupil. In 1211 Innocent excommunicated Otho with all his confederates and assistants. The latter not terrified, pressed into the papal states, subjugating Apulia, Calabria, and advancing as far as Tarentum. Archbishop Siegfried was therefore commanded, as the papal delegate, to go through Germany, proclaiming the papal ban, and enjoining every one neither to call Otho emperor, nor to render him obedience. Measures were taken for declaring him unworthy of the throne, and the young Frederick II. was substituted in his place. When Frederick appeared in Germany, supported by the pope and the king of France, most of the states declared in his favour; and he was therefore crowned at Aix-la-Chapelle in 1215. Otho, forsaken by fortune, retired to his Brunswick possessions. Other emperors and kings also experienced the power of Innocent. Philip Augustus, king of France, had dismissed his wife Ingeburge, and married another. When he paid no heed to the admonitions of the pope, his country was put under an interdict in 1200, which was not removed till he received back his former wife in 1201. In the same way Innocent dealt with Alfonso IX., king of Leon, when he refused to divorce his wife. He also withheld his consent from a similar marriage of the king of Arragon, who, under the title of Peter II., was crowned at Rome, after rendering his dominions tributary to the church. John, duke of the Bulgarians, received his crown and sceptre from Rome. Sancho I. of Portugal, after resolutely denying it, finally acknowledged the validity of the document in which his father had made the kingdom tributary to St. Peter's successors. But the king of England, John Lackland, humbled himself the lowest. When Stephen Langton was elected and consecrated archbishop of Canterbury in 1207 by Innocent, the king opposed the election. Hence the pontiff excommunicated him, and put his realms under an interdict. Divesting him of all authority, he gave England and Ireland to Philip Augustus, king of France. Terrified and dreading a war, John made his dominions tributary to the pope in 1212. But the bishops and barons, remembering their ancient privileges, extorted Magna Charta from John, and subsequently restrained him. In vain did the pope hurl his anathemas against them; they bade defiance to his fulminations. Under Innocent, a patriarch of Constantinople was nominated in Rome, after the city had been plundered by an army of the crusaders; and Count Baldwin of Flanders appointed the first Latin emperor. Innocent had nothing to do with the treacherous proceedings in relation to Constantinople. The fourth Lateran council, held in November, 1215, was one of the most imposing. There the representatives of Christendom were gathered around Innocent to take measures for reconquering Palestine, exterminating heretics, and reforming the church. In it seventy canons were ratified, relating to matters of faith, jurisprudence, and discipline. All heretics were the subjects of unsparing persecution throughout his official life; for he sent legates intrusted with full powers to suppress heretics in the south of France, who went about barefooted, exhorted, argued, set up courts of trial, and employed all measures against the disobedient. When arguments failed, the obstinate were subjected to capital punishment. Such legates were called inquisitors; and from them that formidable tribunal for heretics called the inquisition took its rise. The Albigenses suffered greatly from this class. At Toulouse a kind of inquisitorial tribunal was erected. Nothing could exceed the fierce zeal of these rough fanatics. The Lateran council was equally severe against heathens. It also forbade Jews to have any intercourse with christians, while they and Saracens were commanded to wear a peculiar dress. The most important regulation of the council was that which confirmed the two new orders of dominicans and franciscans. In short papal authority celebrated its jubilee at this council, when Innocent could compare himself to the sun, and royalty to the moon borrowing its light from the greater luminary. From the time of the council till his death, Innocent longed to exercise the duties of the pastoral office, and preached often. His discourses were figurative and in the style of the Old Testament. He died on the 16th of July, 1216. Innocent was learned according to his age, laborious, earnest, energetic, but

cruel, avaricious, arrogant. Though rich he did not indulge in luxury, but subordinated wealth to the great ruling passion of his nature, love of power. His wealth was not hoarded up in the spirit of a miser, but freely spent on behalf of the poor and the crusades. It must also be stated that he was a father to widows and orphans, a steady friend, and a frequent peacemaker between princes and their subjects. He certainly contributed more than all other popes to enlarge the dominion of the Roman see. But however great his merits he was not canonized. Besides his letters, Innocent wrote a number of tracts and discourses chiefly practical; a commentary on the seven penitential psalms; three books on contempt of the world; and six books on the mysteries of the mass. The epistles in nineteen books were republished by Baluze, in 2 vols. fol., Paris, 1682. His works first appeared in 1552 and 1575 at Cologne.—S. D.

INNOCENT IV. (SINIBALDO DI FIESCO), was born of noble parentage at Genoa. After the death of Celestine IV., there were tedious dissensions among the cardinals respecting the choice of a successor. At length they fixed upon Cardinal Fiesco, June 24, 1243, who took the name of Innocent IV. He was regarded as the best jurist of his day. When cardinal he had been favourable to Frederick II. Innocent, however, soon became a deadly enemy to the emperor. By the assistance of the Genoese, he escaped from Italy in 1244 to Lyons, where he summoned a general council, alleging that he wished to remove abuses that had crept into the church, to procure speedy help for the christians in the East, and settle the dispute between the church and empire. But the emperor, aware of the pope's purposes, wrote to all christian princes, setting forth the real designs of Innocent, and promising to fit out a large crusading army, if the pope freed him from ban, and induced the rebels in Lombardy to lay down their arms. At the council's third session in 1245, all the curses of the church were flung against the emperor as a heretic and a robber. The pope excited a rebellion in Sicily, which was soon quelled in 1246; and in Germany he induced Henry, the landgrave of Thuringia, to set up as rival to Frederick. After Henry's death Frederick's superiority in Germany was so decided, that the pope could find nobody but Count William of Holland willing to claim the vacant crown. Frederick died in 1250; and the joy of the pope was soon at an end, for Conrad IV. put himself at the head of a large army, and conquered his Italian patrimony. The Two Sicilies were seized by Manfred, a natural son of Frederick, who established a popular government. Conrad died prematurely in 1254, and Manfred then made his submission, receiving from the pope a promise to respect the rights of Conradin, Conrad's infant son. But, seeing that Innocent had other designs, he marched against and defeated the papal army in 1254. Innocent died five days after at Naples. This pope tried in vain to reunite the Greek and Roman churches. At his request the cardinals first assumed the red hat. He wrote a commentary on the five books of Decretals; an Apologeticus against Frederick's chancellor, and letters.—S. D.

INNOCENT V. (PIETRO DI TARANTO), born at Moustier in Savoy in 1225, had been archbishop of Lyons and cardinal bishop of Ostia. His election, as successor to Gregory, took place on the 21st January, 1276. He endeavoured to reconcile the countries and cities of Italy, distracted by the factions of the Guelphs and Ghibellines; and succeeded by his legates in bringing the republics of Lucca and Pisa into peace, and restoring quiet throughout Tuscany. While preparing to send an important embassy to the East, to Michael Palaeologus, respecting the union of the Greek and Roman churches, he died the 22nd June, after being pope only five months. Innocent V. was the author of several works, the most important of which is a "Commentary on the four books of the Magistri Sententiarum," Toulouse, 1652. Various philosophical works also proceeded from his pen.—S. D.

INNOCENT VI. (ETIENNE AUBERT), born, near Pompadour, in Limousin, bishop of Ostia, was raised to the papal chair, December 18, 1352. He resided at Avignon, was well versed in legal science, and a man of strict integrity. He succeeded in bringing back the estates of the church to obedience, and crowned Charles IV. in 1355. In taking Bologna from the powerful ruler of Milan he met with much opposition. His chief adviser and agent was Albornoz, the cardinal legate. Many of his measures were peaceful and praiseworthy, such as reconciling John of France and Edward of England, and terminating the wars waged between the Venetians and Genoese, and against the Turks. He was a friend to the mendicant monks, whom he

reinstated in all their former privileges. Innocent died 12th September, 1362.—S. D.

INNOCENT VII. (COSMO MEGLIORATI), born at Sulmona in the Abruzzo in 1336, was chosen pope 17th October, 1404. Urban VI. had made him treasurer of the papal exchequer. He had also been archbishop of Ravenna, bishop of Bologna, cardinal, chamberlain of the Romish church, and legate to Boniface IX. Ladislaus, king of Naples, was put under the pontifical ban, and submitted. When Pope Benedict XIII., his rival, came to Genoa requesting a safe conduct from Innocent, the latter refused. The schism in the papacy therefore continued. Innocent died in 1406. He seems to have been a simple-minded and liberal man; but he was not free from the charge of nepotism. A discourse on the union of the Eastern and Western churches, with some letters, is all that we have of his writings.—S. D.

INNOCENT VIII. (BATTISTA CIBO), born at Genoa in 1432, bishop of Meli and cardinal, was elevated to the papal chair, 29th August, 1484, and commenced his reign by violating the stipulations against nepotism he had made at his election. He prosecuted against Naples two wars, setting up Renatus as rival to King Ferdinand; and while calling upon all Christendom to embark in a war against the Turks, he did not scruple to enter into negotiations with Bajazet II., becoming jailer of his banished brother. Thus he derived revenue both from christians and mahometans. Innocent VIII. was very severe against sorcerers, magicians, and witches; he appointed two head inquisitors for Upper Germany. He was equally severe against the Hussites in Bohemia. The last years of his reign were employed in creating new places for the purpose of enriching his coffers. He died 25th July, 1492. In consequence of the number of his children he was satirically termed the "father of his country." Disgraceful crimes marked the whole length of his reign. Profligacy, nepotism, perfidy, and reckless cupidity, combined to form a character which has scarcely one redeeming trait. It is said that he had sixteen illegitimate children to provide for.—S. D.

INNOCENT IX. (GIOVANNI ANTONIO FACHINETTI), born at Bologna in 1519, succeeded Gregory XIV. on the 30th October, 1591. He had been bishop of Nicastro, papal nuncio to Venice, patriarch of Jerusalem, president of the inquisition, and cardinal. He forbade the alienation of all church property, interdicted debts, lowered the price of provisions, and wished to lighten the taxes. It was also his intention to clear out the harbour at Ancona to facilitate commercial intercourse, and to dig a canal in the vicinity of Engelsburg, in order to protect Rome from the overflowing of the Tiber. But death cut him off, after a reign of two months, December 30, 1591.—S. D.

INNOCENT X. (GIAMBATISTA PAMFILI), was chosen successor to Urban VIII., September 15, 1644, on the ground that he had never said much and done less. He was born at Rome in 1572, and had filled several important offices before his elevation, which he owed to the Barberini. Yet his first proceeding was against that family, whose immense wealth he endeavoured to get possession of. When the Barberini fled to France, their palaces were occupied, their wealth sequestered, and a constitution was published in 1646, in which it was enacted that cardinals who withdrew from the estate of the church without papal permission should lose their revenues, if they did not return within six months. In France this bull was pronounced invalid and null. The French succeeded in compelling the pope to reinstate the Barberini in their possessions and offices. In his quarrel with the duke of Parma, Innocent was more successful. The peace of Westphalia was a severe blow to him. After two protests of his nuncio were unheeded, he issued a bull in 1648, in which he declared the articles to be void. But his protest was useless. In 1653 the pope condemned five propositions of Jansen's. Extraordinary measures were taken by Innocent to enrich his coffers—extortions, impositions, the suppression of monasteries and sequestration of their revenues, the issuing of the *Universalis maximique jubilei* of the year 1650, and above all, the entire monopoly of the trade in corn, which completely destroyed Roman agriculture. His dependence upon and intimate relations with Donna Olympia, widow of his brother, gave occasion to the taunt that the vicar of Christ was in petticoats, and that a new Joanna was in possession of St. Peter's keys. Innocent died the 5th January, 1655.—S. D.

INNOCENT XI. (BENEDETTO ODESCHALCI), was born at Como in 1611, enjoyed the benefit of instruction by the jesuits in his youth, and resorted to Genoa, Rome, and Naples, to study

civil law. After distinguishing himself in various important offices by uprightness and prudence, he became a cardinal in 1647, through the influence of Olympia, and subsequently legate of Ferrara and bishop of Novara. He owed his elevation to the papal chair to the French party. Immediately after his election he adopted vigorous measures for the restoration of strict morals in church and state. It was his constant endeavour to save the finances; for which purpose he not only limited his own expenses to the most necessary things, but also employed cardinals' places and benefices for the same object. He renewed the regulations relating to the examination of persons about to fill ecclesiastical posts, recommending catechising in churches and school education; issued a bull against the employment of dialectic sophistry and fables in preaching, ordering the clergy to confine themselves in the pulpit to the preaching of Christ crucified and exhortations to repentance. Eunuchs he removed from the papal chapel. He also enacted strict rules against luxury and indecent dress on the part of ladies. In opposition to the morals of the jesuits he spoke emphatically in the bull of March 2, 1679. By abolishing the privilege which ambassadors had sometimes exercised of making their quarters at Rome an asylum where criminals could be safe, he came into conflict with France. The French ambassador, whose retinue amounted to a thousand men, entered Rome in defiance of Innocent; the latter refusing him an audience, and putting him under ban. Another ground of collision with the king of France arose from some bishops in France resisting the royal claim to administer the revenues of those churches which had not been founded by the crown during a vacancy in the diocese to which they belonged, and to appoint prebends dependent upon such vacancies. The pope countenanced their appeal. The king summoned a general assembly of the French clergy in 1681, which asserted the right of the crown in dispute, and propounded the *Quatuor propositiones cleri Gallicani*, a copy of which Innocent ordered to be publicly burned, and refused to grant canonical confirmation to all bishops appointed by the king. Notwithstanding the pope's letter praising Louis' zeal for the catholic faith in revoking the edict of Nantes, he continued to refuse the royal claim and the privilege of asylum at Rome. He died on the 12th August 1689, hated by the French and the jesuits. Innocent XI. was one of the most distinguished ecclesiastical princes. His private virtues and public conduct were exemplary, with the exception of his rejoicing and thanksgiving at Rome at the revocation of the edict of Nantes.—S. D.

INNOCENT XII. (ANTONIO PIGNATELLI), born at Naples in 1615. Innocent XI., whom he took for his model, made him, in 1681, cardinal, bishop of Faenza, legate of Bologna, and archbishop of Naples. His election as pope took place, February 12, 1691. At the beginning of his reign he endeavoured to abolish nepotism by means of a bull in 1692. His nepotes were the poor; the Lateran his hospital. The *Bullarium magnum* contains many rules relating to cloister discipline and the life of the secular clergy. His efforts for the restoration of discipline were so great, that scoffers boasted he had reformed the church both in its head and members. The dispute with the kings of France respecting the royal prerogative in certain dioceses was settled in his pontificate. He had various quarrels with the Emperor Leopold I. He was also involved in a quarrel with Charles II. of Spain, respecting the inquisition at Naples; but both king and pope died before it was decided. Being appealed to in the dispute between Bossuet and Fenelon, he pronounced in favour of the former; and condemned twenty-three propositions, said to be contained in Fenelon's treatise, as objectionable and offensive to pious ears. Innocent died on the 27th September, 1700. Shortly before his decease he settled a large sum on the hospital he had erected, and ordered that his goods should be sold, and the proceeds given to the poor. He was a benevolent and pious prelate.—S. D.

INNOCENT XIII. (MICHAEL ANGELO CONTI), born at Rome in 1655, was elected pope, 8th May, 1721. His reign did not last quite three years. The only noticeable facts in it are his investiture of the Emperor Charles VI. with the kingdom of Naples in return for the palfrey and feudal quit-rents; and his fruitless protest against the bestowal of Parma and Piacenza as imperial fiefs. Blots on his character were the taking of the castle of Palo on the coast of the Mediterranean, which its proprietor would not sell; and his appointing a contemptible wretch to the cardinalship, out of regard for France. When Malta was threatened by the Turks, he supported it vigorously. Of the jesuits he was a decided enemy. He died March 7, 1724.—S. D.

INTERIANO DE AYALA, JUAN, a Spanish monk and miscellaneous writer, born in 1656, and died at Madrid in 1730. He was professor at Salamanca, and preacher to the king of Spain. His writings are numerous both in prose and verse; the principal is his "Pictor Christianus eruditus."

IPHICRATES, a celebrated Athenian general, was the son of a shoemaker, but rose by his prudence and military talents to the highest commands, and married a daughter of Cotys, king of Thrace. He first brought himself into notice by gallantly boarding a ship of the enemy, and bringing off the captain to his own trireme. In consequence of this exploit, he obtained the command of the forces which were sent to the aid of the Boeotians after the battle of Charonea, when he was only twenty-five years old. He distinguished himself as a strict disciplinarian, and increased the efficiency of his soldiers by substituting a small target for the heavy shield, a quilted jacket for the coat of mail, and doubling the length of the sword and spear. With troops thus employed he defeated and nearly destroyed a Lacedæmonian battalion near Corinth. In 377 B.C. he was sent with twenty thousand Greek mercenaries to aid the Persians in reducing Egypt to obedience. In 373 he defeated the Syracusan fleet at Coreyra, and in 369 he was appointed to the command of the forces voted by Athens for the aid of Sparta against Epaminondas. In the social war Timotheus, Iphicrates, and his son Menestheus were joined with Chares in the command of the fleet fitted out by the Athenians for the recovery of Byzantium; and when the three former differed from the latter in his proposal to attack the enemy's fleet during a storm, they were charged by him with treasonable intentions, recalled by the people of Athens, and publicly prosecuted. Iphicrates defended himself with great spirit; but not trusting entirely to his eloquence, he is said to have introduced into the court a body of partisans armed with daggers. When reproached with the impropriety of this proceeding, he replied, "I have long borne arms for the safety of my country, and should be a great fool not to employ them to save myself." He and Menestheus were acquitted, but Timotheus was condemned to a heavy fine. From this time (355 B.C.) Iphicrates appears to have lived in retirement, and is said to have died at a very advanced age.—G. BL.

IRELAND, JOHN, D.D., a dignitary of the Church of England, born at Ashburton in Devonshire, 8th September, 1761, matriculated at Oxford, and was installed dean of Westminster in 1816. With his friend, Mr. Canning, he was one of the principal literary colleagues of Mr. Gifford in the early numbers of the *Quarterly Review*. Among his theological works the principal is his "Paganism and Christianity compared," in a course of lectures to the king's scholars, Westminster—a learned exposition of the sufferings of the early christians, and an examination of the comparative claims of paganism and christianity. He was a munificent patron of learning, and contributed liberally to schemes of benevolence. By his will he bequeathed nearly £30,000 to the universities and hospitals. He died, 1st September, 1842, at the age of eighty-one.—P. E. D.

IRELAND, SAMUEL, father and dupe of the perpetrator of the "Ireland forgeries," was a native of London, and originally a mechanic in Spitalfields. He became a speculator in scarce books, prints, drawings, &c., and migrated westwards to Norfolk Street, Strand. Having some skill as a draughtsman and an engraver, he made a series of tours, publishing descriptions of them with illustrations by himself. His first work, the "Picturesque Tour through Holland," &c., published in 1789, was successful, and was followed by similar works descriptive and illustrative of the Thames, the Medway, the Wye, the Severn, and the Upper or Warwickshire Avon. His "Graphic Illustrations of Hogarth," published in 1794, contains copies of many of the great painter's lesser and fugitive works, including shop-cards, tickets, &c. He was chiefly conspicuous, however, for having ushered into the world the Shakspeare-forgeries of his son, William Henry (*q. v.*), in a folio volume entitled "Miscellaneous papers and legal instruments under the seal of William Shakspeare, including the tragedy of King Lear, and a small fragment of Hamlet," &c. There is no reason to suppose that in this transaction the elder Ireland was anything but a dupe, and he has told the story of the deception practised on him in his "Vindication," published in 1796. The shame of the exposure is said to have hastened his death. This, however, did not occur until 1800, in which year appeared his latest work, "Picturesque Views of London," &c.—F. E.

IRELAND, WILLIAM HENRY, son of the preceding, and perpetrator of a series of audacious Shakspearian forgeries, was born in London in 1777. "I am informed," says the contemporary MS. annotator of the copy of his 'Authentic Account of the Shakspearian Manuscripts' now in the British Museum, "that his baptism is registered that year (1777) in the parish of St. Clement Danes by the name of William Henry Irwyn, according to his mother's name, who was then a married woman living with Mr. Ireland, separated from her husband." The name of Samuel, that of an elder brother who died before him, was given to him by his father only. After a preliminary education in and near London, he spent three years at school at Amiens and the college of Eu in Normandy, and at about sixteen was articled to a conveyancer in New Inn. This employment familiarized him with legal phraseology, the matter and manner of old deeds, &c.; and his first forgery was one of a deed of Shakspeare, which he said that he had lighted on among some old papers. According to his own account he was induced to commit this forgery to please his father, an enthusiast about Shakspeare and Shakspearian relics, and whom three years before he had accompanied on a tour in Shakspeare's native district, when the elder Ireland collected the materials for his work, "Picturesque Views on the Upper or Warwickshire Avon." He seems also to have been more attracted than warned by what he had heard and read of the career of Chatterton, with whom in point of natural ability he is not for a moment to be compared. The elder Ireland was deceived and delighted, and his son went on forging. He produced an autograph profession of Shakspeare's faith, letters between the poet and Lord Southampton, and at last a complete Shakspearian tragedy, Vortigern. Sheridan was persuaded to purchase it for Drury Lane, where it was played on the 2nd of April, 1796, John Kemble personating Vortigern, and Mrs. Jordan being among the performers. After a fair hearing from a crowded house, Vortigern was damned. Had it succeeded, Ireland intended to have forged, in the name of Shakspeare, historical dramas from the reign of William the Conqueror downwards, and had already made some way with a play entitled Henry II. Among Ireland's dupes, after an ocular inspection of his MSS., were Dr. Parr, George Chalmers, Pinkerton, and James Boswell, while experts from the public offices signed a declaration of their belief in the genuineness of the forgeries. Malone, however, was not to be deceived; and after the publication of his Inquiry, Ireland was called on by his father and the other believers to produce the person from whom he pretended that he had received the MSS. After brazening it out for a little, he confessed, and in 1796 appeared his "Authentic Account of the Shakspearian Manuscripts," which in 1805 was expanded into a volume of so-called "Confessions." The tone of both works is that of one glorying in his shame. Ireland's subsequent career seems to have been that of a bookseller's hack. He published some worthless novels, poems, and dramas, a life of Napoleon, a description of Kent, &c., and so late as 1832 republished "Vortigern," with an explanatory preface for the instruction of the new generation which had grown up since the first appearance of the forgeries. He died in the April of 1835.—F. E.

IRENÆUS (SAINT) was born in Asia Minor about 140. He was a disciple of Polycarp; perhaps a companion of the latter during his journey to Rome. Where and how he went to Gaul we do not know. Perhaps he accompanied Pothinus and others from Asia Minor, who removed thither as missionaries. When presbyter at Lyons he was sent by the confessors there with an epistle to Eleutherus at Rome relating to Montanism; and on the martyrdom of Pothinus was chosen bishop of Lyons in 178. In the controversy respecting Easter he took an active part, writing to Bishop Victor on the subject, and also to the presbyter Blastus. After filling the office of bishop for twenty-four years, he is said to have suffered martyrdom in 202. But there is good ground for doubting the statement; all the early writers are silent about it. Irenæus was a sincere, judicious, moderate, and philosophically educated christian, whose zeal and efforts gained many converts. He was the great opponent of the Gnostic speculations. As a theologian and interpreter of scripture he does not excel; nor had he a strong or logical intellect. Because his writings were looked upon almost as foreign productions in Gaul, they soon became little known, and were early lost. His principal work is his examination and confutation of Gnosticism, in five books. It is directed

mainly against Valentinus, but is also a refutation of all the Gnostics and most of the heretics of that age. Unfortunately, it exists only in an old Latin translation, except the Greek extracts in Eusebius, Epiphanius, and others. A few epistles and fragments are all besides now extant. The best edition of Irenæus' works is that of Stieren, 2 vols. 8vo, 1853.—(See the Abbé Prat's *Histoire de S. Irenée*, Paris, 1843, and Duncker's *Des heilig. Iren. Christologie*, Götting., 1844.)—S. D.

IRENE, Empress of the Eastern empire, born at Athens in 752. She was wife of the Emperor Leo IV., and after his death, regent during her son's minority. Her zeal for the worship of images led her husband to banish her from the palace; but, after her return to power, she devoted all her energies to the establishment of image worship, in which she succeeded by calling the second council of Nicea in 787. She governed with energy and ability, but was banished to Lesbos in 802 by Nicephorus, and died soon after in 803.—B. H. C.

IRETON, HENRY, one of the leaders of the parliament during the great civil war, was the eldest son of German Ireton of Attenton in Nottinghamshire, and was born in 1610. He was educated at Trinity college, Oxford, where he took the degree of bachelor of arts; and as he was intended for the English bar he entered the Middle temple as a student of law. When the civil war broke out, however, he laid aside his legal studies and joined the parliamentary army under Lord Essex. He soon became celebrated for his knowledge of the military art, and obtained rapid promotion, partly through merit, partly through the interest of Cromwell, whose daughter, Bridget, he married in 1646. He was made commissary-general by Fairfax on the field of Naseby, and was appointed to command the left wing. In spite of his bravery and steadiness he was unable to withstand the impetuous attack of Prince Rupert; his division was routed and himself severely wounded and taken prisoner; but in the confusion of the struggle he shortly after regained his freedom. He was a zealous republican, "able both with his pen and his sword," and took a prominent part in all the subsequent proceedings of the republican party. He is said to have intercepted a letter of the king, from which he discovered that Charles was attempting to overreach, and intended to destroy him and Cromwell; and it is alleged that he, in consequence, was one of those who most earnestly recommended that the king should be put to death. He attended most of the sittings of the court which tried the king, and signed the warrant for his execution. On the establishment of the Commonwealth, Ireton accompanied Cromwell to Ireland as his second in command, and gave him zealous and effective aid in all his military operations. He was made president of Munster; and when Cromwell was called home to take the command of the force appointed to invade Scotland, Ireton was left behind, with the title of lord-deputy, to complete the reduction of Ireland. His character for severity is said to have inspired such fear among the natives, that the greater part of the country submitted to him without striking a blow. While success was everywhere attending his operations, both diplomatic and military, he was suddenly cut off by an inflammatory fever at Limerick, November 26, 1651. His body was brought home to England, and after lying in state in Somerset house, was buried in Henry VII.'s chapel in Westminster abbey. But after the Restoration his corpse was disinterred, exposed on the scaffold, and burnt at Tyburn. He left one son and four daughters. Ireton was held in high esteem by his party, who regarded him as a brave and skilful soldier, a sagacious statesman, and a saint; and his enemies have not ventured to question his great abilities both in peace and war. He "had a subtle working brain, was very stiff in his ways," and was called "the Scribe," from the legal skill and knowledge which he displayed in drawing up the declarations, petitions, and memorials of his party. He was incorruptible, and showed his disinterestedness by refusing a grant of £2000 a year, which was offered to him out of the confiscated estates of the duke of Buckingham.—J. T.

IRIARTE. See YRIARTE.

IRVING, EDWARD, A.M., a famous pulpit orator, and founder of a religious sect, was born at Annan in Dumfriesshire in the year 1792. His father, who was a tanner in good circumstances, gave him the best education his native town could afford. He was then sent to prosecute his studies at the university of Edinburgh, and there he acquired such marked distinction in the exact sciences, that before reaching his seventeenth year he was recommended by Professor Leslie to the situation of

teacher of mathematics in the burgh school of Haddington. In the following year he was appointed to a similar office in Kirkcaldy, where he remained nearly seven years, at the same time laboriously studying theology and attending at intervals the divinity hall at Edinburgh, with the view of entering the church. In 1819 he was licensed as a preacher in connection with the Established Church of Scotland by the presbytery of Annan; and having little or no prospect of a living in Scotland, he had resolved to go to Persia as a missionary, and follow the footsteps of Henry Martyn. But happening to preach in St. George's church, Edinburgh, Dr. Chalmers, who was one of his hearers, was so favourably impressed with his discourse that he appointed him his assistant in the parish of St. John's, Glasgow. His remarkable appearance, authoritative manner, and stern denunciation of prevailing sins, startled rather than gratified the citizens of that busy emporium of trade and commerce, though he had a small body of enthusiastic admirers, and his kindness and warm-hearted generosity endeared him to the poor of the parish. After spending three years in Glasgow, perhaps the happiest and most useful period of his life, he was invited to become the pastor of a presbyterian chapel in Cross Street, Hatton Garden, London, attached to the Caledonian asylum. He accordingly settled in London in August, 1822. The chapel was at that time nearly empty, and was besides situated in an obscure and unfavourable locality; but in the course of a few weeks Irving's remarkable style of oratory caused an extraordinary sensation in the metropolis, and the mean-looking, dingy chapel in Hatton Garden was thronged, sabbath after sabbath, with statesmen, philosophers, poets, painters, literary men, merchants, peers, fashionable ladies, mingled with shopkeepers and mechanics, while many hundreds were unable to obtain admission. Irving's tall and stalwart figure, rich deep-toned voice, remarkable countenance, and prodigious energy, heightened the effect of his fearless denunciations of everything, civil or ecclesiastical, which he considered wrong; while his style, which was formed on the model of the old puritans, attracted attention by its quaint phraseology and abrupt simplicity. He had set out on his career with the determination of being wondered at, followed, and admired, and for a season his purpose was attained beyond what even he could have expected. About a year after his settlement in London he published a volume of discourses, under the title of—"For the Oracles of God, Four Orations: For Judgments to come, an argument, in nine parts," three editions of which were called for in little more than six months. It excited great attention, and was criticised by all classes of journals, and with a greater diversity of opinion as to its merits than probably any other volume of sermons ever published in the English language. The work has now sunk into oblivion; but though disfigured by numerous and glaring faults in style, and manner, and taste, it contains a great amount of original thought, and many passages of extraordinary beauty and spirit-stirring eloquence. Irving's popularity continued with no abatement for about two years, and a new and stately church was erected for him in Regent Square, capable of accommodating at least two thousand persons. But, unfortunately, his thirst for applause had grown to a disease, and strong excitement had become a necessity of his nature, and must be kept up at any cost. The crowd of frivolous sight-seers and fashion-hunters soon flocked elsewhere in pursuit of some new object of attraction, and Irving, in his eager and vain attempts to retain his hold over them, wandered from the path of truth and sobriety, and inextricably entangled himself in absurdity and error. The influence of Coleridge too, of whom Irving was a most enthusiastic disciple, increased the tendency he had already manifested to mysticism and obscurity. His sermons and prayers became intolerably long and wearisome; and though they still manifested power, and richness, and gleams of exquisite beauty, their mysticism and extreme allegorization rendered them often unintelligible. He now devoted himself with characteristic ardour to the exposition of unfulfilled prophecy, and in a bulky volume, entitled "Babylon and Infidelity foredoomed by God," 1826, he ventured to predict the exact date of the final overthrow of popery and infidelity, and confidently fixed upon 1868 as the period when the millennial reign of Christ was to commence on earth. He next adopted the opinion that it was want of faith alone which prevented the miraculous gifts conferred upon the primitive church from being enjoyed by the church in modern times; and having for some time earnestly prayed for, and eagerly expected the return of

these gifts, he soon became infected with the religious frenzy which at this period broke out at Row, on the Frith of Clyde, and declared his firm belief in the truth of the claims which some of his fanatical followers made to the power of working miracles and speaking in unknown tongues. And proceeding rapidly in the downward path of error, he began to disseminate, both from the pulpit and the press, heretical notions respecting the alleged peccability of our Lord's human nature. His erratic behaviour at length attracted the attention of the ecclesiastical courts, and after a formal trial for heresy he was deposed from the office of the ministry in the Church of Scotland. He continued, however, to preach to a numerous body of devoted adherents, among whom was Henry Drummond, M.P., the well-known banker, from whose seat they were termed the "Albury school of prophets." They built a new chapel for Irving, in which he continued to preach to the close of his life, and about fifty thousand persons throughout England adopted his views. His iron constitution, however, now began to give way under his incessant labour and excitement. Premature old age crept upon him, and in 1834 his medical advisers recommended him to spend the winter in Madeira for the recovery of his health. But some of the oracular voices which found utterance in his church, had proclaimed it to be the will of God that he should go to Scotland and do a great work there; and accordingly he proceeded thither in defiance of the prohibition of his medical attendant, though scarcely able to walk through the room. He reached Glasgow completely exhausted, and there he died on the 8th of December, in the forty-third year of his age. He left a widow and three young children. In addition to the works already mentioned, he published a missionary "Oration" in 1824; an Introductory Essay to Bishop Horne's Commentary on the Psalms in 1826; "The Coming of the Messiah in Glory and Majesty," by Juan Josafah Ben Ezra, a converted Jew, translated from the Spanish, 1827; and "Sermons, Lectures, and Occasional Discourses," in 3 vols. in 1828. Edward Irving, with all his frailties, was a man of devout and earnest spirit, honest, simple-hearted, and bold as a lion. He had a vivid imagination and great powers of eloquence, and was both a profound and original, though not a sound thinker. "He strove," says his friend Carlyle, "with all the force that was in him to be a christian minister. He might have been so many things; not a speaker only, but a doer—the leader of hosts of men. For his head, when the fog Babylon had not obscured it, was of strong, far-searching insight. His very enthusiasm was sanguine, not *atrabiliar*; he was so loving, full of hope, so simple-hearted, and made all that approached him his. A giant force of activity was in the man: speculation was accident, not nature. But above all, be what he might, to be a reality was indispensable for him. . . . But for Irving I had never known what the communion of man with man means; his was the freest, brotherliest, bravest human soul mine ever came in contact with. I call him, on the whole, the best man I have ever, after trial enough, found in this world or hope to find."—J. T.

IRVING, WASHINGTON, one of the most pleasing and popular of American writers, was born at New York on the 3rd of April, 1783. He was of Scottish origin, his father belonging to a family of Irvings long settled in the Orkney Islands. The elder Irving became a prosperous merchant in New York, married an Englishwoman, and died when Washington was very young. Educated by his elder brothers, more than one of whom combined literary tastes with successful commercial or professional activity, he is described as a meditative and melancholy boy, debarred by ill-health from close application to study or business. The earliest of his recorded contributions to literature were made when he was nineteen, and consisted of papers of dramatic criticism, light sketches of men and manners in New York, &c., published in the form of letters, and under the pseudonym of "Jonathan Oldstyle, Gent.," in the *New York Morning Chronicle*, a democratic journal edited by his brother Peter. This was in 1802, and in 1803 he was induced to proceed to the south of Europe, symptoms of pulmonary disease having shown themselves. After a tour in Italy, &c., he paid a visit to England, returning home in 1806, when he resumed his legal studies, and was admitted to the bar. He does not seem to have ever practised as a lawyer. In 1807 appeared at New York a fortnightly magazine, "Salmagundi, or the whims-whams of Launcelot Langstaff," in which Irving was the principal writer of prose, his brother William contributing much of

the poetry. Informed by Irving's humour and vivacity, "Salmagundi," was very popular, but its existence was closed with the twentieth number, owing, it is said, to a dispute between the conductors and the publisher. In 1809 Irving published his first book, the "History of New York," by Diedrich Knickerbocker," the imaginary surname which, made famous by him, he lived to see eagerly bestowed on commodities the most multifarious. It was originally planned in conjunction with his brother Peter, and was to have parodied the matter and manner of a local hand-book, a *Picture of New York*, long since forgotten. With Peter Irving's departure for Europe, however, this limited scheme was abandoned, and in Washington's hands the work assumed its present form. Its publication was heralded by mystifying paragraphs in the newspapers; and so delicate was the all-pervading irony of the book, that it was accepted by some as an authentic chronicle of New York under the Dutch régime, one the memory of which had faded away in the empire city. With the reading public of the States, the skill of the delineation and the exquisite humour displayed made "Knickerbocker" an immediate favourite. Its fame spread to Britain, where Sir Walter Scott was among its earliest and warmest admirers—a circumstance which afterwards proved of considerable importance to its author. Soon after the publication of "Knickerbocker," Irving was admitted a partner in the thriving commercial house which his brothers had inherited from their father. This connection with commerce was not at first of an engrossing kind, for during the war between the United States and England, he not only acted, with the title of colonel, as aid-de-camp to the governor of New York, but edited a magazine, the *Analectic*. With the peace Irving merged the soldier and the editor in the merchant, and proceeded to Liverpool to conduct the branch which "Irving Brothers" carried on there. It was as an opulent merchant who had written for amusement a delightful book, that during this residence in Britain Irving was first welcomed in 1817 by Sir Walter Scott to his own house—a visit which has been gracefully and genially chronicled in "Abbotsford," a sketch afterwards published by Irving in the "Crayon Miscellany." In the same year disaster overtook the firm to which Irving belonged, and he turned to literature not as a pastime, but as a resource. It was under this pressure that he wrote the first half of the "Sketch-book," which he transmitted to New York where it was published in instalments with the greatest success. Passages from it found their way into English literary journals, exciting attention and interest. Lockhart noticed the "Sketch-book" with generous appreciation in *Blackwood's Magazine*, and Irving resolved on an English edition. Its London publisher failed a month after its appearance. But meanwhile Irving had been in communication with Scott, who, as soon as he learned the new circumstances in which the author of "Knickerbocker" was placed, hastened to the rescue, and offered Irving the editorship of a periodical projected for publication in Edinburgh. Irving declined the offer on the plea of constitutional unfitness for the post, but Scott did not relax in his exertions to befriend the American author. At his request the late John Murray, by whom the "Sketch-book" had been originally refused, undertook the publication of a new English edition of it, which was issued in July, 1820, in two volumes, a new one being added to the volume which had appeared in London in the preceding February. The success of the "Sketch-book" was now immediate and immense. A new Addison, another Goldsmith, it was said, had appeared, blending the finest humour with delicate sentiment, and wielding a style of marvellous grace and sweetness. An American, Irving at once took rank with the foremost English writers in his own department; and for his next work, "Bracebridge Hall," the publisher of the "Sketch Book" offered a thousand guineas without seeing the MS. For the following twelve years Irving resided chiefly on the continent, visiting England only when about to publish a new work. In "Bracebridge Hall," composed principally at Paris and published in 1822, he effected on a more extended scale, and with more elaborateness and finish of execution, for the life of the old-fashioned English country house, what Addison had exquisitely but lightly and hurriedly essayed in the papers which describe the visit of Mr. Spectator to Sir Roger de Coverley. Perhaps in "Bracebridge Hall" what is finest and most peculiar in Irving's genius finds its most complete expression. "Tales of a Traveller"—a medley of sketches and fiction which succeeded "Bracebridge Hall," and

was published in 1824—was much inferior to its predecessors; and the languor with which it was received warned Irving that he must seek out another field. It was in the winter of the following year, and while resident in the south of France, that he received the suggestion of Mr. Alexander Everett, then American minister in Spain, to proceed to Madrid, and translate into English the well-known work of Navarrete, secretary of the Royal Spanish Academy of History—the *Coleccion de los Viages, &c.*—then on the point of publication, and known to contain a mass of novel and interesting information respecting Columbus and the discovery of America. Irving at once proceeded to Madrid, and there, with Navarrete's work before him, and other new and ample material opening out around him, he resolved to write an original biography of Columbus. His "Life and Voyages of Christopher Columbus" was published in 1828, and remains the standard work upon the subject. He supplemented it in 1831 by another devoted to the voyages and discoveries of the companions of Columbus. Nor were these the only literary fruits of his residence in Spain, to which were also due the delightful sketches, "The Alhambra" (not published till 1832), and the "Chronicle of the Conquest of Granada," 1829, announced by a pleasant fiction as the handiwork of a certain "Fray Antonio Agapida." Though Irving permitted himself in this work more than a historian's licence, it has been praised by Prescott for its strictly historical truth. The year after the appearance of the biography of Columbus, the literary merits and stainless character of its author were recognized by his own government, and he was appointed secretary to the American legation in London. Returning to London to enter on his official duties, he met with in metropolitan society the reception to which he was entitled. The university of Oxford conferred on him a degree; and of the two gold medals placed by George IV. at the disposal of the Royal Society of Literature, to be assigned to the most successful cultivators of historical literature, Irving received one, and the late Mr. Hallam the other. Resigning his diplomatic functions in 1831, he returned after a long absence to America, a distinguished and respected man. He was banqueted in New York, and only his own modesty prevented him from making a triumphant progress through the States. Perhaps it was to escape from the enthusiasm of his admirers that a few months after his arrival he started for the far west, in the company of a federal official among others, to make the journey pleasantly chronicled in his "Tour on the Prairies," afterwards published, with his "Recollections of Abbotsford and Newstead abbey," and his "Legends of the Conquest of Spain," in his "Crayon Miscellany" of 1835. In "Astoria," 1836, he sketched the history of the remarkable enterprize which his friend John Jacob Astor had set on foot many years before, to carry the fur trade across the Rocky Mountains, and sweep the shores of the Pacific. In "The Adventures of Captain Bonneval, or scenes beyond the Rocky mountains of the far west," 1837, he worked up the autobiographical materials of a United States military officer who had abandoned civilized life to roam among the haunts of the Red man. He contributed in succeeding years copiously to the *Knickerbocker Magazine*, and some of these contributions were republished in 1855 in the volume of "Chronicles of Wolfert's Roost"—this, by the way, being the name given by him to the estate which he purchased after his return to America in 1831. To 1841 belongs his "Life and Poetical Remains of the late Margaret Davidson." In 1842, and though not at all a party politician, he received the appointment of minister to Spain, and resided in that capacity at Madrid until the election of a new president in 1845. Returning to America, he spent the remainder of his life in happy and unenforced literary labour, on the estate, which he now called Sunnyside, on the banks of the Hudson, twenty-five miles from New York, and where he dispensed a liberal hospitality. Between the years 1848-50 he superintended the publication of a collective edition of his works, in fifteen volumes, occasionally interspersing some pleasant and interesting autobiographical matter. To this edition he contributed two original works, also published separately—a delightful and unpretending "Life of Goldsmith," 1849, and "Mahomet and his Successors," 1849-50; historical biographies for which he had years before collected the material, with a view of writing a life of Mahomet for the Family Library. During his early acquaintance with Scott, Constable had suggested to him a life of George Washington; but this was the latest of his literary enterprizes, and completed in 1859. Graceful in its

VOL. II.

style, calm and impartial in its tone, embodying the results of the latest researches into the biography of Washington and the history of the American revolution, it formed a fitting close to Irving's long literary career. He died at Sunnyside, in his seventy-eighth year, on the 28th November, 1859, having enriched the literature of his country with many excellent works, some of them among the most graceful in the English language, and bequeathing to the biography of authorship a life singularly pure, honourable, and happy.—F. E.

ISAAC I. (ANGELUS), became emperor at Constantinople in 1185, on the death of Andronicus Comnenus. Although he immediately after plunged into a vortex of luxury and dissipation, he speedily became involved in a fierce war with the Bulgarians. The result of this war was very disastrous to the Greek empire. The war had its origin in the exactions of Isaac, of whom Gibbon says, "His poverty was relieved by oppression, and the public discontent was inflamed by equal abuses in the collection and the application of the revenue." Isaac sent "a splendid and scandalous embassy to Saladin to demand the restitution of the Holy Sepulchre, and to propose an offensive and defensive league with the enemy of the christian name;" but, says Gibbon, "his embassies were received with honour, dismissed without effect, and reported with scandal in the West." Several candidates for the purple rose and fell under his empire. In 1193 he was more successful in a second war with the Bulgarians. During his reign Cyprus was lost to the Byzantine empire, as well as the province of Bulgaria. While he was hunting in Thrace, revolt broke out at Constantinople. His brother Alexius usurped the throne by the suffrage of the army, and the election was ratified by the citizens. On hearing of the revolt Isaac took to flight, but was pursued, arrested, and brought back to Constantinople, where his eyes were put out, and he was confined in a lonesome tower on a scanty allowance of bread and water. On the deposition of Alexius in 1203 Isaac was restored to the throne with his son, who was deposed in 1204; and in the year following Isaac died, leaving a memory equally odious to Greeks and Latins, and which not even his calamities could render honourable.—B. H. C.

ISAAC II. (COMNENUS), Emperor of the East, was the son of Manuel Comnenus, and the successor of Michael VI., who was deposed in 1057. Isaac, whose family claimed an Italian origin, lost his father in early life, but had been carefully trained by Basil II., and had been appointed by him to important offices. He married the daughter of a Bulgarian king, a princess who was at the time a captive at Constantinople. When the revolt broke out which expelled Michael, Isaac was in Paphlagonia; but he reluctantly complied with the desire of the deputies who waited upon him to inform him of his nomination. The revolutionary forces were concentrated, and in the first onset those of Michael were repulsed. Michael proposed to divide the power with Isaac, but this was overruled, and the former laid aside his purple and retired to a monastery; his subjects were released from their allegiance, and Isaac received the crown. The new emperor rewarded the conspirators who had elevated him, but at the same time dispersed them; and he endeavoured to improve the exhausted finances of the state by new taxes, as well as by personal economy. The clergy, led by the patriarch, refused to take their share of the burden, and their murmurs were only silenced by the patriarch's exile and decease soon after. Isaac's only military exploit after his elevation was in 1059, when he marched against the Hungarians, and with successful results. His prudent and decisive measures contributed to the welfare of the state in various ways; but, soon after his Hungarian expedition his health failed, and "the prospect of approaching death determined him to interpose some months between life and eternity;" in short he abdicated, and assumed the monastic habit. Zonaras records (Annal. tom. 3) that there is some uncertainty as to the reasons which led Isaac to resign his crown; but both Psellus and Thraesius, whom he quotes, refer to the sickness of the emperor and his entrance into a monastery. He nominated as his successor Constantine Ducas, and survived his retirement two years. He died about 1061. He wrote some scholia on the Iliad which are still extant.—B. H. C.

ISAAC, HENRY, or, as the Italians called him, ARRIGO TEDESCO, a celebrated musician who flourished in the fifteenth century. He was born in Germany about the year 1440, and is said to have studied music under the renowned Josquin Depres. In 1475 he visited Italy, and was appointed master of the chapel

6 I

of San Giovanni at Florence; and shortly afterwards musical instructor to the children of Lorenzo di Medici. He had the superintendence of the musical education of the Campagna del Vangelista in that city, and was greatly esteemed by the literary and learned men of his time. Besides the patronage of Lorenzo he enjoyed the friendship of Politian, who makes honourable mention of him in his letters. Isaac is chiefly known as a composer of sacred music; but he set to music several secular dramas, and many of the songs of Lorenzo de' Medici. His beautiful part song "Inspruck ich muss dich lassen" (Inspruck, I must leave thee), became a popular melody in the Lutheran church as early as 1540. When the Emperor Maximilian I. ascended the throne in 1493, he was appointed his chapel-master, in which situation he probably died; but the exact period is not known.—E. F. R.

ISABELLA I. OF CASTILE, surnamed **THE CATHOLIC**, daughter of John II. of Castile by his second wife, Isabella of Portugal, was born on the 22nd April, 1451, at Madrigal. The death of John in 1454, leaving the kingdom in a fearful state of distraction, transferred the crown to his weak and worthless son, Henry IV. Isabella was educated by her mother at Arevalo in the strictest seclusion. Her first suitor was that Ferdinand, then nine years old, who afterwards became her husband; but she was successively betrothed to his brother Carlos, to Alfonso of Portugal, and to the master of Calatrava. She only escaped marriage with the latter by his sudden death, just as preparations for the nuptials had been commenced. Other aspirants to her hand were a brother of Edward IV. of England, and the duke of Guienne. But Isabella, setting at nought the intrigues which surrounded her, made a choice which the personal qualities of her cousin Ferdinand (son of John II. of Arragon) abundantly justified. Ferdinand entered the kingdom of Leon in disguise, made his way to Valladolid, and the nuptials were celebrated, 19th October, 1469; neither the bride nor the bridegroom being at this time possessed of sufficient means to defray the expenses of the ceremony. No submission could mollify the anger of Henry IV. at this marriage, and from henceforth the kingdom was distracted by the rival claims to the succession of Isabella, and of Joanna the reputed daughter of Henry. Isabella had, with her usual discretion, stood aloof from all the intrigues which were on foot to dethrone Henry in favour of her elder brother Alfonso; but the latter died before her marriage, and an apparent reconciliation took place between the brother and sister in 1473. The death of Henry, 11th December, 1474, opened the succession to Isabella, whose right was founded not only on the reputed illegitimacy of Joanna, but on the decision of the cortes, twice solemnly recorded. Isabella caused herself and her husband to be proclaimed immediately on Henry's death, although the participation of Ferdinand in the government was so strictly limited as to occasion him great offence. Alfonso of Portugal espoused the rival claim of Joanna; but the contest, after enduring for four years and a half, ended in the complete establishment of Isabella's authority. On the 20th January, 1479, Ferdinand inherited the crown of Arragon by the death of his father, and thus the two most powerful monarchies of the peninsula were incorporated. Isabella showed herself worthy the name of queen by her prompt efforts to secure the administration of justice. Sincerely pious as she had been from girlhood, she never suffered the sacerdotal office to be a pretext for idleness, still less a cover for crime; and, with the aid of Cardinal Ximenez, the discipline of the priesthood was greatly improved. The Santa Hermandad or holy brotherhood, a species of rural police, was admirably adapted to hold in check the insolence of the nobility, and the subordination of the great military orders had an important effect in strengthening the power of the crown. Throughout her reign the utmost care seems to have been taken to give prominence to merit, to relieve the people as far as possible from taxation, and to develop the trade of the country. The wars of Granada, ending in the total subjugation of the Moors, belong rather to the life of Ferdinand; but it was Isabella who continually assisted her husband with supplies drawn from her private revenues, who raised new levies, inspired the troops with new valour by her personal presence, and crowned the triumph of the Spanish arms by her solicitude that mercy should be shown to the vanquished. It was Isabella who first entertained the lofty schemes of Columbus, who supported him when overwhelmed by the intrigues of base-minded men, and who, while

she lived, resolutely enforced the duty of treating the new subjects of her crown with humanity and justice, as well as of using every effort for their conversion to the christian faith. The establishment of the inquisition is the great blot on her reign, and it is no sufficient excuse, in one gifted with such keen insight into character, that she was guided herein by her confessor Torquemada. We can only say that, while not more enlightened than her age, she was at least sincere in the desire, which others perhaps falsely professed, to promote the cause of religion. The same must be said of the cruel expulsion of the Jews, of whom an immense number were compelled to leave the kingdom amidst the severest privations. Isabella's last years were beclouded with sorrow. Her eldest daughter Isabella—married first to Alonzo, the heir to the crown of Portugal, and afterwards to Emmanuel, king of the same country—died in child-birth in 1498. Her son Juan, prince of Asturias, married to Margaret, daughter of the Emperor Maximilian, also died suddenly in 1497; and her daughter Joanna (married to the Archduke Philip, and the mother of the future Charles V.) displayed symptoms of insanity which boded ill for the future peace of the kingdom. Isabella herself, her constitution prematurely worn out by grief and fatigue, expired on the 26th of November, 1504. Her will, executed shortly before her death, bequeathed the crown to her daughter Joanna and her husband Philip, with many sage counsels; and her jewels, with a handsome revenue, to Ferdinand. In a codicil she embodies many wise proposals for the codification of the laws, the administration of Indian affairs, and the management of the crown revenues. Besides the children above named, Isabella had a daughter Maria, who after her sister's death became the second wife of the king of Portugal, and another daughter Catherine, known in English history as the ill-fated wife of Henry VIII.—F. M. W.

ISABELLA OF FRANCE, wife of Edward II. of England, and daughter of Philip the Fair, king of France, and of Jeanne of Navarre, was born at Paris in 1290. In 1298, when Philip the Fair and Edward I. disputed the possession of Guienne, an appeal was made to Pope Boniface VIII. as mediator; and the pontiff, while awarding to Edward the province of Guienne which had been confiscated by Philip, stipulated that the prince of Wales should espouse the young Isabella. In 1302 the parties were affianced, with the understanding that Guienne was carried in dowry by the princess, and received in appanage by the prince. The marriage took place at Boulogne in 1309; and amid the brilliant ceremonies it was the unanimous voice that Isabella was the "handsomest woman in Europe." The royal pair proceeded to London to be crowned, but unfortunately were not crowned with happiness. Proud and licentious, the queen placed her affections on Roger Mortimer, and sacrificed not only the honour of her lord but the interests of the kingdom to her illicit passion. Edward perished in Berkeley castle, and the queen, as regent, became so regardless of even ordinary propriety, that her son, Edward III., took upon himself the charge of retribution. Mortimer was executed, and Isabella was shut up in the castle of Rising, where she had twenty-seven long years to repent her crimes. She died in 1357.—P. E. D.

ISABEY, JEAN-BAPTISTE, a distinguished French miniature painter, was born at Nancy, April 11, 1767. A pupil of Dumont and of David, he first attained celebrity by taking portraits in chalk; one in particular of the first consul, which was engraved by Ligné, acquiring extraordinary popularity. Turning to miniature his success was even more remarkable. Bonaparte when first consul had been on terms of intimacy with Isabey, and when he became emperor he continued his favour. Isabey received commissions to paint the emperor and most of the members of the imperial family; was appointed painter in ordinary and of ceremonies to the emperor, with apartments at the Tuileries; and was created chevalier of the legion of honour. Besides his numerous official portraits, Isabey painted several state pictures (usually on porcelain slabs), in which there were numerous figures, chiefly portraits, of miniature size. His miniatures of the imperial court form as remarkable a series as those of Petitot of the court of Louis XIV. On the abdication of Napoleon I. Isabey accompanied the empress to Vienna, where he executed an elaborate drawing of one of the conferences at Vienna, exhibited in 1817; and a miniature of the son of Napoleon, which he presented to the emperor on his return from Elba. Under the restoration Isabey became director of the decorations of the opera. In 1817 he sent to the Salon a picture which he

called "A Child Playing with Flowers," but the Parisians soon discovered in it the son of Napoleon holding up a forget-me-not. A journal which noticed the likeness received an official warning; and Isabey thought it prudent to accept an invitation to St. Petersburg. There he painted the portraits of the Emperor Alexander and the chief members of his court and family. On his return to Paris he painted the portrait of Louis XVIII., and thenceforward his career of success was uninterrupted. Isabey is said to have painted almost every sovereign, and a very large proportion of the most distinguished personages in Europe. His likenesses are regarded as faithful; with some mannerism his style is brilliant. He died, April 18, 1855.—J. T.-e.

ISÆUS, the son of Diagoras, was born most probably at Chalcis in Eubœa, although some have maintained, from the fact of his having been taken when very young to Athens, that he was born in that city. The date of his birth is unknown, but it is certain that he flourished between 420 and 350 B. C. He was instructed in oratory and rhetoric by Lysias and Isocrates, and at last became himself a teacher of these arts at Athens, where Demosthenes is said to have attended his lectures, and it is even stated that he assisted that great orator in composing his speech against his guardians. Beyond these facts nothing is known of the life of Isæus; but his style was so remarkable for purity, force, and polish, that he was placed fifth amongst the Greek orators by the Alexandrian critics; whilst the division and arrangement of his subject and arguments were so artistic, that he was accused by some of his contemporaries of wilfully intending to deceive and mislead his hearers. Sixty-four orations have been attributed to Isæus, and the titles and several fragments of fifty-six of these have come down to us. It is probable, however, that only fifty are genuine, out of which eleven are all that are now extant. These are all upon the subject of inheritance (in the law of which Isæus was eminently skilled), and have been published in various collections of the Greek orators. Isæus also wrote on rhetorical subjects, but all his works upon this branch of his art have perished. The best edition of the orations of Isæus is that of G. F. Schömann, 8vo., Greifswald, 1831; and a good English translation of them, with notes and a commentary, was published by Sir William Jones in 1794.—E. L.-n.

ISCANUS, JOSEPHUS. See JOSEPH OF EXETER.

ISDEGERDES. See YESDEGERD.

ISIDORE OF PELUSIUM was a native of Alexandria, and flourished at the end of the fourth and the beginning of the fifth centuries. He died about 440. He lived in a monastery near Pelusium, on one of the mouths of the Nile, as presbyter and abbot. Austere in his mode of life, and withdrawn from the noise of the world, he spent his time in reading and expounding the scriptures. He was a great friend of Chrysostom's, whom he defended against the patriarchs of Alexandria, Theophilus and Cyril. All his extant works are in the form of epistles, two thousand and thirteen in number, divided into five books. They are exegetical; and far more valuable in this respect than most commentaries of that age. Combining the qualities of the Alexandrian and Antiochian schools, they occupy a high exegetical place. Isidore was a prudent counsellor in ecclesiastical matters, a mild, earnest, spiritually-minded overseer of souls, and a skilful expounder of scripture. In censuring vice and defending the truth he feared no man.—S. D.

ISIDORE OF SEVILLE was born at Carthagera in Murcia in the sixth century. His father, Severianus, was prefect of the city; and his two brothers, Leander and Fulgentius, bishops of Seville and Carthagera respectively. On the death of the former he succeeded to the office in 600. As bishop he presided at the synods of Seville in 619 and Toledo in 633. When he felt the approach of death he divided all his property among the poor; and was taken into the church, where he prayed aloud for forgiveness, and exhorted the assembled people to love and unity. He died April, 635. Isidore was a very learned man for the time in which he lived. He was kind and beneficent to Jews, pious and charitable, and influential on behalf of the political power of the church. His works are grammatical, theological, and historical. The most important are, "Originum sive Etymologiarum libri xx.," "Chronicon," from the creation till 626; "Historia Gothorum, Vandalorum, et Suevorum;" "De scriptoribus ecclesiasticis;" "De natura rerum;" "De differentiis libri ii.;" "Synonymorum libri ii.;" "Liber proœmiorum;" "Commentaria in Vet. Testamentum;" &c. The best edition of his works is that of Faustus Arevali, 7 vols. 4to; Romæ, 1797-1803.—S. D.

ISLA, JUAN DE, a Spanish satirical writer, born in 1703; was a member of the Society of Jesus, and an eloquent preacher. He was expelled from Spain in 1767, with the rest of his order, and died at Bologna in 1781. There is a good life of Isla by J. I. De Salas, Madrid, 1803.—F. M. W.

ISOCRATES, the son of Theodorus, a musical-instrument maker of Athens, was born 436 B. C. He was educated by the most celebrated sophists of the period, such as Gorgias, Prodicus, Socrates, and Theramenes, and thus became one of the most renowned rhetorical and oratorical teachers and writers of ancient Greece. He was so timid that he could never speak in public, but devoted himself entirely to instructing others, and composing those orations which constituted him, according to the judgment of the Alexandrian critics, fourth amongst the Greek orators. He is said to have written sixty orations, eight of which were forensic and all the remainder political, but only twenty-one of them are extant. There are also nine, or according to some, ten of his letters to his friends on political subjects remaining, and a few fragments of his treatise on the "Art of Rhetoric;" but these latter are so unconnected that we cannot pronounce any opinion upon its merits as an entire work. Plutarch and others inform us that the reason of his devoting himself to teaching was to indemnify himself for the loss of his inheritance in the war against the Lacedæmonians; but be this as it may, it is certain that he amassed a large fortune by his lectures, and by the composition of his orations, as his pupils paid him one thousand drachms each, and he is said to have received as much as twenty talents for his *πρὸς Νικοκύλῃα* from Nicocles, king of Cyprus. Although Isocrates ultimately attained so much celebrity, the commencement of his career was anything but successful, for when he first established himself as a teacher of rhetoric at Chios, he only obtained nine pupils. In consequence of his failure he applied himself to politics, and is said to have remodelled the Chian constitution and assimilated it to that of Athens. When he had accomplished this he returned to his native city, and here made his second essay as a teacher, when his reputation increased so rapidly that his school was soon attended by upwards of one hundred pupils. He married the widow of Hippias the sophist, and adopted the youngest of his sons, Aphareus, through whom he excused himself from accepting the trierarchy, to which on account of his known wealth he was elected 355 B. C. The reason which he alleged for his non-execution of the office was bodily infirmity; but hearing that his refusal to act was attributed to his love of money, he accepted the office in 352, and performed every duty connected with it in the most sumptuous and lavish manner possible. Notwithstanding the calumnies of his enemies, Isocrates was a sincere patriot; and hence when Philip became master of Greece by the battle of Cheronea, 338 B. C., he refused to take any sustenance, and expired in the ninety-ninth year of his age. Isocrates wrote in the purest Attic, and his style is refined and elegant, although, from the immense pains he bestowed upon it, it is over-polished and sometimes resembles poetry rather than prose. This same care, however, renders the arrangement of his orations admirable, and no ancient rhetorician could ever boast of having had such eminent pupils as Isocrates. His political views were totally devoid of all practical soundness, and the principal aim of all his teaching appears to have been to oppose the doctrines of the sophists; although it is remarkable that in his most strenuous efforts to refute them, he is never able completely to shake off the influence which they had obtained over him during his earlier years. The best editions of Isocrates are those of G. S. Dobson (2 vols. 8vo., London, 1828), and J. G. Baier (printed in the "Oratores Attici," Didôt Frères, Paris, 1846) with a Latin translation by Ahrens. There are several good editions of select orations by various editors, and a useful Index Græcitis published at Oxford in 1827.—E. L.-n.

*ISTURIZ, FRANCISCO XAVIER DE, a Spanish statesman, born in 1790 at Cadiz, where his father was a merchant. During the French invasion of 1808 he, with his elder brother Thomas, took an active part on the national side, and became members of a masonic lodge about 1810. From 1812 to 1814 Thomas was a deputy to the cortes, and after the restoration of Ferdinand in 1814 the house of the brothers, surnamed the Casa Otomana, became a rallying point for all the disaffected. Here the celebrated revolt of the Isla de Leon (1st January, 1820), headed by Riego and Quiroga, was planned; and subsequently Xavier de Isturiz, repairing to Madrid, co-operated with Alcalá Galiano and others in the clubs of the capital to over-

throw the ministry of Canga Arguelles and Martinez de la Rosa. Elected deputy for Cadiz in 1822, he proposed a vote of want of confidence in the ministry, 30th May. On the 30th June the king closed the session, and Calatrava replaced Martinez de la Rosa in the ministry. In the extraordinary cortes convened on the 7th October, Isturiz supported the measures of the *exaltado* ministry. On the 9th January, 1823, he supported the motion of Galiano that the cortes would never consent to the alteration of the constitution. As president of the revolutionary junta, he supported the vote by which the king was declared incapable of reigning. On the restoration in October Isturiz was obliged to flee to London, where he became connected with the great mercantile house of Zulueta. Returning under the amnesty granted by the queen regent in 1834, he was again elected for Cadiz, and aided in the overthrow of the ministry of the count of Toreño, August, 1855. At first he supported the ministry of Mendizabel; but a quarrel soon arose, which terminated in a duel. In May, 1836, Isturiz became minister for foreign affairs and president of the council; but in August of the same year he was obliged to flee the country after the insurrection of La Granga. Once more amnestied (1837), he was again elected for Cadiz, and became president of the cortes. During the regency of Espartero he remained in Spain, secretly working in favour of the queen regent; and, on the fall of Espartero in July, 1843, once more took a prominent part in politics, and in February, 1846, became president of the council of ministers. With a short interval he held office till December of that year, his ministry being signalized by the marriage of the queen and her sister. In June, 1849, he was sent as ambassador to England, and remained until 1854. In 1856 he was despatched in a similar capacity to St. Petersburg. In January, 1858, he became president of the senate, but his ministry lasted only a few months; and in October of the same year he was nominated a second time ambassador in London.—F. M. W.

ITURBIDE, AUGUSTIN DE, for a brief period known as Augustin I., Emperor of Mexico, was born in 1784 at Valladolid in Mexico. His father, a Biscayan nobleman, had emigrated to Mexico, and married there a wealthy creole lady. Iturbide seems to have received a good education, and to have inherited a tolerable patrimony in land. In 1810 he was a lieutenant in the provincial regiment of his native city, a volunteer force, so that he did not begin his career as a soldier by profession. In the Mexican civil war of that period he sided with the representatives of Spanish supremacy, and distinguishing himself as a soldier, rose to command a force styled "the army of the north." In 1816 he resigned his command, and withdrew into retirement to cultivate his estates. He emerged into public life with the Mexican revolution of 1820, and we find him the following year as "first chief of the imperial army of the three guarantees," signing with the commander-in-chief of the Spanish army the so-called "treaty of Cordova." This treaty was based upon "the plan of Iguala"—a creation of Iturbide's—and by which, while Mexico was to become virtually independent, its nominal subjection to the Spanish crown was to be preserved. The treaty of Cordova was repudiated by the Spanish cortes; and after a period of confusion, Iturbide was proclaimed emperor by the people at Mexico on the 18th of May, 1822. He quarreled with the Mexican congress, which had acknowledged him, and dismissed it by a *coup d'état*. The military chiefs of both parties—that of Mexican independence, and of Spanish royalism—combined against him, and he was obliged to abdicate. Repairing to Europe, he resided for a short period in Italy, whence he proceeded to England. He sailed from England in the May of 1824, and, landing on the Mexican coast, was seized and shot by the authorities at Padilla on the 19th of July, 1824. "A Statement of some of the principal events in the public life of Augustin de Iturbide," written by himself, was published in an English translation at London in 1824.—F. E.

IVAN, the name of six rulers of Russia, of whom we notice:—IVAN III., surnamed BASILOVITZ, Grand-prince of all the Russias from 1462 to 1505. To him Russia owes the abolition of appanages, the conquest of Novogorod, and the re-establishment of his independence from the Tartars. In 1471 he sent a deputation to Rome to negotiate his marriage with the last of the family of Palæologus, under the pretence that he wished to be reconciled to the catholic church. In presence of Sixtus IV.

the nuptials were celebrated in the church of St. Peter, and this marriage commenced the foreign politics of Russia. The scarcely finished Kremlin received ambassadors from the emperor, the pope, and the sultan, the kings of Poland and Denmark, and the republic of Venice. Ivan concluded treaties with those sovereigns, and Russia under his reign made a certain amount of progress.

IVAN IV., GROZNOI, or the TERRIBLE, grandson of Ivan III., was born in 1529, and died in 1584. His reign is characterized as the longest and most tyrannical that has been inflicted on Russia. Only four years of age at the death of his father, and eight at that of his mother, he was for ten years under the charge of courtiers, who appear to have developed the evil tendencies of an originally cruel nature. Crowned czar in 1547, his first and most brilliant action was the conquest of Kazan, followed by that of Astracan, which compelled the Tartars to retire to the Crimea. In 1561 he suppressed the order of Teutonic knights; the grandmaster, Ketler, ceding his rights on Livonia to the prince of Lithuania. In consequence of that act of Ketler, Livonia was not acquired by Russia till 1721. Ivan has the reputation of being an able legislator. He reformed the laws of his country; and in 1550 collected them into a code called *Soudebnik*. The latter part of his reign, however, was disgraced by a series of butcheries to which even the history of Russia affords no parallel.—P. E. D.

IVES, SIMON, was a lay-vicar in the cathedral of St. Paul, London, till driven from thence by the Revolution, when he became a singing master. In conjunction with Henry Lawes, he composed the music for a grand masque performed, by order of the four inns of court, before King Charles I. and his queen at Whitehall on Candlemas night, 1633. Many rounds and catches of this composer are to be found in Hilton's *Catch that Catch Can*, 1652, and in Playford's *Musical Companion*, 1672; and also a variety of songs, &c., in the vocal miscellanies of the period. He died in the parish of Christ Church, London, in 1662.—E. F. R.

IVETEAUX. See VAUQUELIN.

IVORY, JAMES, a British mathematician, was born at Dundee in 1765, and was the son of a watchmaker. He received his elementary education in his native town. In 1779 he entered the university of St. Andrews, where he studied in the faculty of arts for four years, and in that of theology for two, with a view to taking orders in the Church of Scotland. He then continued the study of theology in the university of Edinburgh for one year, at the end of which, in 1786, he was appointed a teacher in the Dundee academy. In 1789 he became one of the partners in a flax-mill. On the dissolution of the partnership in 1804, the high reputation of Ivory as a man of science and as a teacher led to his appointment as professor of mathematics at the royal military college at Marlow in Buckinghamshire, afterwards removed to Sandhurst in Berkshire. In 1819 he was compelled by the weak state of his health to retire from that office; and although his regular period of service was not completed, he received a retiring allowance, in consideration of the excellent manner in which he had discharged his duties. From that time forth he devoted himself entirely to the advancement of mathematical science. His merits having been brought by Lord Brougham under the notice of King William IV., that sovereign in 1831 made him a knight of the Hanoverian order, and granted him a pension of £300. He died in London on the 21st of September, 1842. Ivory became a fellow of the Royal Society in 1815, and in 1839 received the honorary degree of LL.D. from the university of St. Andrews. He was an honorary member of various scientific bodies, and a corresponding member of the French Institute. The Royal Society awarded him in 1815 the Copley medal, for his researches on the attraction of spheroids, and in 1826 and 1829, royal medals for those on astronomical refraction. The chief title of Ivory to distinction is the fact, that he was amongst the first to introduce into Britain those methods of mathematical analysis, which, from the time of Leibnitz and the Bernoullis, had been gradually developed by continental mathematicians. His works consist mainly of papers on mathematical and astronomical subjects in the Transactions of the Royal Society of Edinburgh for 1796, and in the Philosophical Transactions from 1809 to 1838, and of several articles in the *Encyclopædia Britannica*.—W. J. M. R.

IWAN. See IVAN.

THE
IMPERIAL DICTIONARY
OF
UNIVERSAL BIOGRAPHY:

A SERIES OF ORIGINAL MEMOIRS.

JAA

JAC

JAAPHAR or **JAFFIR**, **EBN THOPHAIL**, the son of a hind, flourished in the twelfth century, during the enlightened domination of the Arabs in Spain. He was a native of Seville, and is said to have been the preceptor of Maimonides and Averrhoes. Of his various writings, one, the "Life of Hai Ebn Yokdhan," has had the fortune to be widely read, having been translated into several languages. Rabbi Moses of Narbonne translated the work into Hebrew in the sixteenth century, and published it with illustrative comments. Mr. Pococke, in 1671, published an edition in Arabic and Latin; and in 1708 Mr. Ockley published an English translation. The quakers, who imagined that there was something in the story that favoured their peculiar notions, also published a translation.—R. H.

JABLONSKI, **DANIEL ERNST**, a well-known German theologian, born near Dantzic in 1660. His father was a Bohemian who had been compelled by religious persecution to retire to Dantzic. Daniel studied first under his father, and then at Lissa in Poland, whence he removed in 1677 to the university of Frankfort-on-the-Oder, where he applied himself to philosophy, theology, and the eastern languages. In 1680-83 he travelled into Holland and England, remaining for some time at Oxford. In 1683 he became pastor at Magdeburg, and in 1686 rector of the school at Lissa. In 1690 he removed to Königsberg as chaplain to the court, and in 1693 to a similar post at Berlin. In 1706 the university of Oxford made him doctor of divinity. Jablonski translated into Latin Richard Bentley's Boyle lecture against atheism, and works by Josiah Woodward and Bishop Burnet. In 1699 he published his *Biblia Hebraica*, with a preface, which has been inserted in other editions. Under his superintendence the Talmud was printed at Berlin, 1715-21. He also wrote "*Historia consensus Sandomiriensis*;" "*Desideria oppressorum in Polonia evangelicorum*," &c. Jablonski took an active part in ecclesiastical affairs, and is especially remembered for his efforts to promote a union between the Reformed Lutheran and other protestant churches, including those of England. He was encouraged in these efforts by Frederick I, king of Prussia. He died at Berlin in 1741.—B. H. C.

JABLONSKI, **JOHANN THEODOR**, elder brother of Daniel Ernst, was born about 1654, and died at Berlin in 1731. Although he paid especial attention to the law, he cultivated other departments of study. He compiled a German-French and French-German Dictionary, a Universal Dictionary of Arts and Sciences, and a few other works.—B. H. C.

JABLONSKI, **PAUL ERNST**, the son of Daniel Ernst, was born in 1693, and produced his first work, an academical dissertation, "*De Lingua Lycaonica*," in 1714. Having learned from the celebrated La Croze the Coptic language, he was allowed to travel at the expense of government in Germany, Holland, England, and France, and made a valuable collection of Coptic and other books. The remaining years of his life were spent by him as a preacher, professor, and author. His works are very numerous; those on christian, biblical, and Egyptian antiquities are still consulted. He died in 1757.—B. H. C.

JACK, **GILBERT**, a learned metaphysician and professor of philosophy, was born at Aberdeen, probably about the year 1578.

He received the rudiments of his education under Thomas Cargill, a celebrated grammarian and master of the grammar-school in Aberdeen, and then became a student in Marischal college. By the advice of Robert Harvie, the principal, Jack proceeded to the continent and prosecuted his studies, first at the college of Helmstädt, and then at Herborn, where he took his degree. Attracted by the high reputation of the university which had been recently founded at Leyden, he removed thither; and having obtained employment as a private lecturer, he became so eminent for his ability and learning, that in 1604 he was appointed professor of philosophy—a position which not a few of his learned countrymen held at this period in continental colleges. He at the same time continued diligently to prosecute his own studies, particularly in medicine, and took his degree in that science in 1611. Jack was the first who taught metaphysics at Leyden, and his lectures soon gained him great celebrity. In 1614 he published his "*Institutiones Physicæ*," a considerable portion of which is occupied with metaphysical discussions in which he displays great acuteness. His next work entitled "*Primæ Philosophiæ Institutiones*," was prepared at the suggestion of his friend Grotius, and was published in 1616. In 1624 appeared his "*Institutiones Medicæ*," which was received with great approbation. About this period Jack was offered the professorship of history at Cambridge, but declined the office. He died 11th April, 1628, before he had completed his fiftieth year.—J. T.

JACKSON, **ANDREW**, General, twice president of the United States, was born at Waxhaw in South Carolina on the 15th of March, 1767. His father, of a family originally Scotch, was of presbyterian north of Ireland extraction, and had migrated with his wife and children to America. He had not cleared his small location when he died, leaving his widow to struggle on as she best could. The future president of the States was a posthumous child, born in the poor South Carolina log-hut a few days after his father's death. Under these circumstances his education was of the scantiest, and to the very last indeed his culture remained of the most superficial kind. Early, however, he received a military education in the school of practical warfare. While quite a boy he fought as a volunteer on the American side, when the tide of war rolled over South Carolina. This was not the training for a youth who had naturally little that was elevated in his character; and at fifteen Jackson, reckless and dissolute, was on the high road to ruin. He suddenly checked himself, so far at least as to commence the study of law, and in time settled down as a lawyer at Nashville, the capital of what is now the state of Tennessee. He rose to be district attorney, and from the first many of his fees were paid in the shape of land, plentiful and comparatively worthless then, but which, as population and cultivation expanded, grew to be very valuable. By 1796 Tennessee had become instead of a territory a state, and Jackson, bold, energetic, and popular, was sent to congress on democratic principles, towards the close of Washington's final presidency. After two sessions he was appointed a judge of the supreme court of Tennessee; and tradition still speaks of his rough and ready decisions, more notable for shrewdness than for their eloquence of expression. In the military career, in which he

was afterwards to be distinguished, he met with at first considerable obstruction. It was by a single vote that he was elected a major-general in the Tennessee militia; and on the breaking out of the war with England in 1812, it was with difficulty that the central government could be persuaded to avail itself of his services; indeed it was only on raising a considerable volunteer force that he received a command. In 1813-14 he distinguished himself in war with the Creek Indians, and the following year he received the appointment of major-general in the United States army. It was at the close of the year that he gained his highest military fame at the capture of Pensacola (7th November), and by his spirited defence of New Orleans. On the 23rd of December, 1814, the British General Keane, with one thousand six hundred men, was within two hours' march from New Orleans. Jackson was the life and soul of the defence, and of the repulse which the British sustained at the so-called battle of New Orleans on the 5th of January, 1815. Recent researches have disproved the mythos of the "cotton bags" as the agency by which New Orleans was protected. It was a system of earthworks, skillfully improvised by Jackson, that held the British in check until the repulse of the 8th of January. His success against the British gained him unbounded popularity, to such an extent even as to neutralize the protests naturally educed by his conduct in the war of 1818 against the Seminole Indians, when his treatment of Indians, Englishmen, and Spanish authorities was of the most violent and lawless kind. But he had become an American hero; his politics too were ultra-democratic, and all attempts in congress to procure a censure of his conduct were unsuccessful. He had acted as United States commissioner in the negotiations with Spain for the transfer of Florida, had been its governor, and again represented Tennessee in the senate of the United States, when in 1824 he became a candidate for the presidency. His majority was not as large as the constitution required, and the house of representatives on whom in that case the choice of president devolved, elected one of his competitors, Mr. Adams. In 1828, however, Jackson was elected president, and at the expiry of his term was re-elected in 1832. In his long tenure of this high office, he displayed on a conspicuous stage the qualities which had marked him from childhood: he was resolute, firm, unscrupulous; always ready to blend personal feeling with political sentiment. He was almost the first president who, on his accession to office, made something very like a clean sweep of the American civil service, displacing through the length and breadth of the republic the federal officials who were in the interests of his political antagonists, and replacing them by adherents of his own party, the democratic. Of his domestic policy, his war against the renewal of the charter of the United States bank used to be considered the chief item; but it must yield now in importance to his intrepid mode of dealing with the nullification movement of 1832-33. Nullification may be considered the parent of the recent secession movement, but Jackson crushed it by his promptitude and energy. Displeased with the protective tariff of the States, South Carolina asserted her right to "nullify" or render of no effect any law for the payment of obnoxious duties, and arming and organizing herself as she did, secession was clearly a possibility. Jackson fulminated a proclamation against the movement; reinforced the forts in the "nullifying" districts; ordered vessels of war to Charleston; announced his intention of repelling force by force, and of arresting and trying for treason on the first act of rebellion all nullifying members of congress—Mr. Calhoun, their leader, among the rest. The nullifiers were cowed, their movement collapsed, and a compromise bill was passed by congress. General Jackson withdrew into private life at the close of his second presidency, and died on the 8th of June, 1845, at his seat, the Hermitage, near Nashville, Tennessee. The elaborate life of him by Mr. Parton, New York, 1860-61, is a singularly instructive, interesting, and lively contribution to the biography and secret history of American politics.—F. E.

JACKSON, ARTHUR, a Puritan divine, was born in 1593 at Little Waldingfield in Suffolk, and educated in Trinity college, Cambridge, where, after taking his degree of A.M., he continued to reside till 1619. Having married, he became first lecturer, and then rector of St. Michael's, Wood Street, London, where he abounded in labours for the good of his flock—refusing to quit them when the plague broke out in 1624—and being content to spend among them £2000 of his own property, a sacrifice rendered necessary by the smallness of the living. He

refused to read the Book of Sports to his congregation; but when some persons complained of him to the archbishop for the omission, Laud replied—"Mr. Jackson is a quiet peaceable man, and therefore I will not have him meddled with." From St. Michael's he removed to St. Faith's, under St. Paul's; and while minister there in the time of Cromwell, was confined to the Fleet for seventeen weeks for refusing to give evidence against Mr. Love, in addition to a fine of £500. At the Restoration, when Charles II. passed through the city on his way to Whitehall, he was chosen by the London clergy to present his majesty with a Bible, which he did in a short congratulatory speech; to which Charles replied with characteristic politeness and insincerity, that "he must attribute his restoration, under God, to the prayers and endeavours of the ministers of London;" upon which Dr. Calamy drily remarks—"If so, he made them a sad return afterwards." Jackson was one of the numerous London puritans who had experience two years after of the royal gratitude. In 1662 he was ejected from his parish, and retired to live with his son at Edmonton, where he occupied his time in the preparation of "Annotations on the Bible," three volumes of which were published in his lifetime, and a fourth by his son, bringing down the work as far as Jeremiah. He died August 5, 1666, at the age of seventy-three. Though a consistent sufferer in the cause of puritanism, he enjoyed the esteem of all parties, so that a stranger once hinted to him his danger of our Saviour's "woe," because "all men spake well of him."—P. L.

JACKSON, JOHN, an Arian divine of the Church of England, was born April 4, 1686, at Lensey in Yorkshire, where his father was rector, and was educated at Doncaster school and Jesus college, Cambridge. In 1708, after taking his B.A. degree, he entered into orders, and two years later succeeded his father in the rectory of Rossington. In 1714 he began to publish, taking side with the arrianism of Dr. Samuel Clarke in three anonymous letters in defence of the "Scripture Doctrine of the Trinity"—a controversy in which he continued to take part till 1738, and to which he contributed no fewer than nine treatises. In 1718 he offered himself at Cambridge for the M.A. degree, and was rejected on account of his heretical opinions. But he had friends in high places, who did what they could to console him under this public mark of disgrace. Lord Lechmere, chancellor of the duchy of Lancaster, presented him with a confraternity of Wigston's hospital in Leicester, the mastership of which had been bestowed by the same patron on Dr. Clarke in the preceding year. Removing his residence from Rossington to Leicester, he became afternoon preacher at St. Martin's in that city, and contrived to defeat several prosecutions which were commenced against him in the ecclesiastical courts for heresies published by him in his sermons. After the publication of Waterland's Case of the Arian Subscription, he resolved to abstain in future from all subscription of the articles; and giving up all hopes of further ecclesiastical preferment, he devoted the whole of his energies to literary labours for the rest of his life. In 1729 he succeeded Dr. Clarke in the mastership of the hospital, by the presentation of the duke of Rutland, and in this position he remained till his death in 1763. His controversial pieces were very numerous, and seemed to be about equally distributed between the Deists, who believed too little, and the bishops, who seemed to him to believe too much, though no more than as a professed minister of the Church of England he was himself bound to hold and to teach. He wrote "A Defence of Human Liberty" against Collins, and "A Defence of Human Reason" against Bishop Gibson. Tindal, Morgan, Middleton, Warburton, and Browne, bishop of Cork, were all assailed in succession by his active and litigious pen; nor did even his fellow-arian and friend William Whiston escape, with whom he held an epistolary debate on some points of Jewish antiquities touching the high priest. His best work was his last, published in 1752, the "Chronological Antiquities." In 1764 Memoirs of him were published by Dr. Sutton of Leicester.—P. L.

JACKSON, JOHN, R.A.: This admirable English portrait painter was, like Annibal Carracci, the son of a tailor, and he was brought up to his father's business. Jackson was born at Lastingham in Yorkshire in 1778, and he early showed such talent for art that Lord Mulgrave and Sir George Beaumont liberally purchased the unexpired period of his apprenticeship to the humble occupation to which he was bound; and Sir George enabled him in 1797 to become a student of the Royal Academy in London, by giving him a room in his own house in town, and

allowing him an annuity of fifty pounds. Jackson soon attracted notice by his pencil and water-colour portraits, and ultimately attained distinction as a portrait painter in oil; and in 1817 he was elected a member of the Royal Academy. In the summer of 1819 he visited Rome, in company with Sir Francis Chantrey. Here he painted a portrait of Canova for Chantrey, and he was elected a member of the Roman Academy of St. Luke. He died at his house in St. John's Wood, London, June 1st, 1831. Jackson was a bold and effective painter, and exceedingly rapid. He is said once for a wager to have commenced and finished five male portraits in a single day. But though so skilful, it was only during the latter years of his life that he was completely employed; he used then to receive fifty guineas for a head. His most celebrated works are the portraits of Flaxman, of Canova, Lady Dover, and one of himself, all admirable in colour and in effect—that of Flaxman is particularly excellent. Jackson exhibited one hundred and forty-five portraits at the Royal Academy between the years 1804 and 1830.—R. N. W.

JACKSON, JOHN BAPTIST, a celebrated English wood-engraver, who flourished in the second quarter of the eighteenth century. Most of his professional life seems to have been spent on the continent, first at Paris and afterwards at Venice. He engraved many vignettes and ornaments for books; but his celebrity is chiefly due to his engravings from drawings by the great masters, in which he endeavoured to imitate the effect of the originals by a combination of wood-blocks and metal plates, somewhat in the manner previously practised by Kirkall, another of the very few English wood-engravers who attained distinction before the time of Bewick. Neither the date of Jackson's birth nor that of his death is known; but his prints range from 1726 to 1745, in which last year appeared his master-work, a series of seventeen large cuts from drawings by the great Venetian painters, executed in his peculiar method, and entitled "Titiani Vicellii, &c., opera selectiora, a Joanne Baptista Jackson, Anglo, ligno cæolata, et coloribus adumbrata."—J. T-e.

JACKSON, THOMAS, D.D., was born of a respectable family at Witton in Durham in 1579. He studied at the university of Oxford, where he graduated. About 1622 he became vicar of the church of St. Nicholas at Newcastle-upon-Tyne. At that period the theological opinions of Jackson were in harmony with the Calvinism of the puritans; but under the influence and by the bad example of the unprincipled courtier Neile, who was then bishop of Durham, he began to favour a laxer creed. Neile adopted him his chaplain, and was so well satisfied with him in that capacity, that he recommended him to the notice of Laud, and thus procured him an appointment as president of Corpus Christi, Oxford. This was followed by his nomination as chaplain to Charles I. and by his being chosen prebendary of Winchester, and then dean of Peterborough. It is said that he was generous, charitable, and humane; that his religion was real and exemplary; and that he lived separate from the world. He is also reputed to have been well versed in languages and general literature, and to have been specially acquainted with the fathers and theological writers. We cannot but regard this praise as somewhat exaggerated; but, at the same time, Jackson must be placed, morally, religiously, and intellectually, before most of those with whom he was associated. He found time to compose a number of works, including a commentary upon the creed, and commentaries upon the scriptures. His whole works were collected and published in three large folio volumes in 1673, with a memoir prefixed. Jackson died in 1640, and his life was written by David Lloyd.—B. H. C.

JACKSON, WILLIAM, well known to all lovers of music under the familiar appellation of "Jackson of Exeter," was the son of a grocer, and born in that city in 1730. Having shown, while young, a strong propensity for music, he was, after receiving a liberal education, placed under the tuition of the organist of the cathedral of Exeter, with whom he continued about two years. He was then sent to study in London, and became a pupil of Travers, organist of the chapel royal, and imbibed no small portion of that composer's spirit; after which he returned to his native city, where he settled, and in 1777 was appointed to the places of sub-chantor, organist, lay-vicar, and master of the choristers of the cathedral. His talents for composition were first rendered conspicuous in the year 1755, by the publication of a collection of "Twelve Songs," which were so simple, elegant, and original, that they immediately became popular throughout the kingdom. These were followed by "Six Sonatas

for the Harpsichord," in which his genius did not display itself with so much advantage as in his vocal compositions. His third work, consisting of "Six Elegies" in three parts, preceded by an invocation, affords such ample proofs of his taste, feeling, and judgment, as completely to establish his reputation, and rank him among the first vocal composers of his time. He afterwards published a second collection of "Twelve Songs," which delighted every ear, and justly added to the fame he had already obtained. His next publication was a book of "Twelve Hymns." In the preface to these are some useful hints concerning the style of this kind of composition; but the hymns themselves have no particular merit. He next printed a third collection of "Twelve Songs." His eighth work was an "Ode to Fancy," the words by Dr. Warton; and he shortly after gave to the public "Eight Sonatas for the Harpsichord," written, it is said, "with much taste and spirit;" but these have never fallen under our notice. His two sets of canzonets for two voices, in the whole twenty-four in number, enjoyed considerable popularity. "Time has not thinned my flowing hair," one of these, was sung at almost every public concert until within the last five-and-twenty years. Jackson was the composer of two dramatic poems, "Lycidas," altered from Milton's poem, and performed at Covent Garden in 1767 on the occasion of the death of the duke of York, brother to George III.; and "The Metamorphoses," a comic opera given without much success at Drury Lane in 1783. Of the latter he was supposed to be also the author. But, as a dramatic composer, his fame must rest on "The Lord of the Manor," produced at the last-mentioned theatre in 1781. The exquisitely tender and beautiful airs—"Encompassed in an angel's form," and, "When first this humble roof I knew"—are alone enough to preserve the piece from being forgotten. Besides the works enumerated, Jackson composed several church services well known in many cathedrals and parish churches. His service in F has been most unjustly censured, notwithstanding its great popularity. As a literary man, Jackson made himself known to the public in 1782 by the publication of two small volumes, entitled "Thirty Letters on Various Subjects" connected with literature and science. In 1791 he published a pamphlet "On the Present State of Music in London;" and in 1798 appeared his "Four Ages, together with Essays on Various Subjects." The greater part of the essays were sketches for an intended periodical paper, and show, as well as his letters, the extent of his reading, the variety of his knowledge, his taste, judgment, and independence of mind, whatever might be the subject on which he employed his pen. For many years, during the latter part of his life, Jackson laboured under the affliction of a severe asthma. He ultimately fell a victim to dropsy at the age of seventy-three in the month of July, 1803, leaving a widow, two sons, and a daughter, to lament his loss.—E. F. R.

JACKSON, WILLIAM, was born in Dublin in the year 1737. At an early age he was sent to the university of Oxford, where he distinguished himself as a scholar, both scientific and classical. He took holy orders and attached himself to the earl of Bristol, who made him his private chaplain. When the earl was appointed to the viceroyalty of Ireland, Jackson was sent to that kingdom as his private secretary, but the resignation of his patron suddenly closed the bright prospects that were opening on him. Thrown on his own resources, Jackson went to London and took to political writing. His pamphlets against the ministry were of sufficient merit to attract the favourable notice of Chatham. He next became acquainted with the duchess of Kingston, who made him her confidential secretary; and when she was assailed by Foote, he wrote for her those remarkable letters which were published in the journals. At the period of the French revolution he went to Paris, and there entered into intrigues with the directory for the purpose of inducing them to invade Ireland. He returned to London in 1794 in order to obtain information as to the practicability of invading England, and was thence to proceed to Ireland on a similar mission. Here he renewed his intimacy with an attorney named Cockayne, whom he took into his confidence. Cockayne revealed all he knew or suspected to Pitt, by whose desire he accompanied Jackson to Ireland; and when the evidence of Jackson's guilt was complete, Cockayne tendered himself as evidence against him. In 1795 he was tried for high treason and found guilty. When brought up to receive sentence of death on the 30th of April he was evidently dying; and while his counsel were argu-

ing a point of law in his favour, he sank in the dock and expired. The body was opened, an inquest held, and a verdict returned of death from poison.—J. F. W.

JACOB BEN CHAYIM, a Jewish scholar, a native of Tunis, born towards the close of the fifteenth century. He removed to Venice, and entered the establishment of the celebrated printer Bomberg. Here he edited, with a learned preface, the famous Bomberg rabbinical Hebrew bible, which contains the Hebrew text, several targums or paraphrases, and commentaries of eminent rabbins, with various readings and an essay upon accents. This splendid work appeared in 4 vols. folio, in 1525, and is now regarded as one of the most precious and remarkable productions of the press. Jacob showed by this undertaking his diligence as a compiler, his scrupulous care as an editor, and his judgment as a critic. He also published an edition of Maimonides' *Yad Hachazaka*.—B. H. C.

JACOB, HENRY, a distinguished puritan of the independent persuasion, was born in Kent in 1563, and educated in St. Mary's Hall, Oxford, where he took his degree in arts. Having entered into orders, he was for some time precentor of Corpus Christi college, and afterwards obtained the benefice of Cheriton in his native county. About the year 1590 he embraced the principles of the Brownists, and upon the general banishment of that sect in 1593, he was under the necessity of retiring to Holland. Having returned to England about the year 1597, he published in the following year a "Treatise of the Sufferings and Victory of Christ in the work of our Redemption, written against certain errors on these points publicly preached in London." This drew upon him the resentment of Queen Elizabeth, and Jacob again retired to Holland, where he shortly after published, "Survey of Christ's Sufferings for man's Redemption, and of his descent to Hades or Hell for our deliverance;" 1604. He settled at Middleburg in Zealand, where he collected a congregation of English exiles, and continued to labour as their pastor for several years. Though a Brownist, he was not so extreme and uncharitable as many of that sect. He allowed that the Church of England was a true church, which most of them denied, and hence he was commonly called a semiseparatist. This is the position taken in his treatise published in 1604, "Reasons taken out of God's word and the best human testimonies, proving a necessity of reforming our churches in England." In 1610 he went to Leyden to meet with the eminent independent minister, Mr. John Robinson, and to bring out a work entitled "The Divine Beginning and Institution of Christ's true, visible, and material church," which he followed up in 1611 with "A Declaration and Opening of Certain Points," &c., a supplementary treatise to the former, in both of which works he maintained the principles relative to church government known by the name of Congregationalism or independency. In 1616 he returned to London with the design of forming a separatist congregation similar to those which he and Robinson had organized in Holland; and the religious society which he succeeded in bringing together at that time, is generally supposed to have been the first congregational church in England. In the same year he gave forth as the ecclesiastical manifesto of this new sect which was afterwards to grow to so much importance and influence, "A Protestation or Confession in the name of certain Christians, showing how far they agree with the Church of England, and wherein they differ; with the reasons of their dissent drawn from scripture," to which was added a petition to the king for the toleration of such christians. This remarkable document was soon after followed by another piece from his active pen, entitled "A Collection of sound reasons showing how necessary it is for all Christians to walk in all the ways and ordinances of God in purity and in a right way." He continued with this London congregation about eight years, when, becoming desirous of disseminating his views among the settlers of Virginia, he removed thither in 1624, with the consent of his flock; but he died soon after he set foot upon the shores of the New World at the age of sixty-one years.—P. L.

JACOB, HENRY, son of the above, born in 1608 or 1607, inherited his father's talents, but not his principles. He was educated at Leyden, where he made great progress in oriental studies under the celebrated Erpenius, professor of Arabic; and finding a patron in William, earl of Pembroke, chancellor of Oxford, he was admitted by the university at the earl's recommendation and request to the degree of bachelor of arts. Soon after he was elected a probationer fellow of Merton college and

reader of philology to the juniors of that house. At Oxford he was admitted to the intimacy of Selden, and assisted him in preparing one of his erudite works for the press. When the civil troubles under Charles I. began, he sided with the king and Archbishop Laud, who had befriended him at Oxford; and he suffered for his loyalty, for he was first silenced as philological lecturer by the warden of his college, and in the end deprived of his fellowship by the parliamentary visitors. Selden and other friends assisted him in his extremity, "but being," says Wood, "a shiftless person, as most mere scholars are, and the benefactions of friends not supplying him," he was obliged to sell a small patrimony which he had in Kent to supply his necessities, and the sum so obtained happily lasted as long as he lived. He died soon after at Canterbury, November 5, 1652. He was a man of uncommon erudition, as is evinced by his "Oratio inauguralis sub aditu prælectionis philologicæ publicæ habita apud collegium Oxoniæ-Merton." 4th August, 1636; "Græca et Latina Poemata," &c.—P. L.

JACOB, JOHN, a British military commander, was the sixth son of the Rev. S. L. Jacob, and was born on the 11th January, 1812, at the village of Woolavington, near Bridgewater, Somersetshire, of which his father was the vicar. He was educated chiefly at home till he joined, in February, 1826, the East India Company's military college at Addiscombe. He proceeded to join the Bombay artillery in 1828, his first commission bearing date 12th January. From his youth up he showed considerable mechanical genius, and shortly after arriving in India, he amused himself by making various pieces of machinery. In 1836 he was appointed to conduct some civil engineering operations in Guzerat, but on the threatening of war in the north-west in 1839, he returned to regimental duties, and did good service in command of a company of artillery on the frontiers of Sind and elsewhere. In January, 1842, he was appointed to act as commandant of the Sind horse, which had been raised a few years before as a local police corps, but under their new commandant was brought into so perfect a state of discipline and equipment as to become a model light cavalry regiment; and it was never after employed in other than military duties. On 12th January, 1843, he became captain by brevet, and on 17th February and 24th March was engaged under the command of Sir C. Napier in the obstinately-contested battles of Meanee and Dubba, to the success of which the Sind horse contributed in no slight degree; and a little later, Captain Jacob had the honour of virtually putting an end to the war by the defeat of Shere Mohammad and the relics of the Ameer's army, putting twelve thousand men to the rout with a force of only eight hundred. On our government being established in Sind, and Sir C. Napier installed as governor, Captain Jacob was stationed with his corps at Khangurh, on the north-west frontier, to protect it from the incursions of the Murrees and other wild tribes, so that the peace of the province was almost entirely dependent on him; and he succeeded so well, not only in putting down plunder by force, but in conciliating the hearts of the people, that a large population was collected about his camp, and a flourishing town arose, which received and still retains the name of Jacobabad, and was surrounded by rich cultivation in a tract hitherto deemed a barren desert. He succeeded in infusing much of his own spirit into his men; for on many occasions, when led only by their native officers, small parties of them did not hesitate to attack and disperse robber bands greatly outnumbering them. Though entirely straightforward in his proceedings, he was by no means unskilled as a diplomatist, and several times received the thanks of the governor-general for treaties and settlements made with chiefs and princes in his neighbourhood. He obtained his company in the artillery in due course of seniority on 15th January, 1847, and was then promoted to the rank of major by brevet, and shortly after made companion of the bath in reward for his services in 1843; it being a piece of horse guards "red tape," that the services of subalterns are not to be recognized. The Sind horse was afterwards increased to a brigade of two cavalry regiments and a rifle corps; in reference to which it may be mentioned that Major Jacob expended much time and a large sum from his own purse, in experiments for the improvement of the rifle and its bullet, which were so far successful that he was able to make good practice at a range of two thousand five hundred yards, and to explode gunpowder with his rifle percussion shells at more than a mile's distance. He was also careful

to arm his men with the best weapons procurable, ordering them out expressly from England, and maintaining partly at his own cost an arsenal and workshops for their efficient repair. In April, 1856, he was appointed to act as commissioner (*i. e.* lieutenant-governor) of the province of Sind, and during his tenure effected some important improvements, among others the abolition of forced labour; but in March, 1857, he was sent, during the war in Persia, to the gulf in command of the cavalry, with the rank of brigadier-general, being about the same time appointed aid-de-camp to her majesty. He, however, arrived too late to take much active part in the operations, as the war was soon after concluded; but he was left behind after the departure of General Outram, in command of the force which occupied Mohamra until the treaty of peace was ratified by both governments. In the latter part of 1857 he returned to Sind with his health somewhat impaired, but he would never be induced to spare himself; and on the 6th December, 1858, he sunk under an attack of brain fever, caught from exposure in the zealous performance of his duties. His death was felt throughout India as a public and almost irreparable loss, and in his own neighbourhood there was perhaps never a public officer so sincerely and universally lamented. He left nothing to his relations, for the whole of his large emoluments were expended in improving and adding to the efficiency of his corps; among other things may be mentioned an immense library formed for the benefit of his officers, and which he left them as a legacy. He was never married, nor ever visited England in the course of his thirty years' service. He was the author of many pamphlets and tracts on military discipline and organization, rifle practice, and various other subjects; in some of which he had long ago pointed out the defects in the Bengal army, which became so fearfully manifest in the disastrous mutiny in 1857.—W. S. J.

JACOBELLO DEL FIORE. See FIORE.

JACOBI, FRIEDRICH HEINRICH, was born at Düsseldorf on the 25th January, 1743. He was the son of a prosperous merchant, and the younger brother of the poet, Johann Georg Jacobi. From the earliest period of his life Jacobi had manifested metaphysical tendencies, and those strange and terrible problems assailed him which often trouble the dreamy brain of childhood. His father, however, had no sympathy for his metaphysical aspirations, and compelled him to pursue the studies indispensable to commercial employment. The mystical, metaphysical youth entered at sixteen a house of commerce at Frankfurt. Here he strove, but in vain, to adapt himself to his occupation. After a short residence at Frankfurt he went to Geneva, where he learned a little more of commerce, a little more of man, and much more of the universe. On his return to Düsseldorf he was allotted a foremost place in his father's business. In 1763 he married Betty von Clermont, a young lady of Aix-la-Chapelle, who had every gift of mind, of person, and of fortune. Rousseau seems to have been the first author that kindled Jacobi's enthusiasm, to whose sentimental ideas his own sentimental disposition corresponded, and Rousseauan influence was the deepest on the mould of his thinkings. His introduction to Wieland, to Lessing, to Göthe, to Hamann, to Lavater, and others, modified, though it could not quench the Rousseauan inspiration. Düsseldorf as the capital of the ancient duchy of Berg went through many vicissitudes, finally passing on the overthrow of Napoleon into the hands of Prussia. These vicissitudes were not without their effect on Jacobi's career. Appointed councillor of finances for the duchies of Berg and of Jülich, Jacobi was enabled by the emoluments of this office and by his large private fortune to mingle with the patrician classes, and to be the protector of literary men. After having been fruitfully energetic in many different relations, he was in 1779 summoned to Munich to undertake duties of a more weighty kind than those with which he had previously been intrusted. Not long after he was bowed down by the death of his beloved and accomplished wife. He had already acquired a name as a philosopher, though he had shown no eagerness for renown. Lessing had called his attention to Spinoza, of whom he himself was a disciple. Mendelssohn, who was more inclined to call Leibnitz master, published in a work called *Morning Hours*, a refutation of pantheism, in which he was pleased to include Spinozism. This led to Jacobi's letters to Mendelssohn on the doctrine of Spinoza. In a year or two "David Hume on Faith, or idealism and realism," followed. Kant had meanwhile been slowly commencing a vast philoso-

phical revolution, by warring alike with dogmatism and with scepticism. But toward Kantianism and all the systems which succeeded it Jacobi took a polemical attitude, though more from an invincible conviction than from an aggressive humour. He cannot be said to have had any system of his own, or if he had, it can only be defined as emotional intuition, tempered by the maxims of universal reason. The advance of the French in 1794 drove Jacobi to seek refuge in the extreme north of Germany, where, with the exception of a visit to Paris in 1801, he remained till 1804. In this year he was elected a member of the Academy of Sciences at Munich, which had just been created. He was appointed president of this academy in 1807, with a salary of five thousand florins. A few years before he had lost the bulk of his fortune by the failure of his brother-in-law. In 1799 he had addressed a controversial epistle to Fichte, and in 1811 his work on "Divine Things and their Revelation" involved him in a bitter controversy with Schelling, who was as superior to him as a combatant, as he himself had been to Mendelssohn. Jacobi resigned his post as president of the academy in 1813, but was allowed to retain the salary. This might be just enough in itself, or it might be an atonement for wrong which the government had, at the suggestion of envious courtiers, formerly inflicted on Jacobi for proposing, as administrator, financial reforms. Jacobi fell into a sort of disgrace, accompanied by diminished remuneration for his services. Our philosopher had a charming country seat—Pempelfort, near Düsseldorf. It was here that he received his friends; it was here that his ideas ripened. Manifold and for manifold causes was his grudge against the French revolution; but perhaps he hated it most for tearing him away from delightful Pempelfort. Jacobi was engaged in preparing a complete edition of his works when he died on the 10th March, 1819. He has the rare merit for a German author of not being voluminous. Six volumes comprise his productions, which though popular in form, have not succeeded in achieving popularity. Two of the chief are his philosophical romances, "Allwill" and "Woldemar." With indubitable excellences both as a writer and as a thinker, Jacobi was perhaps neither sufficiently perfect as the first, nor sufficiently profound and original as the second, to gain enduring empire. His position as a philosopher was exceptional, eccentric, but not daringly erratic. He could neither arouse by startling paradoxes, nor subdue by the revelation of eternal truths. As to the rest, he was scarcely any more a philosopher than Lessing, Hamann, or Herder, to all of whom philosophy was a weapon, and not a field. His pages are elevating, without being suggestive; yet for the sake of the elevation, it were well that his books were better known in England. It cannot be without interest to form an acquaintance with one who—sentimentalist like Rousseau—was also poet, mystic, sage, and in addition a man of the noblest character; nor can it but be salutary to appeal to that intuition of the individual of which Jacobi was one of the most eloquent preachers and most earnest representatives.—W. M. L.

JACOBI, JOHANN GEORG, brother of Friedrich Heinrich, a German lyric poet, was born at Düsseldorf, 2nd December, 1740. He studied theology at Göttingen and Helmstädt, and soon after was appointed to the chair of philosophy and eloquence at Halle. Here he formed a friendship with Gleim, by whose intercession he obtained a prebend at Halberstadt in 1769. In 1784 he was called to Freiburg in the Breisgau as professor of belles-lettres, the duties of which office he discharged till his death, January 4, 1814. His poems, modelled after those of his friend Gleim, want manliness of thought and expression. His journal, *Iris*, was highly instrumental in improving the literary taste of Germany. His miscellaneous works, however, are of no importance. Collected works, with *Life* by Ittner, 8 vols., Zurich, 1807–22.—K. E.

JACOBI, KARL GUSTAF JACOB, one of the greatest of mathematicians, was born at Potsdam on the 10th of December, 1804, and died at Berlin on the 18th of February, 1851. He first became known generally in the scientific world by a work which at once raised his reputation as a mathematician to the highest eminence, "*Fundamenta nova Theoriæ Functionum Ellipticarum*," published at Königsberg in 1829. The more important of his other writings consist of a series of papers, published in *Crelle's Journal* from 1826 till the year of his death. They relate to various branches of the higher mathematics, and especially to the properties of definite integrals.

A mere catalogue of the titles of those papers alone would fill nearly two pages of this book; so that it is impossible within our limits to give any detailed account of them. One, however, may be specially mentioned, on account of its great importance, "A new Theorem in Analytical Mechanics," which first appeared in 1845 or 1846.—W. J. M. R.

JACOBS, CHRISTIAN FRIEDRICH WILHELM, an eminent German humanist, translator and writer for the young, was born at Gotha, 6th October, 1764, and devoted himself to the study of theology and philology at Jena and Göttingen. Soon after he obtained a mastership at the gymnasium of his native town, whence in 1807 he was translated to Munich as professor in the lyceum, and member of the recently-founded Royal Academy. Vexed by the ill-will of the Roman catholic party, Jacobs was happy to be recalled to Gotha in the capacity of principal librarian and keeper of the collection of coins. From this office he retired in 1842, and died on the 30th March, 1847. Jacobs was a man of the noblest and purest character, and a scholar of vast learning, refined taste, and indefatigable industry. His numerous editions and commentaries of Greek authors, particularly his great edition of the *Anthologia Græca*, will always command the esteem of classical scholars; whilst his translations (the *Anthology*, *Demosthenes*, *Cicero*, &c.) greatly contributed to spread the knowledge of, and the taste for, classical antiquity. His miscellaneous writings, 8 vols., contain his treatises, lectures, speeches, and an autobiography. It is not a little remarkable that so learned a philologist should have distinguished himself also as a writer of moral tales. Yet such is the case; for his writings for the young, 3 vols.; his "Erzählungen," 7 vols.; his "Schule für Frauen," 7 vols., &c., must be considered as an important addition to German literature.—K. E.

JACOPO DA BOLOGNA, or JACOPO D'AVANZI, was one of the first masters of the earlier school of painting of Bologna. He lived in the latter half of the fourteenth century, and was one of the painters of the old church of the Madonna di Mezzaratta, which, says Lanzi, was to the school of Bologna what the Campo Santo was to the school of Pisa. Jacopo is sometimes said to be of Verona, but he appears to have been of the noble family of the Avanzi of Bologna, and a pupil of Vitale da Bologna. He was engaged with Galasso of Ferrara, and Christofano of Bologna, in the wall paintings of the Madonna di Mezzaratta; and with Altichiero da Zevio, in the chapel of San Felice, in the church of Saint Antonio at Padua. The last, painted in 1376, and considered Jacopo's best works, were long attributed to Giotto. He was also engaged on the wall-paintings of the Cappella di San Giorgio at Padua about 1378. He executed also some works at Verona, which are said to have commanded the admiration of Andrea Mantegna; and those by him at Bologna have the reputation of having been admired by Michelangelo and the Carracci. A "Crucifixion," and a "Madonna crowned by her Son," in the gallery of Bologna, both signed *Jacobus Pauli F.*, are attributed by Giordani to this painter; a conclusion opposed by Dr. E. Förster, as an injustice to this old wall-painter, one of the great art pioneers of his century.—R. N. W.

JACOPO TEDESCO, or MAESTRO JACOPO, a celebrated architect of the thirteenth century, the master—or the father, according to Vasari—of Arnolfo di Lapo; Lapo being a kind of Florentine nickname for Jacopo. He was settled in Florence early in the thirteenth century, and built the Ponte Nuovo or Ponte alla Carraia, several churches in Florence, Arezzo, and other places; including the two famous Gothic churches of San Francesco at Assisi—the upper and lower together—which were completed, says Vasari, in the short space of four years, about 1230; the lower church being expressly for the tomb of the saint. Jacopo died at Florence about 1262. As there are no authentic documents concerning Jacopo which throw light either upon his history or his works, Vasari's account of him is considered rather fabulous by late Italian writers. Their self-love is somewhat wounded at the circumstance of a German having been the architectural pioneer in Tuscany; and they assume that Maestro Jacopo must have been an Italian. Vasari's accounts, however, of this nature, the more they have been investigated, have been all the more corroborated.—R. N. W.

JACOPONE DA TODI (properly called JACORO), Franciscan and poet, of the noble family of the Benedetti, beatified in the Roman calendar; born at Todi in Umbria in the thirteenth century; died at Collazzone, 25th December, 1306. In his days

of worldly ambition he practised law at Rome and attained the degree of doctor; but on the death of his virtuous wife he abandoned his profession, and in 1278 enrolled himself in the third order of S. Francis. He now exercised great austerities, and, with a special eye to the cultivation of humility, even simulated mental incapacity, thereby earning the contempt of his brethren and the derisive nickname of Jacopone. At a subsequent period, when Pope Boniface VIII., incensed against two cardinals of the Colonna family, waged war with their house, Jacopone, indignant at the damage accruing to holy church, rebuked the pontiff in verses which cost their author bonds and imprisonment. His liberation in 1303 ensued on the brief arrest of Boniface by the emissaries of France; a reversal of their positions which he is said to have predicted to the pope himself. Three years later he died at Collazzone, girt with the cord of S. Francis, and his remains were transferred to Todi. Fra Jacopone has left various poems in Italian, which evince a spirit of self-forsaking humility, and a paramount love of our Saviour. The well-known "Stabat mater dolorosa" has been reckoned amongst the number of his Latin devotional compositions. His "Cantici Spirituali" have passed through various editions; and, in 1819, Cavalier A. Mortara published at Lucca a small supplementary volume of "Poesie," till then inedited, and rich in poetic beauty. Perhaps the charge brought against Jacopone of employing an unpolished style and provincial barbarisms is best met by stating that the Accademia della Crusca has ranked him amongst those authors whose works form standards of the language.—C. G. R.

JACQUARD, JOSEPH MARIE, the inventor of the now well-known jacquard loom for figured weaving, was born at Lyons on the 7th of July, 1752, and died at Oullins, near Lyons, on the 7th of August, 1834. His parents were weavers, and possessed a small estate. He taught himself to read and write, and engaged successively in the trades of bookbinder, typefounder, and cutler. On the death of his father he sold his patrimony, and engaged in the weaving business, in which he failed, and was saved from destitution in a great measure by the industry and good advice and example of an excellent wife, who made straw hats at Lyons, while Jacquard was employed as a linemaker at Bresse. Having joined the moderate party, he enrolled himself and his only son, a lad of fifteen, amongst the defenders of Lyons during its siege by the army of the convention in 1793; they both escaped from the massacre which followed the capitulation of that city, and joined the army of the Rhine. The son was killed in battle; and Jacquard, after the close of the Reign of Terror, returned to Lyons, and again turned his attention to weaving. The first idea of his great invention, the loom for figured weaving, had occurred to him in 1790, and he had from time to time laboured to realize it in practice. In this he succeeded in the year 1801, when he produced a loom which gained a prize at the national exposition, and for which he obtained a patent for ten years. His ingenuity and mechanical skill having been remarked by Carnot, and brought under the notice of Napoleon I., he was for a time employed to repair and arrange the models in the Conservatoire des Arts et Metiers. In 1804 he gained a prize for a machine for making nets, and established a manufactory for figured weaving at Lyons, where he met with much opposition from workmen and manufacturers. By a decree dated at Berlin, the 27th of October, 1806, Napoleon I. conferred a pension on Jacquard, and by a subsequent decree granted him a premium of fifty francs for each of his looms which should be erected; and from that premium he realized a considerable income during the remainder of his life. He received the cross of the legion of honour in 1819, and in 1840 a statue was erected to his memory in his native city. Since his time the improvements in self-acting looms for figured weaving have been numerous, and, with very few exceptions, have been based upon the invention of Jacquard.—W. J. M. R.

JACQUELOT, ISAAC. See JACQUELOT.

JACQUIER, FRANÇOIS, an eminent mathematician, was born at Vitri-le-François on the 7th of June, 1711, entered the order of minorite friars, was appointed in 1746 professor of physics, and in 1773 professor of mathematics in the Collegio Romano, and died at Rome on the 3rd of July, 1788. He edited, along with Thomas le Sueur, a highly-esteemed edition of Newton's *Principia*, first published in 1789.—W. J. M. R.

JACQUIN, JOSEPH FRANZ, a distinguished German botanist, was the son of the famous traveller and botanist, Nicolas

Joseph Jacquin. He was born in 1766, and died at Vienna on 10th December, 1839. He was professor of botany and chemistry, and director of the imperial botanic garden at Vienna, to which appointment he succeeded on the resignation of his father. He was an Austrian baron. He was distinguished for his urbanity and kindness, especially to strangers. He was the author of "*Eclogæ plantarum rariorum aut minus cognitarum*"—a fine work containing descriptions and coloured figures of the new and rare plants which flowered in the Vienna garden. He also published descriptions of grasses, with coloured figures; a synopsis of stapelias; and a work on birds.—J. H. B.

JACQUIN, NICOLAS JOSEPH, a celebrated Dutch botanist, was born at Leyden on 16th February, 1727, and died at Vienna on 24th October, 1817. He was descended from a French family. He prosecuted his studies at Antwerp, Leyden, Paris, and Vienna. He devoted his attention specially to botany. He was sent by the emperor of Austria to explore part of South America; this expedition lasted for four years, from the beginning of 1755 to 1758. He brought back a large collection of plants, as well as other objects of natural history, and some ethnographic curiosities. He enriched the royal garden of Schönbrunn by the addition of many interesting plants. His American discoveries were published in 1760–63 under the title "*Enumeratio systematica plantarum quas in insulis Caribæis vicinæque Americæ continet detexit*," and "*Selectarum stirpium Americanarum historia*." In 1763 the Empress Maria Theresa appointed him professor of chemistry and mineralogy in the academy of Chemnitz, and he afterwards occupied the chair of botany and chemistry in the university of Vienna. His fame as a botanist extended, and he was elected a fellow of many scientific societies. The Emperor Francis II. created him a baron in 1806. He lived to the age of eighty-four, and published a great number of valuable works.—J. H. B.

JAHN, JOHANN, an eminent Roman catholic biblical scholar and philologist, born in Moravia in 1750; died at Vienna in 1816. After completing his education he was ordained as a Romish priest, but received an appointment at Bruck as professor of hermeneutics and of oriental languages. In 1789 he was removed to Vienna, where he was professor of oriental languages and other subjects for seventeen years, when the ignorant bigotry of his adversaries compelled him to retire. Jahn was a man whose profound acquaintance with biblical subjects was accompanied by a disposition of the utmost frankness and honesty. He was far removed from neologian tendencies, and controlled but little by certain principles which have in his church thrown the scriptures into the background, as owing their authority and sense to the church. Hence his teachings and writings were very unsavoury; and before he had been long at Vienna he was reported unsound in the faith. Complaints were laid by a cardinal before the emperor, and a commission was appointed to investigate the matter. This commission required him to be more careful for the future, and in a new edition to modify some things in his "*Introduction to the Old Testament*." Notwithstanding his submission his detractors continued their machinations, and he was nominated to an office which compelled him to resign his chair in 1806. Even his offer to teach for nothing was rejected, and his works, although so popular, were subject to constant carping criticism. His "*Introduction*" and his "*Biblical Antiquities*," so well known in this country, were both put in the Index. He wrote many other works, as grammars and dictionaries for the Hebrew, Aramean, and Arabic languages; an Arabic lexicon; a "*Commentary on the Prophetical Books of the Old Testament*," &c.—B. H. C.

JAKOB, LUDWIG HEINRICH VON, a German writer on political economy, was born at Wettin, 26th February, 1759, and was educated at Halle, where in 1791 he was appointed professor of philosophy. After the dissolution of this university in 1806, he was called to the chair of political economy at Charkow, whence in 1809 he was translated to St. Petersburg, and there successively raised to several high offices under government. In 1816 he retired to Germany, and died at Lauchstädt, near Halle, July 22, 1827. The celebrated authoress, Mrs. Robinson (Talvj) is his daughter. Among his writings we note—"Lehrbuch der Nationalökonomie;" "*Staatsfinanzwissenschaft*;" and his "*Entwurf eines Criminalgesetzbuchs für das russische Reich*." In the Russian language he published a series of philosophical handbooks for the Russian gymnasia.—K. E.

JAMBlichus, a famous neoplatonic philosopher, was born

at Chalcis in Coelesyria in the beginning of the fourth century. The most gifted, original, and illustrious of the neoplatonists was Plotinus, and the most devoted disciple, the acutest, most eloquent, and popular interpreter of Plotinus was Porphyry. For a season Jamblichus held the same relation to Porphyry as Porphyry to Plotinus; but either from conviction or ambition he finally opposed the doctrines of his master, and aimed at being the chief of a sect. The details of his career are scanty, and have such a fabulous air that it is difficult to seize "the sober reality behind the monstrous marvels." None of these would it be edifying here to recount. It is from Jamblichus that the degeneracy and the corruption of neoplatonism date. After his time, though perhaps not wholly in consequence of his teachings and example, neoplatonism, that most interesting of philosophical schools, that subtlest of philosophical doctrines, that speculation more ingenious than profound, sank gradually from a grand idea to a vulgar quackery. Credulous and superstitious, Jamblichus had numerous and enthusiastic adherents, whose credulity and superstition were still more extravagant than his own. Partly perhaps to excite their wonder and secure their attachment, Jamblichus degraded philosophy from its divine eminence to that pretended power of rendering the supernatural obedient to the capricious will of man, with which our own times have grown painfully familiar. But Jamblichus was no doubt influenced likewise by a feeling of a more honourable, as it was of a more universal kind. The last desperate struggle between paganism and christianity had arrived; and of paganism the neoplatonists were the allies and the champions, less from the love of paganism than from the dislike to the gospel as unphilosophical. Now, as the gospel boasted of its miracles, paganism attempted to outbid it, if not in public esteem, in public astonishment, by whatsoever was strange, startling, incredible. Into this stratagem, half reckless, half cunning, of a dying cause, Jamblichus entered from taste, from policy, from vanity, deluded more than deluding. By some historians of philosophy Jamblichus is thought to have improved neoplatonism, by bringing it nearer on several points to platonic simplicity; on the whole, however, he merely added abstraction to abstraction, puerility to puerility, and over-refined where there had been too much of over-refinement already. Through him neoplatonism became more prosaic, more barren; for as he had no genius, no creative faculty, the utmost he could achieve was to make a parade of novelty by multiplying microscopic divisions, and by juggling with Pythagorean numbers. Jamblichus was a voluminous writer, but most of his productions have perished. The loss is probably not a serious one. A work on Egyptian Mysteries is supposed to be erroneously attributed to him. "*An Exhortation to the Study of Philosophy*," and a "*Life of Pythagoras*," have survived, though both in a mutilated form. The former is valuable for its references and quotations, which induce the historians of philosophy to pardon its want of literary and philosophical merit. In the "*Life of Pythagoras*," Jamblichus is not sparing of the fabulous and the fantastic. It looks as if he had been incapable of conceiving and delineating a natural and noble existence. Neither deep as a sage, discerning and accurate as a critic, nor elegant, methodical, and lively as a writer, Jamblichus seems to have been indebted for his renown and influence to the simple circumstance that he was a link in the long chain of Platonic tradition.—W. M-l.

JAMES: The sovereigns of this name follow in the alphabetical order of their respective countries:—

KINGS OF ARRAGON.

JAMES (JAYME) I. OF ARRAGON, son of Pedro II., was born in 1208. On the death of his father in 1213, his uncles Sancho and Fernando carried on a series of intrigues to gain the sovereign power. At the age of thirteen he was married to Eleanor, daughter of Alfonso IX. of Leon, by whose aid, and by the assistance of some of his faithful barons, he was enabled to cause his authority to be fully recognized in 1227. The military exploits of his reign are the conquest of the Balearic isles, and the subjugation of the Moorish kingdom of Valencia in 1238. A revolt in the latter province in 1256 was followed by the forcible expulsion of all the mahomedans. In 1275 he was again called to defend Valencia against a threatened invasion of the Moors; and he is said to have died of rage at a defeat experienced by his troops. The reign of James I. was distracted by the discord between his sons. The eldest, Alonzo, after rebelling against his father, died in 1260; a natural son,

Sancho, was drowned by order of his legitimate son, afterwards Pedro III. The harshness of his conduct towards Alonzo, and his unbounded licentiousness, diminish the respect we must feel for him as a general and administrator.

JAMES (JAYME) II. OF ARRAGON, son of Pedro III. king of Arragon and Sicily, born in 1260; succeeded to the latter crown on the death of his father in 1286, and to the throne of Arragon on the death of his elder brother, Alfonso, in 1291. His brother Frederic was chosen king of Sicily; but James, who married a daughter of Charles of Naples, bound himself to aid that king in asserting his claims to the throne—an obligation which was but partially fulfilled. He took an important part in the troubles of Castile, and obtained a portion of the kingdom of Murcia as his reward. He likewise received from the pope the titular sovereignty of Sardinia and Corsica, which he made good by arms. He was a skilful legislator, and a patron of letters. He died in 1327.—F. M. W.

KINGS OF ENGLAND.

JAMES I. of England, only child of Queen Mary and Henry Stewart, Lord Darnley, was born in the castle of Edinburgh on the 19th of June, 1566. The murder of Darnley, the marriage of Mary to Bothwell, her surrender to the insurgent barons at Carberry, her imprisonment in Lochleven castle, and her compulsory abdication of her crown in favour of her son, all took place in little more than a year after the birth of the prince. James was crowned at Stirling on the 29th of July, 1567. The earl of Mar was appointed his governor, and the castle of Stirling selected as his place of residence. The general charge of his education was intrusted to Alexander Erskine, Mar's brother; and when the young prince attained the age of four, the celebrated George Buchanan, Patrick Young, and the two abbots of Cambuskenneth, were appointed his preceptors. Under the stern rule of Buchanan, whose strictness and severity made an indelible impression on the mind of his pupil, James attained to great proficiency in classical learning, and became an accomplished scholar though a great pedant. During the long minority of the young prince, the kingdom was governed by successive regents—the earls of Moray, Lennox, Mar, and Morton, having in turn filled that office. When James reached his fourteenth year, the regency of Morton had become so unpopular, that a general wish was entertained that the young king should take the administration of affairs into his own hands. Morton was therefore compelled to resign the regency in 1578, and James assumed the reins of government, assisted by a council of twelve peers. He had already begun to exhibit his excessive attachment to favourites—a weakness which continued with him through life; and he soon fell into the hands of Esme Stewart, Lord D'Aubigny—a relative of his own whom he created Duke of Lennox—and of Captain James Stewart (afterwards earl of Arran), the second son of Lord Ochiltree. The latter, who was an ambitious, intriguing, unprincipled man, obtained a complete ascendancy over both the king and the duke, brought about the trial and execution of Morton, completely alienated the clergy, and disgusted the whole nation by his rapacity and profligacy. A party of the nobles headed by the earl of Gowrie, provoked beyond bearing by the conduct of the two favourites, formed a conspiracy to rescue the king from their hands; and having contrived to make themselves master of his person at the castle of Ruthven, expelled Lennox and Arran from the court and took possession of the government. James, however, though he affected a degree of contentment with his new ministers, was yet indignant at the restraint put upon him by Gowrie and his associates, and after the lapse of ten months succeeded in making his escape. On becoming his own master, he acted for a time with great moderation; but his profligate favourite Arran at this juncture returned to court, and soon regained his baleful influence over the facile monarch. By his advice vindictive measures were adopted against the Gowrie faction, the earl himself was brought to the scaffold, and his associates were driven into banishment. The insolence, venality, and tyranny of Arran soon became intolerable; he was once more and finally expelled from court by the confederate lords, and stripped of his titles and estates, October, 1585. A new government was formed, of which the leaders of the English party, the earls of Glamis, Mar, and Angus, and Lord Arbroath, were the prominent members; and a few months later (July, 1586), a treaty offensive and defensive was concluded between England and Scotland.

In October of the same year, Queen Mary, the mother of James, after an imprisonment of nearly twenty years, was brought to trial and condemned to death, and the sentence was carried into effect on the 7th of February, 1587. Between her condemnation and her execution James made considerable exertions to save his mother's life; but though he expressed great resentment when she was put to death, he was unwilling to risk the loss of his pension and of his succession to the English throne, and very soon allowed himself to be pacified by the artful apologies of Elizabeth. He therefore continued on terms of friendship with his crafty neighbour, firmly rejected all the overtures of the Spanish king to induce him to assist in the invasion of England, and co-operated zealously with Elizabeth in repelling the attack of the Armada. In 1589 James was married to the Princess Anne, the second daughter of Frederick II., king of Denmark. With an unwonted exercise of courage, James proceeded in person to Upsala in Norway to meet his bride, who after having put to sea, had been driven back to this place by a storm, and there the marriage was solemnized on the 24th November. The Scottish king remained in Denmark upwards of six months, heartily enjoying the "heavy-headed revels" which were customary in that country. He returned to Scotland on the 20th May, 1590, and found that during his absence his kingdom had enjoyed unwonted tranquillity under the firm and sagacious rule of the celebrated Robert Bruce of Kinnaird. That tranquillity was first disturbed by the turbulent Francis Stewart, earl of Bothwell (a grandson of James V.), who at the head of a strong body of his retainers attacked the palace of Holyrood during the night of the 27th December, 1591, set fire to several of the apartments, and had nearly forced his way to the king's chamber, when the alarm was given and he was compelled to retreat. He made his escape to the fastnesses in the north, and though soon after attained in parliament, continued long to disturb the peace of the country. In the beginning of 1593, the earl of Huntly and other heads of the Romish faction entered into a conspiracy, for the purpose of bringing a Spanish force into the country, with the object of re-establishing popery and invading England. The plot, however, was detected, and the conspirators were compelled to flee the kingdom. Scarcely was this danger over, when Bothwell, who had failed in another attempt to seize the royal person at Falkland, and had taken refuge in England, where he had been protected by Elizabeth, suddenly returned; and assisted by the adherents of the late favourites, Arran and Lennox, seized the palace (24th July) at the head of an armed band, and made the king his prisoner. James behaved with unusual coolness and courage in the presence of the ruffian; but was obliged to comply with his demands, and had both to dismiss his chief ministers, and to grant a full pardon to the traitor. During several years the country was distracted by the contentions of Bothwell and the Roman catholic peers; but at length the rival factions became reconciled, and having united their forces under the earls of Huntly and Errol, they encountered and completely defeated the royal army, commanded by the earl of Argyll at Glenlivet in Aberdeenshire, October 3, 1594. The king, greatly incensed at this disaster, lost no time in conducting in person an expedition against the insurgents, who were compelled to make their submission, and were allowed to retire to the continent on giving security that they would not again seek to overthrow the protestant religion, or disturb the peace of the kingdom. Bothwell, too, was driven into exile, and the country seemed at length about to enjoy the blessings of peace, when James became involved in new troubles in consequence of a keen dispute into which he was brought with the presbyterian clergy, who were dissatisfied with the king's lenient policy towards the popish lords, and his proposal to recall them from exile. The contest raged for some months with unexampled violence. The clergy alarmed at the favour shown to the Romanists, denounced the king's policy from the pulpit; and David Black, minister of St. Andrews, is alleged to have represented the court as being under the influence of Satan, and to have said that all kings were "devil's bairns." James was highly incensed at these proceedings, and caused Black to be summoned to appear before the privy council to answer for his "undecent and uncomely speeches." He denied the charges made against him, but declined the king's jurisdiction in the matter, and was supported by his clerical brethren. The commissioners of the general assembly were in consequence ordered to leave Edinburgh, and Black was banished to the district

beyond the Tay. The pulpits of the capital resounded with denunciations against the king and his advisers; and a rumour having arisen that Huntly, the leader of the popish lords, had been admitted to a secret interview with the king, a tumult was excited in Edinburgh which put James in great fear for his personal safety, and caused him to retire to Linlithgow, 1596. James promptly availed himself of this opportune occurrence to carry out his favourite policy. By an unusual exertion of vigour and firmness he suppressed the insurrection, punished the rioters, compelled the ministers to take refuge in England, and recalled and pardoned the popish lords on their making a recantation of their errors. He turned the occasion to account also, in bringing the constitution of the church more into accordance with his views of government, and contrived to procure an act to be passed, conferring seats in parliament on a certain number of ministers, who should be chosen as representatives of the church in the supreme court of the country. The comparative tranquillity which Scotland enjoyed from this period till the union of the crowns was broken in 1600, by one of the darkest and most mysterious events in Scottish history—the Gowrie conspiracy—an account of which is given elsewhere.—(See GOWRIE.) The closing years of James' residence in Scotland, were mainly occupied with measures for securing his succession to the English throne, which he claimed in right of his descent from Margaret, eldest daughter of Henry VII. He had for a considerable time carried on a correspondence with Sir Robert Cecil, whose friendship and good offices he had secured; and acting by the advice of this wily statesman, he had spared no pains to conciliate all parties in England, and to acquire the support of the most powerful of the nobility. At length the death of Elizabeth, which took place 24th March, 1603, put him in possession of his long-desired inheritance. Accompanied by a splendid retinue, including many of his principal nobility, he set out from Edinburgh on the 5th of April, and entered London on the 7th of May, having been welcomed everywhere on his progress with demonstrations of loyalty and joy. But in no long time his arbitrary principles and fondness for unworthy favourites alienated the affections of his new subjects, and involved him in serious difficulties. He began well, however, and for a time followed the wise policy of Elizabeth, entering into a close alliance with France for the support of the Dutch, and resistance to the ambitious designs of Spain. A few weeks after his arrival in London, a conspiracy was detected, which is known in history by the name of "Raleigh's Plot." Much obscurity hangs over this affair, but the object of the conspirators is alleged to have been to place on the throne the Lady Arabella Stewart, the cousin of the king.—(See RALEIGH, SIR WALTER.) James' first parliament met on the 19th of March, and was opened by a speech, which, as Hume remarks, "proves him to have possessed more knowledge and greater parts, than prudence or any just sense of decorum or propriety." He was very desirous that the two kingdoms over which he now reigned should be completely incorporated, and a motion to this effect was made by the famous Sir Francis Bacon, the king's solicitor. But this proposal, which does credit to the sagacity which James at intervals displayed, was bitterly opposed by both nations, and consequently failed. In the session of 1604, however, commissioners from the two countries agreed to the entire abrogation of all hostile laws on both sides, to the abolition of border courts and customs, and to a free intercourse of trade throughout the king's dominions. All Britons too, born since the death of Queen Elizabeth, were declared to be naturalized subjects in either kingdom.

The puritans were now a numerous and powerful party in the country, and were naturally desirous to be relieved from the disabilities under which they laboured. A petition was therefore presented to the king, signed by upwards of eight hundred ministers holding puritan opinions, praying that, in order to remove their difficulties, certain alterations should be made in the services of the Church of England. With the view of settling these disputed points, a conference was held at Hampton Court in January 1604. The established church was represented by an imposing array of great dignitaries, and the puritans by the learned Dr. Reynolds and three other ministers. James himself presided as moderator, but took a conspicuous and most undignified part in the debate against the puritans, and was rewarded by the fulsome flattery of the bishops. Bancroft declared that James was "such a king as since Christ's time the like had not been;" and Whitgift professed to believe that his majesty spoke under the special

influence of the Holy Spirit. This conference was followed by a proclamation enforcing conformity, and by a persecution of the puritans, both clergy and laity.

Peace with Spain was concluded on the 18th of August, 1604, much to the gratification of the king, who cordially detested war. In the following year the celebrated Gunpowder Plot was discovered, of which an account has already been given under GUY FAWKES and HENRY GARNET. Several severe acts were in consequence passed by the parliament against the Roman catholics; but James, partly from timidity, partly from policy, showed a decided disinclination to carry them into execution. For several years after this incident the reign of James was marked by no event, foreign or domestic, worthy of mention, except the appointment by royal authority of certain learned men to make a new translation of the sacred scriptures, which was commenced in 1607, and completed in about three years. James undoubtedly deserves no small credit for the preparation of this version, which has done great service to the cause of religion. In 1612 he had the misfortune to lose his eldest son Henry, a youth of great promise, in his nineteenth year; and a few months later (February, 1618) his eldest daughter, the princess Elisabeth was married to Frederick, the elector palatine, a weak good-natured prince "as unworthy of such a wife as James was of such a daughter."

A marked weakness of James was his extraordinary predilection for favourites. Sir George Home, earl of Dunbar, Philip Herbert, earl of Montgomery and Pembroke, and Sir James Hay, earl of Carlisle, had in turn been the objects of his silly and mutable fondness. In 1610 a new favourite, Robert Carr or Ker, a young Scotchman of good family, had attracted the king's attention and regard, was speedily taken into the highest favour, and was made successively Viscount Rochester and Earl of Somerset. He had gained the affections of the beautiful but depraved Frances Howard, countess of Essex; and to gratify his minion, James exerted all his influence to promote her divorce from her husband, and was at last successful by a process which covered both the king and the countess with indelible infamy. Her marriage to Somerset took place in 1613, and was solemnized at Whitehall with greater magnificence than had ever been witnessed in England at the espousals of a subject. Retribution, however, speedily overtook the guilty pair, and the fall of the favourite was still more rapid than his rise. The murder of Overbury, the friend of Somerset, who had strenuously exerted his influence to prevent the marriage; the discovery of the crime; and the trial and condemnation of the murderers and their accomplices, followed in rapid succession.—(See OVERBURY, SIR THOMAS.) Somerset and his countess were pardoned, to the great scandal of public justice; and the agitation of James during the trial, and his whole conduct in connection with this shocking affair, leave no doubt that the king himself was in one way or other compromised in it, and that Somerset was in possession of some secret deeply affecting the honour of James, and which he was anxious should at all hazards be concealed. In 1617 James, moved as he said by a salmon-like instinct, paid a visit to his native country, and succeeded, though not without difficulty, in inducing the parliament and the general assembly to give their assent to several very obnoxious changes in the constitution and rites of the Scottish church, for the purpose of bringing it more closely to the episcopal model. His subservieny to the Spanish court now made him as unpopular among his English subjects, as his ecclesiastical policy had done in Scotland. His cruel and disgraceful execution of Sir Walter Raleigh at the instigation of the Spanish ambassador, and his mean and pusillanimous refusal to assist his son-in-law, the elector palatine, when driven from his dominions by the combined arms of Austria and Spain, roused popular indignation to the highest pitch. A considerable portion of the odium which the king incurred towards the close of his reign was no doubt due to the influence of the new favourite, the notorious Buckingham, who fomented the quarrel between him and the house of commons, broke off the Spanish match on which James had long set his heart, and ultimately involved the country in a war with Spain, which was followed by no beneficial results. In the midst of these untoward events James died, after a short illness, on the 27th of March, 1625, in the fifty-ninth year of his age, having reigned nearly fifty-eight years in Scotland, and upwards of twenty-two in England.

The personal appearance of James was by no means prepossessing. In stature he was about the middle size, somewhat

corpulent, his face full and ruddy, his eyes large and rolling, his beard thin, his hair light-brown, his tongue too large for his mouth, his legs weak, and his gait ungainly. He was possessed of considerable shrewdness, as well as literary talent and learning. Sully termed him the wisest fool in christendom; but his tastes and habits were low and vulgar. He was timorous, insincere and treacherous, slothful and sensual, much addicted to drinking, buffoonery, and profane swearing; and his egregious vanity, pedantry, and cowardice, and total want of dignity, made him contemptible even in the eyes of his courtiers and worthless favourites. He had high notions of his prerogative, prided himself on his king-craft, and yet was constantly worsted in his quarrels with his parliaments, and by his unconstitutional and arbitrary proceedings sowed the seeds of that great civil contest with his son, in which the monarchy was overthrown.

James was a voluminous author both in prose and verse. A full account of his writings has been given by Dr. Irving in his *Lives of the Scottish Poets*, vol. ii. A collected edition of the prose works of the king was published in folio in 1616. He had by his queen, Anne of Denmark, seven children, of whom, however, only two survived him—Charles, his successor, and Elizabeth, the wife of the elector palatine, whose youngest child, the Electress Sophia, was the mother of George I.—J. T.

JAMES II. of England, born in 1633, was the second surviving son of Charles I., and had reached the age of sixteen when his father died on the scaffold. A short time before this, the duke of York—as he was then called—had escaped to Holland, and taken the command of the English fleet there till the arrival of his brother Charles. He afterwards resided chiefly with his mother, Henrietta Maria, at Paris, where his connection with the French court, and his training in the Roman catholic faith, laid the foundation of the principal errors and calamities which clouded his subsequent career. His education otherwise was not unsuited to the prospects still entertained by the exiled family; nor did he manifest any want of activity and resolution. Having received a commission in the French army, he served with credit under Marshal Turenne; and when the renewal of friendly relations between England and France compelled him to quit the latter kingdom, he sought employment under the standard of Spain in the Low Countries. The Restoration in 1660 having placed his brother on the British throne, James returned to his native land, and in the course of the same year married Anne Hyde, daughter of the chancellor, afterwards earl of Clarendon. Of the eight children who sprung from this union, all died in early life, except the two daughters who came in succession to the throne—Mary, who was married in 1677 to the prince of Orange; and Anne, who became in 1683 the wife of Prince George of Denmark. He had also several illegitimate children, chiefly by Arabella Churchill, sister to the duke of Marlborough; and of these James Fitzjames, afterwards Marshal Berwick (see BERWICK), gained a place in European history as one of the ablest military commanders of that period. It may be noticed here, that the James who was subsequently known as the Chevalier de St. George and the first Pretender, was the offspring of a second marriage which the duke of York contracted with Mary, daughter of the duke of Modena, in 1673, two years after the death of Ann Hyde, and which produced five other children, all of whom died young. The duke was neither destitute of the acquirements, nor averse to the labours necessary to discharge the office of lord high-admiral, which was conferred upon him, along with the wardenship of the Cinque Ports, at the Restoration. He had a relish for the study of maritime affairs, and he did not long want opportunities of proving his courage and energy as a naval commander. War was declared against Holland in 1664; and in the following year an English squadron which he led in person gained, near Lowestoffe, a signal victory over the Dutch admiral, Opdam, who fell in the engagement. Hostilities being renewed in 1672, the duke again took personal part in the struggle; and on the coast of Suffolk, though little aided by his French allies under D'Estrees, he maintained an obstinate conflict against the celebrated De Ruyter, who deemed it prudent to retire after night had separated the combatants. The general results of the war, however, were adverse to England, while the expense of it was felt to be a heavy burden; and these successes rather increased than diminished the duke's unpopularity among his countrymen, the majority of whom disliked the alliance with an ambitious catholic power against a struggling protestant nation. Accordingly the parliament of

1673, besides refusing further supplies, passed the test act, which compelled James to resign his office at the admiralty. His marriage with Mary of Modena in the close of the same year, in addition to his previous public profession of popery, strengthened the prejudices against him; and these became so formidable in the national ferment which Oates awakened, that he was under the necessity of retiring to the continent. During his absence an attempt was made to exclude him from the succession to the throne, and the dissatisfied tone of public feeling began to threaten him with a dangerous rival in the duke of Monmouth, a natural son of the king. He returned in the close of 1679; but Charles deemed it requisite to remove him again from court, by conferring upon him the direction of affairs in Scotland, where the battle of Bothwell Bridge had recently crushed the hopes of the covenanters. The cruel persecutions which followed that event, and the other acts of misgovernment under which the northern part of the kingdom then groaned, have cast a dark shadow on the memory of James. Meanwhile the bill of exclusion was again introduced, and twice carried in the house of commons; but the opposition of the lords in the first instance, and the prorogation of parliament on the second occasion, frustrated the design of its supporters. Charles still clung to his brother's interests, and the closing years of that unhappy reign displayed the evil effects of the duke's presence and predominant influence in the royal councils.

At the death of Charles in 1685, James assumed the sovereignty, and hastened to disarm the opposition which he apprehended, by proclaiming his resolution to maintain the Church of England, and respect the liberties of the people. According to the law of succession he was the rightful heir to the crown, and the strength of the party adverse to his claims had been broken by the severe measures which brought such men as Sidney and Russell to the scaffold. Had the nation been polled, he would have been elected to the vacant seat of power by a large majority; and when he announced that neither the established religion of the realm nor the civil liberties of the subjects had anything to fear from him, he seemed to enter upon the functions of royalty with the full concurrence of the nation, who in a few years expelled him from the throne, and extended the forfeiture to the male line of his children. A wiser policy might have secured him in the sovereignty, and transmitted to his son the regal inheritance of the Stuarts; but he either failed to appreciate, or resolved to brave, the risks of which previous events had given him full warning. Within a few days of his accession, his public appearance at mass, and his proceeding to levy on his own warrant the custom and excise duties, which parliament had granted to Charles only for life, awakened uneasiness and suspicions, which were augmented by his objections to the coronation oath for Scotland, by the mission of an agent to Rome, and by negotiations with France, which compromised the dignity of the British crown, and imperilled the independence of the Low Countries. In the north also the persecution of the presbyterians continued, and the duke of Queensberry was commissioned to meet the estates at Edinburgh with an arrogant assertion of the royal prerogatives. The discontent occasioned by these measures, and by other despotic acts, such as the prosecution and imprisonment of Richard Baxter, induced the whig refugees in Holland to hazard an appeal to arms; and though both the Scottish and the English parliaments proved wholly subservient to the wishes of their new master, the projected invasion was attempted in two quarters. The duke of Argyle crossed from Amsterdam, and raised the standard of insurrection in the western highlands. But his delay at Kirkwall had given the government warning of his design, and opportunity to counteract it. Less than two thousand men responded to his manifesto; his attempt to penetrate into the Lowlands resulted in the disbanding of his troops at Kilpatrick; he was taken prisoner and died upon the block, winning by the calm and pious fortitude with which he suffered, a fame which has survived the failure of his enterprize. Meanwhile the duke of Monmouth had landed at Lyme, and rallied around him a considerable force, with which he occupied Taunton, penetrated to the borders of Gloucestershire, and after an unsuccessful attempt to surprise Bristol, established himself at Bridgewater. But on Sedgemoor, in the neighbourhood of that town, his army was defeated and dispersed by the king's troops under Feversham. The duke himself fell into the hands of the conquerors and was conveyed to London, where he was executed, after

humbling himself to tears and terrified entreaties and proffers of embracing popery before the king, who admitted him to an audience, for no other purpose apparently than to embitter his punishment, by crushing the hope which the unusual step was fitted to awaken in his bosom. James must be held responsible for the reckless cruelties which his troops under Colonel Kirke afterwards perpetrated in the disaffected districts, and for the equally odious judicial proceedings in which the insolent brutality of Jeffries outstripped the violence of the licentious soldiery. The judge returned from "the bloody assizes" to be rewarded with the office of lord chancellor; and the infatuated monarch passed on from that fierce triumph to other schemes of aggrandizement and acts of despotism.

The test act stood in his way; by requiring all who took office under government to abjure the doctrine of transubstantiation, and thus excluding the Roman Catholics whom he was anxious to favour. As there was little hope of its repeal by parliament, he employed his royal prerogative of pardon as a means of evading its provisions. If papists to whom he issued commissions declined to take the oath, he might condone the offence, and thus gain his object of retaining them in office. But the concurrence, or at least the connivance of the judicial tribunals, was necessary to his free exercise of that dispensing power; and he did not hesitate to let the judges know that he was resolved to have a bench conformable to his wishes. The opposition which he encountered only provoked him to persist in his unjustifiable claims. In 1687 he published an edict which virtually abolished the disabilities of dissenters, by empowering them to hold office without taking the tests. This act, however consonant with modern views of religious liberty, was foreign to the prevalent tone of opinion in that day. It also exceeded the constitutional powers of the sovereign; and there can be no doubt that it was dictated solely by a desire to further the interests of popery, for it was followed by a submissive embassy to Rome, by the consecration of four Roman Catholic bishops in the royal chapel, by the appointment of a papist to the presidency of Magdalen college, and by the lavish bestowal of military and civil commissions on the adherents of that religion. In the following year the Declaration of Indulgence was reissued and ordered to be read in all the churches. Some of the dignitaries of the Anglican church, with Sancroft, archbishop of Canterbury, at their head, ventured to remonstrate; whereupon they were arrested, committed to the Tower, and arraigned before the court of king's bench as seditious libellers. Public feeling was now effectually roused; the accused bishops received sympathy and encouragement from all classes; and when the trial terminated in a verdict of "not guilty," the result was celebrated with rejoicings throughout the city. The king, however, would not yield. He issued orders for a new prosecution of the clergy, removing two of the judges who had spoken in their favour, and thus heaped fuel upon the fire of national disaffection, which was soon to involve in ruin himself and his son, whom his queen bore to him at this juncture. The desires and hopes of the people now centered on his daughter Mary and her husband, the prince of Orange, who was carefully watching the progress of affairs in England. The crisis had been anticipated by William, and it found him prepared to enter on the path which the earnest solicitations of men of all ranks opened to him. Refusing the mediation of the king of France, and strengthening his frontiers against an apprehended attack from that quarter, he left Helvoetsluys with an army of fourteen thousand men, and disembarked them in safety on the coast of Devonshire. His arrival was speedily followed by a bloodless triumph; the nation hailed him as a deliverer; continual accessions swelled the number of his adherents; and James, deserted by his ministers, his troops, and even his daughter Anne, found himself utterly helpless. The unfortunate king on the first appearance of danger had sent his wife and infant son to France. A few weeks compelled him to set out in the same direction. His first attempt to escape was unsuccessful, and he was still at Whitehall, when William reached London. But the prince had no intention of adopting harsh measures against his father-in-law. The latter was simply desired to leave the palace, and proceed under a guard of Dutch soldiers to the mansion of the duchess of Devonshire at Ham. He was permitted, however, to visit Rochester, where some of his friends joined him; and thence he escaped without difficulty to St. Germain to become the guest and pensioner of the king of France. Meanwhile the parliamentary council, which William summoned, declared the throne

vacant, and made a formal tender of it to the prince and princess conjointly. Their acceptance, and the proclamation of their investiture with the supreme power, took place on the 13th of February, 1689, and that day will be long remembered as the commencement of a new and better era in Britain.

In the course of the following year James made an attempt to recover the throne. Aided by a small body of French troops, which the friendship and policy of Louis placed at his disposal, he landed at Kinsale, and occupied Dublin. The Catholic population of the island welcomed his return, and prepared to take the field in his favour with the ardent impulsive bravery that distinguishes the Irish character. A parliament was summoned; but dissensions speedily appeared among his councillors, and he proceeded to join his troops in Ulster. Londonderry was besieged; that town offered an unexpected resistance, and James returned to hold legal state in the capital, where he soon became involved in disputes with his parliament, while his army in the north, compelled to raise the siege of Londonderry, and defeated at Newton-Butler, fell back on Sligo, which it was also forced to abandon. A series of unimportant operations followed, till at length William crossed the channel and took the command in person. The two armies met on the banks of the Boyne; the Irish suffered a disastrous defeat, and James was constrained to become once more a refugee and a pensioner at the court of France. The struggle, however, was protracted by his partisans in Ireland, till the battle of Aughrim and the capitulation of Limerick quenched the embers of the ill-fated enterprise. In 1692 the importunities of the exiled monarch induced Louis to attempt the invasion of England; an armament was collected at La Hogue, whither James proceeded, only to encounter a new disappointment. A naval engagement, in which the combined English and Dutch fleet dispersed the French squadron intended for the invasion, destroyed his expectation of meeting his rival on British ground. He returned to St. Germain to enjoy a semblance of royalty in the courtly household which the bounty of Louis enabled him to maintain, and to form new plans for the recovery of his inheritance, not scrupling to countenance plots for the assassination of William. At the peace of Ryswick in 1697 he made an effort to influence the European powers in his favour; but even France was tired of supporting a cause, which the progress of events had rendered more and more hopeless. In his later years the royal exile became a devotee, and distinguished himself by his rigid observance of the fasts and penances which occupy so prominent a place in the ritual of the religion which he professed. He died in 1701, and was buried in the church of the English Benedictines at Paris, his funeral obsequies being performed, according to his own desire, with an unostentatious simplicity that befit his fallen fortunes and the asceticism of his last days. His leisure had been partly employed in preparing an autobiography. The manuscript was subsequently destroyed when on its way to England; and the memoir which the Rev. J. S. Clarke published at London in 1816, under the title of the *Life of James II., &c.*, is a shorter work, which had been compiled from the former, probably under the supervision of James, and which was found among the Stewart manuscripts collected by George IV. It contains the representation which the dethroned monarch himself desired to give of the course which he followed, and the motives by which he was actuated in a reign that proved peculiarly unpopular and calamitous. But it has not altered materially the verdict which public opinion formed from the facts and issues of his administration. His mental endowments were not of a high order; yet there was no such deficiency of intellect as will account for his errors and misfortunes. The same talents under the guidance of a better heart might have secured a considerable measure of respect and success. But James was selfish, obstinate, and cruel. He sought his own aggrandizement; he arrogated powers which were inconsistent with the constitutional rights of his subjects; his aim was to become the irresponsible and absolute master of the dominions which he inherited, and for this purpose he did not hesitate to employ agencies at home and influences abroad, which an upright and honourable spirit would have indignantly repudiated. In religion also he was characterized by uncharitableness and bigotry; if he had been able to accomplish what he wished, popery would have waded back through a sea of blood to her coveted triumph over the principles of the Reformation. Every friend of civil and religious liberty will rejoice that the nation rose resolutely against him, and wrested the sceptre from him.—W. B.

KINGS OF SCOTLAND.

JAMES I. of Scotland, younger and only surviving son of Robert III., was born in 1394. His early education was committed to Bishop Wardlaw of St. Andrews, a prelate of great learning and integrity, who carefully trained the young prince in all the accomplishments befitting his rank. When his elder son David fell a victim to the unprincipled ambition of the duke of Albany, King Robert resolved to send his younger son to France for protection against his uncle's intrigues. But the vessel in which the young prince had embarked was captured by an English cruiser; and though a truce at that time subsisted between England and Scotland, James and his attendants, by a flagrant breach of law and honour, were carried to London (13th March, 1405), and committed to the Tower. This new misfortune broke the heart, and was the cause of the death of the poor old king of Scotland. James was detained a prisoner in England for the long space of eighteen years. Henry IV. made some amends for his cruel injustice to the Scottish prince by carefully instructing him in all the learning of the period, as well as in all knightly accomplishments and martial exercises. Reasons of state policy at length induced the English court to yield to the earnest and universal desire of the people of Scotland for the release of their king, and he was set at liberty in 1424, on agreeing to pay £40,000, to defray the expense of his maintenance and education. On his return to Scotland he found his kingdom a scene of anarchy and rapine, through the oppression and lawless conduct of the rude and turbulent barons, who, during the feeble rule of Regent Murdoch, set all restraint and authority at defiance. "In those days," says an old monkish chronicler, "there was no law in Scotland, but the great man oppressed the poor man, and the whole kingdom was one den of thieves." On becoming fully acquainted with the disordered state of the country, James exclaimed with great vehemence—"Let God but grant me life, and throughout my dominions I shall make the key keep the castle, and the bush secure the cow." He immediately set himself with unwavering resolution and indomitable courage to accomplish this difficult and dangerous task. He wisely resolved to govern the country through the medium of the parliament, and held a meeting of the national council every year of his reign, and for the first time caused its acts to be published in the language of the common people. He obtained from it the enactment of stringent laws against the feuds and oppressions of the nobles, and for the equal administration of justice, the protection of agriculture, and the encouragement of commerce. He adopted vigorous measures for the recovery of the crown lands which had been shamefully dilapidated during his captivity. He punished with a severity which might almost be termed cruel the lawless rapine and bloodshed of the barons and highland chieftains, put to death several hundreds of thieves and robbers, and carried out with an iron hand his schemes for the depression of the feudal aristocracy. He at the same time attempted to strengthen his authority by renewing commercial intercourse with the Netherlands, concluding an advantageous treaty with Denmark, and drawing closer the ancient ties of alliance with France. There can be no doubt that the policy of James was on the whole just and judicious; but its purpose was too soon made apparent, and it was carried out with a degree of harshness which excited, not without cause, strong discontent and apprehension among the great body of the nobles and barons. His unjust confiscations of the estates of the great earls of March and Strathern on frivolous pretexts, and especially the cruel and excessive vengeance which he inflicted upon Murdoch, duke of Albany, and his sons, excited deep and general indignation. A conspiracy was at length formed against the king by a party of the nobles, headed by the king's uncle, the aged earl of Athol, and his grandson, Sir Robert Stewart, a bold, bad man, who seems to have been actuated partly by ambition, partly by revenge, for the ruin of the house of Albany, and other personal and family injuries. The plot was carried into effect at Perth on the 20th of February, 1436. The assassins, led by Graham, broke at midnight into the monastery of the dominicans, where James was then residing, searched out the unhappy monarch, who, on hearing the noise of their approach, had taken refuge in a vault below his bedchamber, and after a desperate resistance slew him by repeated wounds. The murderers were all ultimately apprehended and put to death by tortures shocking to humanity. James, next to Robert Bruce, was probably the ablest of all the Scottish sovereigns. His

natural abilities were of the highest order, and his attainments were remarkable both for their variety and extent. He was distinguished for his skill in the use of the sword, in jousting, wrestling, and other chivalrous exercises. He had a considerable knowledge of medicine, could play well on the lute and harp, and other musical instruments, and was a skillful calligrapher, illuminator, and painter in miniature. He was the author of several poems, which are characterized by a grace and elegance previously unknown to Scottish writers. His principal work, entitled the "King's Quair," has justly been pronounced not inferior in fancy, elegance of diction, and tender delicacy of feeling to any similar production of Chaucer, or of any other contemporary poet, either in England or Scotland. The humorous poems, entitled "Christ's Kirk of the Green" and "Pebilis to the Play," have also been ascribed to James; but the evidence of their authorship is not quite conclusive. This excellent and accomplished prince perished in the forty-fourth year of his age and the thirteenth of his reign. By his wife, Johanna Beaufort, a daughter of the earl of Somerset, the heroine of the "King's Quair," whom he married during his captivity, he left five daughters and one son, his successor—

JAMES II., who was born in 1430, and was only six years of age at the time of his father's murder. The country was in a very distracted state, and so menacing was the aspect of affairs that the queen-mother deemed it necessary to take shelter with her son in the castle of Edinburgh. She and Sir Alexander Livingstone of Callander were intrusted with the care of the person and education of the young king during his minority, while Sir William Crichton was appointed chancellor, and was charged with the general administration of public affairs. Crichton, however, who was governor of Edinburgh castle, retained possession of the king's person, and refused to recognize the rights of his legal guardians; but the queen contrived to convey her son out of the fortress concealed in a chest, and took refuge with Livingstone in Stirling castle. Crichton was besieged in his stronghold and compelled to make his submission. James, however, subsequently fell again into the hands of Crichton; but in the end a reconciliation was effected between the chancellor and the governor. The custody of the king's person was allotted to Livingstone, who treated the queen-mother, and her second husband, Sir James Stewart of Leven, with great harshness and injustice. In 1449 the young king assumed the reins of government, and displayed great prudence and vigour in the management of public affairs. He inflicted condign punishment on the Livingstones for their illegal and cruel treatment of his mother, procured the enactment of many new laws for the redress of the grievous abuses which had grown up during his minority; and in order that he might give his undivided attention to the improvement of his own kingdom, he was careful to maintain amicable relations with other countries, and especially with England. Having penetrated the designs of the Douglases upon the crown, he set himself cautiously to carry out a systematic plan for the reduction of the overgrown power of that family. His contest with the earl of Douglas, the foul murder of that turbulent and factious baron by the hand of his sovereign, and the ultimate overthrow of the elder branch of the house, have been related elsewhere.—(See DOUGLAS, Family of.) The Yorkist faction in England having protected and pensioned the Douglases, James, irritated at their conduct, unwisely suffered himself to be entangled in the contest between the rival houses of York and Lancaster, and in retaliation for the expedition of the duke of York against Scotland, he not only gave an asylum to the fugitive queen and son of Henry VI., but invaded England at the head of a powerful army. He commenced operations by laying siege to the castle of Roxburgh, which was at that time in the hands of the English, and was unfortunately killed by the bursting of a cannon, in the twenty-ninth year of his age, in 1460. By his queen, Mary of Gueldres, he left three sons and three daughters.—His successor—

JAMES III., was only seven years of age when he ascended the throne. The guardianship of the young monarch was intrusted to his mother, Mary of Gueldres, and Kennedy, bishop of St. Andrews, a prelate of remarkable sagacity and integrity, while the earl of Angus was made lieutenant-general of the kingdom. Under the management of these able and patriotic statesmen the government of the country was carried on with vigour and success; but the death of Angus in 1462, and of Kennedy in 1466, while the king was still a boy,

having left the kingdom a prey to the factious and ambitious nobles, Lord Boyd, the high justiciar of Scotland, seized the person of James at Linlithgow, carried him off to Edinburgh, and for some years wielded the whole power of the government for his own aggrandizement and that of his family. After the downfall of the Boyds in 1469 (see *Boyd, Family of*), James, though he had not yet reached his majority, began to exercise many of the functions of royalty. But though possessed of an elegant form, excellent talents, extensive accomplishments, and a refined taste, his facile and fickle disposition, his love of pleasure and of money, and his want both of energy and of any consistent principle, soon showed that he was quite unfit to govern a rude and warlike nation like the Scots in those unsettled times. As he advanced in years these defects of character became more apparent. His love of the fine arts, and of ease and flattery, made him neglect not merely the stirring exercises of the chase and the tilting yard, but the most important duties of his office; and withdrawing from the society of his nobles, he spent his time in the society of architects, painters, musicians, astrologers, and other persons of a similar character. The proud and arrogant nobles were indignant at the slight thus put upon them, and attached themselves to the king's brothers, the duke of Albany and the earl of Mar, who were distinguished for their bravery, their generosity, and their skill in warlike exercises. Dissensions in consequence arose, not only between the king and his barons, but among the members of the royal family, which ultimately led to the arrest and exile of Albany, the mysterious death of Mar in prison, and the seizure and brutal murder of Cochrane, Rogers, and other favourites of the king at Lauder, in 1481, by the earl of Angus (Bell-the-Cat) and other malcontent nobles, whose dissatisfaction with the favouritism and effeminacy of James induced them not only to resist the royal authority, but to enter into a treasonable and infamous plot with Albany and Edward IV. of England, to depose the king, and to sacrifice the independence of the country. For some time after this tragic and cruel outrage James was kept a close prisoner in the hands of the conspirators. Ultimately, however, a reconciliation was effected between him and his brother, and he regained his liberty though not his authority. Albany was made lieutenant-general of the kingdom; but having again entered into a treasonable league with England, he and his accomplices were deprived of their dignities and offices, and obliged to flee into England in 1484, and ultimately to France. Four years later the disaffected nobles once more entered into a conspiracy against their sovereign. Their ranks were swelled by the powerful border families of Home and Hepburn, who were offended by some impolitic acts of James; and having obtained possession of the heir to the crown, through the treachery of his guardian, Shaw of Sauchie, they placed the young prince nominally at their head, and suddenly took up arms against the king in 1488. The earls of Buchan, Crawford, Errol, and other northern barons, rallied round their sovereign, and the hostile armies encountered, June 18th, at Sauchieburn, near Stirling. The royalists were defeated, and the king, in fleeing from the field, was thrown from his horse at a place in the vicinity called Beaton's Mill, and having been carried into the mill, was there murdered by one of the pursuers, who is said to have been a priest named Borthwick in the service of Lord Gray. His body was afterwards buried in the abbey of Cambuskenneth. The unfortunate monarch, who thus perished in the thirty-fifth year of his age, had a highly prepossessing appearance. His person was tall and athletic, his complexion dark, and his countenance handsome and intelligent. By his queen, Margaret, daughter of Christian, king of Denmark and Norway, he left three sons, and was succeeded by the eldest—

JAMES IV., who ascended the throne in his sixteenth year. There is no reason to believe, as has frequently been asserted, that James was a mere passive tool in the hands of the conspirators. The probability seems to be that the mingled flattery and misrepresentations of the insurgents had estranged the young prince from his father, and induced him to countenance a movement for his own immediate elevation to the throne. On learning the miserable fate of his father, however, he was seized with overwhelming remorse, which returned at intervals throughout his reign, and made him wear an iron chain round his waist, and submit to various other austerities by way of penance for his crime. His confederates in the rebellion lost no time in turning their victory to their own advantage; they took pos-

session of all the most important offices of state, and had the effrontery to arrest and punish a number of the barons who had remained faithful to the late king, and to deprive them of their estates, which were divided among the leading conspirators. The baseness of their characters was further shown by their infamous conduct in pandering to the passions of the young king, and plunging him in sensual indulgences in order to retain their ascendancy over him. In spite of this bad training, James on reaching maturity exhibited considerable ability and energy in the administration of public affairs. He set himself to remedy the gross abuses which the distracted state of the country had originated and fostered, to promote the impartial administration of justice, to vindicate law, punish crime, and to encourage and develop the agriculture, manufactures, and commerce, the navy, and the fisheries of his kingdom. He gradually withdrew his confidence from the unprincipled faction who had used him as a tool to promote their own selfish purposes, and transferred it to Sir Andrew Wood and other sagacious and trustworthy counsellors. He vigilantly guarded against the encroachments of the papal court, and resolutely asserted the ecclesiastical as well as civil independence of his kingdom. He frequently visited in person the Highlands and Islands, where the royal authority received only a nominal acknowledgment, and by his vigorous measures succeeded in establishing some regard for law and government in those remote districts. His romantic disposition and fondness for adventure, which frequently involved him in hazardous and impolitic enterprises, induced him very unwisely to support the cause of Perkin Warbeck, to welcome him to Scotland in 1495 with all the honours due to a prince, to bestow upon him the hand of Lady Catherine Gordon, the most beautiful and accomplished woman in Scotland, and ultimately involved him in a war with England. In 1497, however, a truce for seven years was concluded between the two kingdoms, which was followed by negotiations for the marriage of the Scottish king to Margaret, eldest daughter of Henry VII. of England. The marriage treaty was finally signed on 21st January, 1502, and this auspicious union, which was in the end productive of such inestimable benefits to both countries, was finally consummated in June, 1503. This alliance with England left James at liberty to direct his whole energies to the suppression of a rebellion which had broken out in the Highlands, to provide for the future tranquillity of these districts, and to inflict condign punishment on the border freebooters. James now renewed his intercourse with France, and showed the influence which he exerted on the general affairs of Europe by supporting the duke of Gueldres against the many encroachments of the house of Austria, and by mediating between the king of Denmark and his rebellious subjects. He received, too, at this period a consecrated hat and sword from the warlike pontiff, Pope Julius II., who wished to detach James from his alliance with France. It was this alliance which unfortunately led to the ruin of the Scottish king. His imperious brother-in-law, Henry VIII., had joined the coalition against France; and James, whose sympathies were enlisted on the side of his ancient ally, soon found himself involved in the quarrel. Causes of mutual offence sprung up, and inroads were made by the borderers on both sides. The mind of the Scottish king was inflamed by the capture of two privateers commanded by the famous Andrew Barton, who fell in the engagement with two English men-of-war. Various petty injuries contributed to deepen the quarrel; and finally the French queen addressed a letter to James, calling herself his mistress, and imploring him to advance three steps into England for her sake. James, thus goaded on by sympathy for his ally, by a rankling sense of injury, and by fantastic notions of honour, declared war against England; and disregarding the tears and entreaties of his queen, and the remonstrances of his wisest counsellors, he mustered the array of his kingdom and crossed the Tweed, 22d August, 1513. After capturing the castle of Norham and a few border towers, he encamped on the Till, near its junction with the Tweed, and idled away his time until the earl of Surrey had succeeded in raising a powerful army, and marching to the borders, placed himself between the Scots and their own country. With incredible infatuation James refused to allow an attack to be made upon the English, or even a gun to be fired upon their columns as they crossed the Till by a narrow bridge at Twisel. But as soon as they were drawn up in order of battle on the plain, he quitted the ridge of Flodden on which his army was encamped,

and advanced to meet the enemy. The battle began at four in the afternoon, and lasted till night separated the combatants. The English lost about five thousand, the Scots about eight or ten thousand men; but the former were for the most part common soldiers, while the latter included the Scottish king, with the flower of his nobility, gentry, and even clergy. There was scarcely a Scottish family of distinction which did not lose at least one, and some of them lost all their male members that were capable of bearing arms. The body of the king was found among the thickest of the slain, much disfigured by wounds, and was embalmed and ultimately placed in the monastery of Sheen in Surrey. James, who thus perished in the forty-second year of his age and twenty-sixth of his reign, was one of the most popular of the Scottish sovereigns. He possessed excellent abilities, was expert in all martial and manly exercises, was passionately fond of music and poetry, a skilful performer on the lute and other musical instruments, and a zealous patron both of the useful and ornamental arts. To him belongs the honour of having first introduced printing into Scotland. On the other hand he was fond of pleasure, licentious in his habits, and profuse in his expenditure. His disposition was frank and generous, but he was headstrong, impetuous, and impatient of contradiction; and his dogged obstinacy, recklessness, and fantastic sense of honour led to his own destruction, and brought fearful calamities on his kingdom. He was succeeded by his only surviving legitimate child—

JAMES V., who was born in 1512, and was only eighteen months old at the time of his father's death. His accession to the throne took place at a most perilous crisis of affairs. At war with England, torn by intestine feuds, most ungratefully refused assistance by the French court, at whose instigation hostilities had been undertaken, Scotland imperatively required the hand of a wise, vigorous, and upright statesman to guide its counsels at this juncture; and unfortunately no such man could be found. The country was distracted by the contentions of the English and French factions—the former headed by the queen-dowager and her second husband the earl of Angus, the latter by the duke of Albany the regent—and by the intrigues of Henry VIII., and the private feuds of the nobles. The early education of James was intrusted to the famous Sir David Lindsay; and under the care of this wise, affectionate, and learned tutor the young prince was instructed in all manly and liberal accomplishments, and was trained “to the practice of virtue and self-restraint.” But this course of education, so well fitted to make her son a wise and great sovereign, was unfortunately interrupted by the queen-dowager, who, with her characteristic recklessness, put him at the head of the government on reaching his thirteenth year, in order that she and her faction might misgovern the kingdom in his name. The sycophants and flatterers by whom he was now surrounded not only neglected his education, but basely pandered to his passions in order that they might retain their ascendancy over him, and thus inflicted irreparable injury upon his character. In the following year, 1525, the custody of the royal person fell into the hands of the Douglasses, who for several years cruelly oppressed the people, and tyrannized over the king himself. At length, in 1528, James by a dexterous stratagem made his escape from the hateful thralldom in which he had been so long kept, and for the first time assumed the position of an independent sovereign. He lost no time in adopting prompt and vigorous measures to vindicate his authority. The Douglasses and their abettors, who had entered into a traitorous league with England, were stripped of their estates and expelled from the kingdom, the border freebooters were severely punished, the insurgent Highlanders were chastised, the ancient commercial treaty between Scotland and the Netherlands was renewed, the college of justice was instituted, and steps were taken for the protection of the poor and the oppressed against the tyranny of the barons. These measures were highly popular, and, combined with his affable manners, his sympathy for the common people, and the delight which he took in visiting the houses of the peasantry in disguise, acquired for James the name of the “king of the commons.” In 1536 James undertook a voyage to France for the purpose of promoting the negotiations which he had for some time carried on for a union with a princess of the French blood royal; and on the 1st of January, 1537, he was married in the cathedral of Notre Dame to Magdalene, daughter of Francis I., seven cardinals surrounding the altar. After remaining nine months

in France, James returned to his own country with his bride in May following, and was welcomed with enthusiastic rejoicings; but to the great grief of her husband and the whole nation, the young and beautiful queen died in less than two months after her arrival. James was still disposed to seek an alliance with France rather than with Henry or the emperor, both of whom made overtures to him; and in June, 1538, he married Mary of Guise, widow of the duke of Longueville—an alliance which was ultimately followed by disastrous consequences to the welfare of the royal family and of the country. Meanwhile the struggle for the reformation of the church had been carried on with great keenness on the continent and in England, and the principles of the reformed faith were silently but steadily making progress in Scotland. There is reason to believe that at one time James was inclined to favour the cause of the Reformation, and that he looked with a severe eye upon the overgrown wealth, idleness, and corruption of the clergy. Henry was exceedingly desirous that his royal nephew should imitate his ecclesiastical policy, and strove both by urgent exhortations and by magnificent promises to induce him to suppress the religious houses, and to declare his independence of the papal see. James, however, like his predecessors, was bent on reducing the overgrown power of the nobility, which he found to be incompatible equally with the royal authority and the welfare of the people. In order to carry out his schemes for this purpose, he found it necessary to rely on the support of the clergy, and to countenance their cruel policy for the suppression of the reformed faith. They on their part strove to bring about a rupture with England, as the most effectual means of keeping the king firm to the Romish cause, and induced him not only to reject the offers and advice of his uncle, but to break his engagement to meet Henry at York in the autumn of 1541. The proud temper of the English monarch fired at the insult; all attempts at a reconciliation failed, and war broke out between the two countries in July, 1542. The duke of Norfolk invaded Scotland at the head of a powerful army. James mustered the array of his kingdom to repel the invasion; but the discontented barons obstinately refused to cross the border in pursuit of the retreating enemy, and the king disbanded his mutinous troops, and returned to the capital overwhelmed with shame and indignation. Another army was shortly after assembled by the clergy and a few of the nobles who remained faithful to the royal cause, and a new expedition into England was undertaken. But the troops mutinied at Solway Moss, fell into hopeless confusion and were defeated, and most of them taken prisoners by a few hundreds of English borderers, almost without an attempt at resistance. The tidings of this shameful discomfiture completely overwhelmed the king, whose mind was already overstrained by previous disappointments and anxieties. He sunk into a state of the deepest despondency, and was attacked by a slow fever, which no skill could remove. When in this sad condition the news arrived that his queen, whose two sons had shortly before died, had given birth to a daughter. “It came with a lass, and it will go with a lass,” was the melancholy remark of the heart-broken monarch, presaging the extinction of his house; and turning his back to the wall he shortly after expired, in the thirty-first year of his age. James was undoubtedly one of the ablest sovereigns of his time. He had a handsome and expressive countenance, a graceful and robust form, and was distinguished by his skill in athletic exercises. His mind was naturally active and vigorous; he was prudent, sagacious, and brave, even to rashness; frank and affable in his manners; and impartial in the administration of justice. He cultivated the art of poetry with great success, was a skilful architect, and possessed a profound knowledge of the laws and institutions of his kingdom. On the other hand it must be admitted, that his character was stained by his violent passions and implacable resentment, and by his parsimony and propensity to indulge in low amours—the result, in part at least, of the vicious training of which he was in some degree the victim. He left one legitimate child, the unfortunate Queen Mary; and six natural children, one of whom was the celebrated Regent Moray.—J. T.

JAMES VI. OF SCOTLAND. See JAMES I. OF ENGLAND.

JAMES, son of James II. of England by Mary of Modena, is commonly called in the history of the period, the Chevalier de St. George or the First Pretender. He was born in 1688, long after the marriage of his parents, and at a critical period of his

father's fortunes, when the appearance of an heir in the house of Stewart was likely to give new energy to its supporters. These circumstances and the unusual privacy of the queen's accouchement, lent weight to the report that he was a supposititious child; but there is now no doubt of his legitimacy. Educated in France under the eye of the exiled monarch, he became an adherent of the Roman catholic religion, and learned to cherish the hope that he might one day recover the royal heritage of his family. Louis XIV. was not unwilling to renew the invasion of Britain. James II. on his deathbed received from him a promise that he would befriend the young prince, and assist him to regain the sovereignty, which in his hands might be made subservient to the interests of France. But no favourable opportunity presented itself, till the success of the French arms under the duke of Berwick in Spain, and the wide-spread dissatisfaction awakened in Scotland by the act of union incorporating that country with England, seemed to warrant the expectation of a prosperous issue. Colonel Hooke had been missioned to Scotland in 1707, to examine the state of public feeling there, and guide it in the desired direction. His reports were encouraging: the jacobites were ready to rise, the highland clans would take the field in force, and the presbyterians also might be counted on to join an enterprise which was proclaimed to be the cause of Scottish independence. Influenced by these representations, Louis resolved to make the attempt. Troops were collected at Dunkirk; Admiral Forbin, with thirty vessels of war under his command, was commissioned to transport them across the channel; and the chevalier proceeded to the rendezvous to place himself at the head of the enterprise. Getting the start of Admiral Byng, who had been sent with a squadron of forty sail of the line to intercept them, they reached the Scottish coast, and were waiting in the mouth of the Frith of Forth a favourable opportunity of disembarking, when the English fleet overtook them. Forbin declined an engagement, and escaped northward with the loss of a single vessel. But there were no signs of welcome and co-operation on the part of the Scottish people; and the French admiral, resisting the entreaties of the prince to be landed, returned with him to Dunkirk.

At the peace of Utrecht, James was compelled to leave St. Germain. He found an asylum in the territories of the duke of Lorraine, and at the death of Queen Anne issued a manifesto asserting his right to the throne, and declaring that he had abstained from disturbing the later years of her reign, because he had been fully persuaded of her good intentions towards him. The accession of the house of Hanover, however, cast him back into the conviction that his lost inheritance could only be recovered by force, and the rebellion of 1715 in Scotland found him ready to second the efforts of his partisans in that country. The Earl of Mar, resenting his dismissal from office by George I., had raised the standard of the Stewarts in the highlands; while the jacobites of the border counties took up arms under Lord Kenmore, and marched southwards to join the English insurgents under Forster and Derwentwater. The hope of aid from France, however, was destroyed by the death of Louis XIV.; the attempt to seize Edinburgh castle proved unsuccessful; Inverness was retaken for King George by Simon Fraser, afterwards Lord Lovat; and the Hanoverian cause triumphed in Lancashire under General Carpenter. Meanwhile, Mar occupied Perth and advanced to Auchterarder; but the battle of Sheriffmuir forced him to retrace his steps, and when the chevalier crossed from Dunkirk and joined his partisans at Perth, he found them disheartened by the manifest hopelessness of the enterprise. His appearance amongst them was not calculated to reanimate their courage; enfeebled by dissipation and sickness, with no vivacity in his countenance and no energy in his movements, he seemed to them wholly incapable of sustaining the responsibilities of a commander and the honours of a sovereign. A council of war was held: it issued in a resolution to evacuate Perth. Retiring through Dundee and losing strength by frequent desertions on the march, the dispirited army reached Montrose, and there James privately embarked with the earl of Mar and a few attendants, to carry back his disappointed hopes to the continent. A few years later he visited Madrid, and Cardinal Alberoni, the Spanish minister, fitted out an expedition of ten war vessels and six thousand troops for another attempt on Scotland. But a storm off Finisterre dispersed the squadron; and the few who reached the Scottish coast speedily returned with the tidings of another failure.

The chevalier subsequently settled in Italy, and he married the Polish princess, Clementina Sobieski, by whom he had two sons, who survived him. He died in 1758, having experienced one other revival and overthrow of his long-cherished hopes in the events of 1745. But the details of that final effort of the jacobites in Scotland belong to the life of his elder son, Charles Edward. The younger, Henry Benedict, entered the Church of Rome, and rose to the rank of cardinal; his death in 1807 ended the direct male line of the Stewarts.—W. B.

JAMES, GEORGE PAYNE RAINSFORD, the most voluminous of novelists, was born in London in 1801, the son of a physician. His education was conducted in a desultory manner, first by a French emigrant, afterwards by a protestant clergyman. Immediately after the peace of 1815 he went to Paris, where he remained some years, occasionally sending anonymous contributions to the press. A collection of these was afterwards published under the title of "A String of Pearls," 1849. Some kind of connection between the James family and the government of Lord Liverpool is said to have terminated with the life of that minister, to the immediate disadvantage of the young author. Already in 1822 he had ventured into the field of literature with a "History of the Black Prince," wherein he showed no special aptitude for the laborious duties of a grave historian. To him the pomp and ceremony of pageants, the romantic adventures of the heroes of history, had greater charms than the progress of civilization, or the development of human character. The Waverley novels, which then held all England under a spell, exercised a very powerful influence on the mind of James. The mine of romantic materials so skillfully employed by the Wizard of the North seemed to the young aspirant inexhaustible, or at least capable of much fruitful working. "Richelieu," James' first and best novel, probably owes its origin to Quentin Durward. Stamped with the approval of Washington Irving, this work was published in 1828, the year after Lord Liverpool's death, and was so favourably received by the world of novel readers, that in 1830 the author sent forth his second three-volume novel entitled "Darnley." Thenceforth, for a period of thirty years, a ceaseless flow of romantic fiction issued from the literary workshop of this prolific writer, until the name of G. P. R. James became a byword for prolix repetition. With the mass of readers seeking entertainment, who have little acquaintance with history through any other channel, James' novels are still favourites. The want of originality, of insight into character, of vivid portraiture, is redeemed, in the opinion of the uncritical portion of mankind, by a regular story, elaborate descriptions, rigid poetic justice in the catastrophe, and an even, unobjectionable style of writing. The proof of this fact is to be found in the publication of novels by James till the close of his life, and still further by the republication of his earlier works; of which the "Gipsy," "De l'Orme," "Darnley," "Mary of Burgundy," and "Richelieu," are often in request. It must be observed that American readers have shown a great relish for this imitator of Scott. It has been remarked that James' habit of composing his fictions, by dictating to an amanuensis while he himself walked about his study, tended to promote his extraordinary fecundity. Had he submitted to the manual labour of writing with a pen all that has appeared in his name, his literary progeny would have been less numerous doubtless, but of better shape and constitution. In the reign of William IV. the novelist was made historiographer of Great Britain, a post which he afterwards resigned. The grounds of such an appointment may possibly be found in his "Life of the Black Prince," "The History of Charlemagne," 1832; "The Life and Times of Louis XIV.," 1838; "The History of Richard Cœur de Lion," 1841; and "The Life of Henry IV. of France." He further wrote four of the five volumes in Lardner's Cyclopaedia, containing "Lives of Foreign Statesmen," and contributed several papers to various contemporary publications. His influence at court seems to have revived, for in 1850 he was appointed British consul for the state of Massachusetts, whither the novelist and his family removed. In 1852 he established himself at Richmond in Virginia, where he remained till 1858, when he was appointed consul-general at Venice for the Austrian ports in the Adriatic. In that city of romantic associations this untiring writer and amiable, worthy gentleman died on the 9th May, 1860. Many of James' novels are included in Bentley's series of standard novels. There has been also a parlour library edition, and a collective edition of his works was published

in 1844 by Messrs. Smith, Elder, and Co. A list of nearly two hundred volumes of his composition will be found in the London catalogue.—R. H.

JAMES, JOHN ANGEL, an eminent nonconformist clergyman, was born at Blandford, Dorset, in 1785. He received his early education at Wareham, and was at first destined for a commercial life; but by the advice of Dr. Bennett he was sent to study for the ministry at the academy of Gosport under Dr. Bogue. In 1804, on the recommendation of Dr. Bennet, James was sent to preach to the congregation of Carr's Lane, Birmingham, and was invited to become their minister as soon as he might be permitted to leave college. James himself used to say in after years that, "with perhaps too little reflection, and a promptitude that savoured more of boldness than of prudence, he at once gave a favourable answer to their invitation." He was ordained to the pastoral charge of this church in May, 1805. The Carr's Lane congregation at this time consisted of not more than one hundred and fifty persons, and of only forty members; and for nearly seven years the ministrations of James were attended with so little success, that he sometimes resolved to seek another and more favourable sphere of labour. He persevered, however, in spite of his discouragements; the tide turned in his favour; his reputation steadily increased; a constant stream of prosperity attended his efforts; and he became one of the most celebrated and influential of the nonconformist ministers of his day. His vast influence and great celebrity he owed neither to depth of learning, nor to originality nor profundity of thought, but to his eloquence as a preacher, and his eminent piety. His pulpit discourses were clear, logical, and earnest, and were adorned by all the graces of an affluent imagination. He took a prominent part in all religious and benevolent enterprises, and was a most zealous and liberal supporter of educational and missionary schemes; but his most conspicuous service to the cause of religion was rendered by his numerous works, which have obtained an unparalleled circulation. His "Anxious Inquirer" has been translated into all the continental languages, and has probably been more extensively read than any other English work, except the *Pilgrim's Progress*. Among his other productions are "The Young Man's Friend and Guide through Life to Immortality;" "Female Piety;" "A Pastor's Sketches;" "The Christian Father's Present to his Children;" "The Course of Faith;" "An Earnest Ministry the Want of the Times;" "The Church in Earnest;" "The Christian Professor;" "The Family Monitor;" "The Widow Directed to the Widow's God;" "Memoirs of Clementina Cuvier, daughter of Baron Cuvier;" "Church Member's Guide;" "Christian Charity;" "Christian Hope," &c. These works have run through many editions, and have been circulated by hundreds of thousands. The jubilee services which commemorated the completion of the fiftieth year of James' ministry in 1855, afforded a striking proof of the estimation in which he was held, not only by his congregation and fellow-townsmen, but by the clergy of the Church of England and the evangelical dissenters of all denominations. He died, October 1, 1859, in his seventy-fifth year.—J. T.

JAMES, ROBERT, an English physician, known principally for his preparation of a fever-powder, which for nearly a century continued to be one of the most popular of nostrums, was born at Kinverston in Staffordshire in 1703, and was educated at St. John's college, Oxford. After practising successively at Sheffield, Lichfield, and Birmingham, he removed to London, where he published in 1743 his "Medicinal Dictionary," 3 vols. Dr. Johnson had a hand in the composition of this work, and it was translated into French by Diderot in 1746-48. James also wrote "The Practice of Physic," 1746; "On Canine Madness," 1760; "A Dispensary," 1764; "A Dissertation upon Fevers," 1778; and "A Short Treatise of the Disorders of Children," 1778. He died in London, 23rd March, 1776. His celebrated fever-powder, the invention of which was attributed by some to a German of the name of Schawenberg, found no favour with many medical practitioners; but, notwithstanding their opposition, it commanded so extensive a sale as to become a mine of wealth to James and his family. Coarse in his manners as well as in his person, James had yet many of the qualities of an agreeable companion. Johnson, in his *Life of Smith*, notices him in this character. "At this man's table (Mr. Walmsley's)," says the great lexicographer, "I enjoyed many cheerful and instructive hours with companions such as are not often found—with one who has lengthened and one who has gladdened life—with Dr.

James, whose skill in physic will be long remembered, and with David Garrick, whom I hoped to have gratified with this character of our common friend; but what are the hopes of man!" Of the virtues of the fever-powder James wrote a vindication, which appeared after his death.

JAMES, THOMAS, D.D., was born at Newport, Isle of Wight, in 1571, and studied at New college, Oxford. In 1602 he was made first keeper of the Bodleian library. He was a devoted student of old MSS., and laboured hard to discover the interpolations and forgeries which abound in patristic writings. As member of the convocation which met with parliament at Oxford under Charles I., he proposed the appointment of a commission to examine all patristic MSS. in public and private English libraries. Dr. James died at Holywell, Oxford, in 1629. His literary labours were very numerous. His first publication appears to have been the "Philobiblion of Richard of Durham," in 1599, followed by "Eclogæ Oxonio-Cantabrigienses," which contains a catalogue of MSS. at Oxford and Cambridge. The same year he published his "Bellum Papale," which exhibits all the variations in the editions of the Vulgate put forth by Sixtus V. and Clement VIII. In 1605 he printed a catalogue of books in the Bodleian, which he afterwards enlarged. In 1611 he brought out his well-known treatise of the corruption of the scripture, councils, and fathers, by the church of Rome.—B. H. C.

JAMES, THOMAS, an English navigator of the seventeenth century, was recommended to Charles I. by the merchants of Bristol, who had engaged his services in the attempt to discover a north-west passage to the Indies—the great problem of English enterprise in that day, as it continued to be during the two succeeding centuries, until, in fact, it received its solution. James was despatched on this enterprise in the same year (1631) in which the London merchants employed Luke Fox on a similar undertaking.—(See FOX, LUKE.) James sailed from Bristol; and after entering Hudson Bay, where he fell in with Fox, visited for the first time the southward extension of that sea, which derives from him the name it has since borne on our charts i.e. James Bay. He and his crew passed a severe and tedious winter upon Charlton Island (lat. 52°) within this bay. They were released from the ice in the following July, and sailed thence to the northward, past the western shores of Hudson Bay, not advancing, however, beyond the parallel of 65° 30', where the continued obstructions encountered from the ice induced their return to England, which they reached in October, 1632. James gave to the land on the western side of Hudson Bay the name of New Wales (North and South), in compliment to the prince of Wales, afterwards Charles II. He was favourably received by the king on his return, and in the following year published an interesting narrative of his voyage, under the title of "The strange and dangerous voyage of Captain Thomas James, in his intended discovery of the north-west passage into the South Sea." James had been led to form an opinion adverse to the hopes of those who looked for the discovery of the passage in question. Although not accomplishing anything of importance in respect of this object, his services as a discoverer were by no means devoid of value.—W. H.

JAMES, WILLIAM, was the author of what is now considered the standard history of the modern navy of Great Britain. Little, however, appears to be known of his biography. We glean the following items from his own preface to the second edition of his well-known work. Previously to 1813 he had resided in Jamaica as a proctor, and in that capacity, according to his own account, had been familiarized with many matters relating to ships. In 1813, as a British subject, he was a détenu in the United States, then at war with England. Effecting his escape from the United States, he arrived at the end of 1813 at Halifax, Nova Scotia, and published there in the March of 1816 a pamphlet entitled "An inquiry into the merits of the principal naval actions between Great Britain and the United States." He arrived in England in the following June, and in 1818 issued an octavo volume entitled "A full and correct account of the naval occurrences of the late war between Great Britain and the United States;" returning to the charge, a twelvemonth afterwards, with a work on the "military occurrences" of the same war. In 1819 he resolved to write the work by which alone he is now known; and in 1822 appeared his "Naval history of Great Britain, from the declaration of war by France to the accession of George IV.," that is, from 1792 to 1820. A second edition appeared in 1826. In 1827 the author is said

to have died. With additions by Captain Chamier, a third edition was published in 1847, and a fourth in 1859.—F. E.

JAMESON, ANNA, writer on art and general literature, was born at Dublin in 1797. Under the guidance of her father, Mr. Murphy, a miniature painter of repute in his day, she received an excellent general education, and was carefully initiated in the principles and some of the technicalities of art. In early life she was a teacher. In 1824 she married Mr. R. S. Jameson, a barrister, who was subsequently appointed vice-chancellor of Canada. After a brief residence in that country a separation took place between Mrs. Jameson and her husband, and she returned to Europe and to a life of literary labour. She had already, in 1826, published notes of travel in France and Italy, under the title of "The Diary of an Ennuyée," which was republished in 1834, in 4 vols. 12mo, as "Visits and Sketches at Home and Abroad." "The Loves of the Poets" appeared in 1829; "Memoirs of Celebrated Female Sovereigns" in 1831; "Characteristics of Women," a series of studies of the female characters in Shakspeare, in 1832. This last was a work of a much higher character than any which she had previously written; and in it she first exhibited the power of subtle analysis which distinguished many of her subsequent works. It was quickly followed by a series of biographical sketches of "The Beauties of the Court of King Charles II.," 2 vols. 4to, 1833, &c., written to accompany engravings from copies made by her father of Lely's celebrated paintings in Hampton Court. "Sketches of Germany," 1837; "Winter Studies and Summer Rambles in Canada," 1838; and translations of dramas by the Princess Amelia of Saxony, 1840, complete the list of her contributions to general literature. For some time previous, Mrs. Jameson's thoughts had been directed more specifically towards art. She had mixed more in art-circles, had become a frequent contributor of papers on art to the literary journals, and in the course of a residence in Germany had been deeply influenced by the principles of the great artists of the Munich and Düsseldorf schools. Henceforth it became her chief occupation to illustrate and elucidate the history and the principles of art. Her first avowed appearance as an art-critic was in her "Handbook to the Public Galleries of Art in and near London," 1842, which was followed in 1844 by a "Companion to the most celebrated Private Galleries of Art in London," and in 1845 by "Lives of the Early Italian Painters," 2 vols. 12mo, a pleasing series of sketches which originally appeared in the *Penny Magazine*: it was reprinted in a single thick volume in 1859. In 1846 appeared a volume of "Memoirs and Essays," also a republication of magazine articles; and in 1848 the first section of her "Sacred and Legendary Art," the most elaborate and important work she had yet undertaken. In its ultimate form this work comprised four large volumes, two being devoted to "Legends of the Saints and Martyrs as represented in Christian Art," and one each to the "Legends of the Monastic Orders," and the "Legends of the Madonna;" of the first of which a third, and of the other two second and improved editions have been published. Mrs. Jameson also published, in 1854, "A commonplace Book of Thoughts, Memories, and Fancies." During much of the latter part of her life, Mrs. Jameson had been indefatigable in endeavouring to bring about what she regarded as an improvement in the social position, education, and occupations of women, and delivered several lectures and addresses on the subject. Of these two were published—"Sisters of Charity, Catholic and Protestant, at Home and Abroad," and the "Communion of Labour." She died March 17, 1860. Latterly, Mrs. Jameson had been in receipt of a pension, granted in consideration of her services to art and literature.—J. T.-e.

JAMESONE, GEORGE, sometimes called the Scottish Vandyck, was the son of Andrew Jamesone, an architect, and was born at Aberdeen in 1586; he was the fellow-pupil of Vandyck with Rubens at Antwerp about 1616. But notwithstanding this advantage Jamesone never even approached either painter in any respect; he painted thinly, and his pictures are richly coloured; but they are more distinguished for their delicacy and softness than any other qualities. He found a valuable patron in Sir Colin Campbell of Glenorchy, for whom he executed many historical and other portraits, but for which he appears to have been paid at the small fixed price of twenty pounds Scots each; that is, only £1 13s. 4d., the Scotch pound being only twenty pence, or one-twelfth of a pound sterling. This was in 1635, when his fame was already established. Sir Colin seems to have taken him to

Italy with him, as they travelled in company. Jamesone's portrait is in the painters' portrait gallery at Florence. He appears to have often painted his own portrait, and always with his hat on—there is a specimen at Cullen house. This may have been to commemorate the privilege granted him of wearing his hat by Charles I., when he sat to Jamesone at Edinburgh in 1633. Jamesone died in 1644, leaving his wife and family well provided for. There are several of his pictures in the two colleges of Aberdeen, and many Scotch families possess portraits by him; but the most considerable collection is at Taymouth, the seat of the marquis of Breadalbane, the descendant of Sir Colin Campbell of Glenorchy.—(Walpole, *Anecdotes*, &c.; Cunningham, *Lives of the British Painters*.)—R. N. W.

JAMESON, ROBERT, an eminent Scottish naturalist, was born at Leith on the 11th of July, 1774, and died in Edinburgh on the 19th of April, 1854. He was educated at the grammar-school of Leith and at the university of Edinburgh. He showed from a very early age a strong bias towards the study of natural history, and was for some time desirous of adopting a seafaring life, in order that he might have opportunities of seeing the natural productions of different regions of the earth; but he was dissuaded from this by his parents, and induced to study with a view to the medical profession. Although he never engaged in the practice of that profession, he pursued the course of study belonging to it in the university with great zeal, because of its connection with his favourite department of science. He studied chemistry under Black and Rotherham, and afterwards under Hope; anatomy under John Bell; and natural history under Walker, whom he assisted in the care of the college museum, and in some expeditions in the neighbouring seas, to collect marine animals by dredging. In 1793 he travelled to London to make himself acquainted with the natural history collections there. In 1794 he explored the Shetland Isles; in 1797 the Isle of Arran, whose remarkable geological features he was the first to make known; in 1798 the Hebrides, and in 1799 the Orkney isles; and in 1800 he published the results of these researches in his "Mineralogy of the Scottish Isles." In 1800 he went to Freiberg to study mineralogy and geology under the celebrated Werner, whose doctrines and system he was the first to introduce into Britain. He there learned how geological formations are characterized by the fossil remains which they imbed; and he acquired, what he afterwards communicated to many others, extraordinary skill in the method of distinguishing materials by means of their "external characters." In 1804, on the death of Walker, Jameson was appointed by the government regius professor of natural history in the university of Edinburgh; an office which he continued to hold for the remaining fifty years of his life. For a time after his appointment, he was, as might have been expected, an ardent defender of the doctrine of his master Werner—that all rocks, unstratified as well as stratified, were formed by deposition from water during a state of the world essentially different from the present—against the "Huttonian" doctrine, that the unstratified rocks were the products of fire, acting as it does in existing volcanoes, and that the visible changes in the earth's crust were the effects of causes resembling those now in operation. Nevertheless, Jameson was one of the first to yield to the evidence of facts in favour of the igneous origin of unstratified rocks; and he thus took a leading part in putting an end to the ferocious attacks of the "Neptunists" upon the "Vulcanists," and in establishing harmony among geologists. He was wont in after years to point out to his class the phenomenon which had brought conviction to his mind on this point—an erupted mass of trap on the face of Salisbury Crags, near Edinburgh, which contains imbedded in it fragments of the neighbouring sandstone. It has since been known by the name of the "Huttonian upthrow." The natural history museum of the university of Edinburgh had suffered much from neglect and dilapidation, and from the circumstance that the best parts of the collection in it had been the private property of previous professors, and had been removed by their executors. Jameson preserved and arranged the objects which he found there, and added to them his own collection, which was very extensive and valuable. By his representations he induced the government to allot a small annual grant for the maintenance of the museum; and by his care and skill he brought it to the admirable condition in which he left it. In 1808 he founded the Wernerian Natural History Society of Edinburgh; in 1819 (along with Sir David Brewster) the *Edinburgh Philo-*

sophical Journal, and in 1826 the *Edinburgh New Philosophical Journal*, of which he continued to be the editor until his death. He was a fellow of almost every learned society in Europe. In 1805 he published a "Mineralogical Description of the County of Dumbarton." This was intended to be the first volume of a mineralogical description of Scotland; but want of leisure prevented his carrying out the undertaking. His principal other works were "A Treatise on the External Characters of Minerals," 1805; "A System of Mineralogy," 1804-8, 2nd edition, 1816; "Elements of Geognosy," 1809; "A Manual of Minerals and Mountain Rocks," 1821; "Elements of Mineralogy," 1837; several articles in the *Encyclopædia Britannica* and *Edinburgh Encyclopædia*; and a long series of papers in the *Transactions of the Wernerian Society*, and in scientific journals. He possessed to an extraordinary degree the power of gaining the esteem and regard of his pupils, and of exciting their interest in natural science. Jameson, of swarthy complexion and small but well-knit frame, possessed great strength and energy, which well fitted him for the active life of an observer of nature, and which he retained to an advanced age. His mental vigour remained to the last. His fellow-citizens showed their respect for his remains by a public funeral, which was attended by the senate and students of the university, the members of nine learned societies, and the corporation of the city of Edinburgh. His bust in marble by Steele was placed in the university museum. A memoir of his life, with a detailed account of his works and system of teaching, written by his nephew, Mr. Laurence Jameson, appeared in the *Edinburgh New Philosophical Journal* for 1854.—W. J. M. R.

JAMI. See DJAMI.

JAMIESON, JOHN, the well-known author of the "Scottish Dictionary," was born in Glasgow on 3rd March, 1759. His father was minister of the Antiburgher congregation in Havanah, now Duke Street; and his mother was a near relation of the Bruces of Kennet. He does not seem to have been in any way very precocious; but his early education was injudiciously hastened, for he entered college in his ninth year, and the divinity hall in his fourteenth, studying four sessions at the one and six at the other seminary. During the recesses of his theological curriculum he attended also the university of Edinburgh. At the age of twenty, in 1779, he was licensed to preach the gospel, and was speedily called by congregations in Dundee, Perth, and Forfar. The synod decided that he should be ordained in Forfar, though his own mind was averse to the place. His ordination took place in August, 1780, and he was translated to Edinburgh in May, 1797. The comparative quiet of his first charge in Forfar, gave him leisure for those studies on which his fame now chiefly depends. His first publication was "Socinianism Unmasked," in 1788-89, and originated in the excitement spread through the country by the thinly-veiled Unitarian opinions of Dr. McGill of Ayr. At this time he received the degree of D.D. from Princeton college in America; the first diploma of the kind which had been given to a minister of the Scottish secession. In 1789 appeared his "Sermons on the Heart," discourses filled with scripture illustration, and not without the traces of skilful analysis, but rather heavy in their plain and practical delineations. His next work was published in 1794, "Vindication of the Doctrine of Scripture and of the Primitive Faith concerning the Deity of Christ," in reply to Dr. Priestley's *History of Early Opinions*, in two vols., octavo. This was a bold adventure on the part of a seceding minister in an obscure country town; but it was no failure. In spite of all the disadvantages under which the author laboured, the work is a great one. Its industry, sobriety, learning, research, and argument, make it a noble monument of individual study and intrepidity, and a worthy specimen of Scottish polemical theology. Yet it never attained the popularity to which it was justly entitled. In 1798, and after his removal to Edinburgh, he published "Remarks on Rowland Hill's Journal," a tract which exposes the exaggerated picture which the English preacher had drawn of religious life, opinions, and usages in Scotland. In 1802 Dr. Jamieson published in two octavo volumes, the "Use of Sacred History," an instructive and creditable commentary on the Old Testament histories and biographies, though neither very striking nor profound in its remarks. Its style, however, is more lively than that of his other works; and in many pages there are picturesque and beautiful paragraphs. In 1808 appeared the "Etymological Dictionary of the Scottish Language." The first idea of the work rose out of a casual

conversation with Professor Thorkelin of Copenhagen, in the house of Mr. Dempster of Dunnichen. The Danish professor had been collecting Scottish words in Angus and Sutherland, and wished the minister of Forfar to assist him. Dr. Jamieson commenced in a humble way to note down some peculiar Scottish terms, and his lists and inquiries issued after many patient and laborious years, in the "Scottish Dictionary," in two quartos. The work was popular at once, and took the rank of an authority. It is a marvellous example of what one can achieve when his mind is kindled into enthusiasm in any sphere of intellectual labour; and the four hundred words consulted by Dr. Jamieson are more remote than those in common use, more difficult to decipher and glean from, and demanded a closer application in the study of them, than the more familiar and easy authors compared and cited by Dr. Johnson in his *English Dictionary*. The "Scottish Dictionary" is rich in humour and antiquarian lore; abounds in happy illustrations of ancient customs now fast passing away; preserves for future generations a key to the pages of Gawain Douglas, Sir David Lyndsay, Dunbar, Ramsay, and Burns; and rescued from oblivion an old and expressive tongue, which is not as many imagine a corrupt and vulgar dialect of English, but claims an antiquity equal to it, and a relation as close to a common Teutonic or Gothic origin. Two volumes of "Supplement" were added in 1825, of equal size with the original. In 1811 Dr. Jamieson published a quarto on the "Ancient Culdees," in which his usual sagacity, his love of Scottish antiquities, and his powers of calm and unwearied research are fully exhibited. In 1814 appeared his "Hermes Scythicus, or the radical affinities of the Greek and Latin languages to the Gothic," &c. This volume seems to have been suggested by the investigations connected with the "Scottish Dictionary;" and when it is remembered that the author was an insulated labourer, that Sanscrit was yet unsealed, and comparative philology a science all but unknown, the "Hermes Scythicus" must be regarded, in spite of some erroneous theories, as a happy anticipation of some of those results which are now universally acknowledged, as to the close relationship or virtual identity of the Indo-Germanic or Aryan languages. When George IV. instituted the Literary Society, Dr. Jamieson was placed at the head of the list, and received a pension of a hundred guineas. The society was dissolved on the death of the king; but Earl Spencer generously offered to continue the pension, an offer which was courteously declined. Earl Grey, however, in 1833 placed his name on the civil list for an equal sum. It may be added that Dr. Jamieson edited Barbour's *Bruce* and *Blind Harry's Wallace*, and the *Theatrum Scoticæ*, and published a "Historical Account of the Royal Palaces in Scotland." In early life he was fond of writing poetry, and gave to the world some specimens of his muse in "Congal and Fenella;" "The Sorrows of Slavery;" and "Eternity"—a poem of which a friend of his, a critical and witty lady, said, "it was well named, as it would never be read in time." His last poetical effusion was in memory of his intimate friend, Sir Walter Scott, who calls him in his *Diary* "an excellent good man, and full of auld Scottish cracks." He resigned his pastoral charge in 1830, and spent his remaining years in comparative retirement; leaving behind an excellent treatise on the "Reality of the Gracious Influence of the Holy Spirit," which was published some years after his death, and is, he says, "the result of the cogitations of half a century." Dr. Jamieson died in George Square, Edinburgh, 12th July, 1838, in the seventy-ninth year of his age. Dr. Jamieson not only attained great literary fame, which was recognized by learned corporations in foreign countries, but he was also beloved as a diligent and faithful pastor, an instructive and excellent preacher, and a man of earnest and healthy piety; while he was endeared to a large circle of all ranks by his social qualities, and the calm consistency and usefulness of his daily life.—J. E.

JANEWAY, JAMES, was born in 1636 at Lilly in Hertfordshire, being the third of five brothers who were all educated for the church. One of the most celebrated writings of James was an account of the life and death of his brother John, who died in the odour of sanctity at the early age of twenty-four—a life, says Hobert Hall, full of instruction and encouragement to christians. James entered Christ Church, Oxford, in 1655; and soon after the Restoration, being ejected for nonconformity, he became minister of a meeting-house at Rotherhithe. The strictness of his morals, the earnestness of his preaching, and espe-

cially his devotedness to the sick during the awful times of the great plague, gave him immense influence over large numbers of the people. Being of a delicate constitution, the incessant labour he engaged in shortened his life, which terminated on the 16th of March, 1673-74. Many of his sermons have been printed. His "Life of John Janeway," and a work entitled "A Token for Children," still keep their ground as works of edification. In his "Legacy to his Friends," he enumerates twenty-seven famous instances of God's providence. To this work is prefixed a portrait of the author. His funeral sermon by Ryther contains several particulars of his pious and useful life.—R. H.

* JANIN, JULES, the *facile princeps* of French feuilletonists, was born on the 4th of December, 1804, at St. Etienne, in the department of the Loire, where his father was a legal practitioner of repute. Completing his education in Paris at the college of Louis-le-Grand, Janin studied, or professed to study, law—a calling for which we cannot suppose him to have had any inclination. He does not seem to have gone to the bar, but when thrown on the world, to have "crammed" young men for their academic degrees—an employment which doubtless helped him to that affluence of classical quotation which is one of the characteristics of his feuilletons. He naturally found his way into journalism, first as a contributor to the satirical *Figaro*. He then wrote for the monarchical and conservative *Quotidienne*, a strange episode in his career, but gave up the connection with it when its principles became dangerously triumphant, and the Polignac ministry acceded to power. Before the revolution of 1830, he had distinguished himself in literature as a partisan of the classic school, against the romanticists. His "L'Ané mort, et la femme guillotinée," was a clever and telling parody of Victor Hugo. Eventually he found his true journalistic vocation, when after writing politics a little for the *Débats*, he was appointed one of its theatrical editors. Beginning with the minor theatres, he became its principal dramatic critic, and his Monday's theatrical feuilleton in the *Débats*, has been for many years one of its most brilliant and popular "features." He may be said to have "made" Rachel, with whom he afterwards quarrelled, and endeavoured, unsuccessfully, to unmake. The best, or what he thought the best of these feuilletons, have been republished in a separate form, with the title "Histoire de la littérature dramatique." Besides his theatrical criticisms, Janin has made numerous contributions to literature, among the most valuable of them being the prefatory essays, biographical and critical, with which he has enriched editions of a wide range of French classics. In fiction he has not surpassed his early novel "Barnave," a striking picture of the first French revolution, with that well-known orator for its hero. The chief of his other novels are "Les Gaïetés Champêtres," and "La Religieuse de Toulouse." To the "François peints par eux mêmes," he contributed some of his and its most successful sketches of French character. His "Mois de Mai à Londres et l'exposition de 1861," must not be forgotten, as conveying in his own inimitable style his impression of the great metropolis, which he visited at that era. Janin has been compared to Diderot; but the only resemblance is a slight one of manner. The feuilletonist has nothing of the philosopher's intellectual grasp and daring. M. Janin has recently published a French translation of the Odes of Horace.—F. E.

JANNONIUS. See GEANNONE.

JANSENIUS, CORNELIUS, whose real name was JANSEN, famous as the founder of Jansenism, was born at Aquoy, near Leerdam in Holland, on October 28, 1585. He studied first at Utrecht, and afterwards at Louvain, where Jacob Janson, a disciple of Michael Baius, the first modern vindicator of efficacious grace, was theological professor. Their principles Jansenius imbibed, and during his residence at Louvain contracted a friendship with John Vergerius or Du Verger, afterwards so celebrated in the history of Jansenism as the abbé of St. Cyran. On leaving Louvain in consequence of indisposition, Jansenius went to Paris, where he again met with Du Verger, whom he soon after followed to Bayonne; and there, says Bayle, "they studied together with extraordinary application, and so won the esteem of the bishop of Bayonne, that he procured a canonicate in his cathedral for Du Verger, and the presidency of a college for Jansenius." From Bayonne Jansenius returned to Louvain, where he was appointed principal of St. Pulcheria's college, and soon after, in 1617, a professor-in-ordinary. Twice he was sent to Spain on important business, in 1624 and 1625. In 1630 he was appointed biblical professor, and in 1635 bishop of

Ypres. His "Mars Gallicus," published in favour of Spanish interests in 1638, appears to have obtained for him the mitre. This was not, however, his first publication. In 1627 he printed a Latin discourse, "De interioris hominis Reformatione," delivered at the abbey of Affligem, soon after the superior and eleven of the monks had embraced protestantism. In 1630 he published "Alexipharmacum," an address to the people of Bois-le-Duc in reply to the Calvinists. This was answered by the celebrated Gisbert Voet, and defended by its author in "Spongia Notarum." Dupin says that before he was appointed bishop he gave to the public commentaries on the Pentateuch, on Proverbs, on the Book of Wisdom, the prophet Habakkuk, and the four gospels. Jansenius died May 6th, 1638, having just completed the work which has since caused so much commotion. It was published in 1640 with the following title—"Cornelii Jansenii episcopi Iprensis, Augustinus, seu doctrina Sancti Augustini de humanæ naturæ sanitate, aegritudine, medicina, adversus Pelagianos et Massilienses." It consisted of three parts, of which the first is a history of semi-pelagianism; the second expounds the doctrine of Augustine on human nature in its purity and its depravity; the third treats of grace and predestination. Voltaire says nobody read the book till Du Verger came to Paris, and induced some young doctors and old women to do it. The jesuits, however, at once found it out, and its perusal was forbidden by a decree of the Inquisition, dated August 1, 1640, while Urban VIII. in March, 1641, issued a bull declaring that the work of Jansenius contained various propositions already condemned by Pius V. and Gregory XIII. The controversy thus inaugurated continued, and at length in 1649 a majority of the theological faculty at Paris condemned five propositions extracted from the "Augustinus." These propositions were drawn up by Nicolas Cornet, syndic of the faculty of theology, and were to the following effect:—1. "That some precepts of God are beyond the power of some just persons who are willing and endeavour according to their present strength, and they lack that grace by which those precepts can be performed. 2. Inward grace in the state of fallen nature is never resisted. 3. In order to merit and demerit in the state of fallen nature, there is not required in man liberty from necessity, but liberty from constraint is sufficient. 4. The semi-Pelagians admitted the necessity of inward prevenient grace, for single acts and even the beginning of faith; and herein were they heretics, that they made it (grace) such as the human will can resist. 5. It is semi-Pelagian to say that Christ died, or shed his blood for all men without exception." These five propositions were eventually sent by the jesuits to Rome, with a request that they might be condemned by the pope. Innocent X. in 1651 appointed a commission to examine the question, and at length in 1653, by a bull dated May 31, he pronounced against them. He declared the first to be "rash, impious, blasphemous, anathematized, and heretical." The second and third he condemned as "heretical;" the fourth as "false and heretical;" and the fifth as "false, rash, scandalous, and—understood in the sense that Christ died only for the elect—impious, blasphemous, contumelious, derogatory to godliness, and heretical." The bull goes on to forbid all persons to hold or teach the above, and calls upon church dignitaries and inquisitors to coerce and put to silence all who disobey, by penalties, censures, and the secular arm if necessary. The followers of Jansenius evaded the bull in various ways; it failed to give chapter and verse, and it did not say the propositions were heretical in the sense in which Jansenius held them. The agents of their party declared before leaving Rome, that they would not subscribe to the condemnation but with the proviso that "the grace of Christ, which is *per se* efficacious, was necessary to individual acts of religion, and that the doctrine of St. Augustine was excepted." However, Cardinal Mazarin in 1654 called an assembly of bishops, who declared that the bull must be received as applying to the actual opinions of Jansenius as taught by him. In the name of this assembly the bull was sent to all the bishops in the kingdom. After the death of Innocent, his successor, Alexander VII., issued a bull condemning the propositions "in the sense of Jansenius;" whereupon, says the author of a True Idea of Jansenisme, London, 1669, "the Jansenists were hereby crushed, and brought under a severe persecution." The assembly of the clergy drew up a formulary, condemning the five propositions in Jansenius' sense, and all ecclesiastics were required to sign it or to lose all their benefices. The "formulary" made many hypocrites, but led many to rebel, although they endangered their position and

were liable to excommunication. Among the chief adherents of Jansenism was Antoine Arnauld, who in 1656 was expelled from the Sorbonne and from his professorship there, after being compelled to retreat from Port Royal, where he had for some years resided. Du Verger was cut off as early as 1641. Jean Labadie, an ex-jesuit and afterwards a protestant, lent a helping hand for a season. Pascal took the offensive in 1656 by the publication of the Provincial Letters. The number of writers on both sides was immense. There was abundance of persecution, and there were some martyrs. Jansenius was abused and misrepresented; he had "been a Calvinist," they said, "and the son of a Calvinist; he had been a great reader of Calvinistic books, and his doctrine was the high road to Calvinism." Even his tomb was not held sacred; his successor at Ypres took down, if he did not destroy, his epitaph—Leydecker says, at the instigation of Pope Alexander VII. himself. The disputes between the two parties went on with varying degrees of intensity till far on in the last century. All sorts of means were had recourse to by both parties, but in the end Jansenism quailed before the followers of Ignatius Loyola. The sufferings of the Port Royalists and others, the influence of great names, the polemics of Arnauld, the Letters of Pascal, the commentaries of Quesnel, and the miracles of the deacon de Paris, with the authority of Augustine and of the Bible itself, failed to prevent the downfall of Jansenism, which now only exists in a tangible form in a community at Utrecht. Jansenius was the Calvin of the Romish church, but he failed to engraft upon it the doctrines of grace.—B. H. C.

JANSON. See JENSON.

JANSSENS: The name of several Dutch painters of eminence.—ABRAHAM JANSSENS was born at Antwerp in 1569, and died in 1631. He was the scholar of Hans Snellinck, was a contemporary and rival of Rubens, and a good colourist; he was fond of powerful contrasts, and occasionally painted torch-lights. Many altar-pieces by Janssens are still preserved at Antwerp, Mechlin, and other towns in Belgium.—CORNELIUS JANSSENS was born at Amsterdam in 1590; in 1618 he came to this country and resided here many years. He was an excellent portrait-painter, and executed several good portraits of James I. and his family, and was also much employed by the English nobility; but his position being somewhat interfered with by the arrival of Vandyck in England, he left in 1648, and returned to his own country, where he died in Amsterdam in 1665. The portraits of Janssens have not the grace and freedom of Vandyck's; but they are more highly finished, and are in other respects little inferior to those of the great Flemish painter. They still retain their original lustre, and his black draperies have a particularly rich effect. He generally painted on panels.—VICTOR HONORIUS JANSSENS was born at Brussels in 1664, and was the son of a tailor. Victor was patronized by the duke of Holstein, who sent him to Rome. Here he imitated Albano; but after his return to his own country he painted on the usual large scale of the period. His works are still common at Brussels, where he died in 1739.—(Descamps; Walpole; Catalogue du Musée d'Anvers.)—R. N. W.

JARCHI, SOLOMON BEN, one of the most celebrated of the rabbinical commentators, was born at Troyes, in Champagne, in the year 1040. A much later date, 1108, has been assigned by many writers, both Jewish and Christian, who have spoken of him as a contemporary of Maimonides, and as having met and conversed with him in Egypt, but the date here given is best supported, and is now generally received. His father's name was Isaac, after whom he was usually styled by the old Jewish writers, Rabbenu Schelomo Izaaki, or by combining the initials of these three words, Raschi, the name by which he is most commonly known. Little more of his life is known with certainty than that he taught publicly as a rabbi in France, and for a short time also in Germany, and that he married and had three daughters, by whom he had a numerous posterity, including many men of learning and distinction. He died in France in 1105, at the age of sixty-five years. His writings were very numerous, and were partly elucidations of the Talmud, and partly commentaries upon the Old Testament. As a talmudist, he acquired great weight and authority among the Jews, from whom he received the honourable title of "Father of the Talmud;" but his fame as an author, among both Jews and Christians, rests chiefly upon his merits as a commentator on the sacred books. His commentaries, especially that on the Pentateuch, have been always held in the highest esteem, and were long in constant

use both in the synagogue and in the christian church. Buxtorf the Elder made large use of them in his Biblia Rabbinica. Pellicanus made a translation of the whole; and as late as 1710-14, Breithaupt published at Gotha a new Latin version of the whole, with valuable notes. Rosenmüller also makes frequent use of his elucidations in particular passages. There is a German translation of the Commentary on the Pentateuch, by Haymann, 1833, with a preface by Dr. Augusti.—P. L.

JARDINE, GEORGE, A.M., professor of logic in the university of Glasgow, was the son of a farmer in the upper ward of Lanarkshire, and was born in 1742. He entered the university of Glasgow in 1760, and after passing with distinction through the classes of arts and philosophy, he commenced the study of theology, and at the close of his curriculum was licensed as a preacher by the presbytery of Linlithgow. His views, however, were directed rather to the professor's chair than to the pulpit. In 1771 he proceeded to the continent with two sons of Baron Mure of Caldwell, and spent two years with them in Paris, where he became acquainted with Helvetius, D'Alembert, and other eminent French philosophers and men of letters. In 1774 he was elected professor of logic in the university of Glasgow, and introduced great improvements into the mode of conducting the business of that important class, which he taught for fifty years with unexampled success. He was an impartial, affectionate, yet firm instructor. His power of training and stimulating the minds of his pupils was very remarkable, and few teachers have been at once so much revered and beloved. On his retirement from office in 1824, he received a most gratifying proof of the esteem in which he was held by his old pupils. He survived his retirement only about three years, and died in 1827 in his eighty-fifth year. Dr. Chalmers pronounced a glowing eulogium upon him as one of the brightest ornaments of the professorial society in Scotland. His only published work is entitled "Outlines of Philosophical Education."—J. T.

JARDINE, JAMES, an eminent Scottish civil engineer, was born at Applegarth in Dumfriesshire on the 13th of November, 1776, and died in Edinburgh on the 20th of June, 1858. He was educated at the parish school of Applegarth, and at the Dumfries academy. Having there shown great ability as a mathematician, he went, by the advice of the mathematical master, Thomas White, to Edinburgh, with an introduction to Professor Playfair, who warmly befriended him and obtained for him employment as a teacher of mathematics. Amongst the pupils whom he instructed were Viscount Palmerston and Earl Russell. In the year 1809, having been employed to take a series of levels in the firth of Tay with reference to a question of the legality of stake-nets for taking salmon, he was the first to determine, by observations of the tides over a great extent of coast, the mean level of the sea, and to show the symmetry of the undisturbed tidal wave above and below that level, and the effect of a river-current in disturbing that symmetry—discoveries of high importance, both scientific and practical. Amongst other inquiries of a scientific nature in which he was at different times engaged, was the determination of the proportions borne by the old Scottish weights and measures to the imperial standards. This he commenced in 1811 by finding the length of the Scottish ell in imperial inches; and after the passing of the act in 1824 for establishing the imperial standard weights and measures, he formed one of a commission who extended similar inquiries to all the old weights and measures in use in Scotland. Jardine's part of this work was performed with extreme precision. Before 1809 Jardine had begun, by the advice of Playfair, to practise the profession of a civil engineer, to which he soon afterwards devoted himself entirely. In that capacity, besides great scientific knowledge, he evinced the most accurate and complete acquaintance with every detail of materials and workmanship; so that although none of his works are of that colossal magnitude which fixes the public attention, they are all models of skilful design and solid construction. Although somewhat eccentric and cynical in manner, he secured the warm regard of his intimate friends, amongst whom were many men of the highest eminence in science.—W. J. M. R.

* JARDINE, SIR WILLIAM, Baronet, a distinguished Scottish naturalist, was born in Hanover Street, Edinburgh, on 23rd February, 1800. He was educated at home until he attained his fifteenth year, when he was sent to a school in York. In 1817 he entered the university of Edinburgh, and was placed under the charge of the Rev. Dr. Grant, minister of St. Andrew's

church. He prosecuted literary and medical studies at the university. At one time he intended to take a degree in medicine. His attendance was of such extent and duration as to entitle him to become a member of the university council. His attention was early devoted to natural history, and he followed the prelections of Professor Jameson on natural history for four sessions. During that period he joined most of the geological excursions made by the professor. He studied botany under Mr. James R. Scott, a private lecturer; and comparative anatomy under the celebrated John Barclay; and was assisted in his anatomical studies by Allan and Lizars, surgeons in Edinburgh. He married in 1820, and went to the continent for the purpose of prosecuting anatomy and natural history. The death of his father in 1821 caused his return to Scotland, to enter upon the duties of a landed proprietor in Dumfriesshire. He continued, however, to prosecute his natural history studies, and has published a great many valuable works, especially on ornithology. His collection of birds is now the largest in Great Britain, and is kept in his mansion of Jardine Hall, near Lockerby, where it can be always consulted by any naturalist who is prosecuting ornithology. While a student at Edinburgh he became a member of the Royal Medical Society. He also entered the Wernerian Society, and read papers on various natural history subjects. He is a fellow of the Royal Societies of London and Edinburgh, as well as of the Botanical Society of Edinburgh. He is a justice of peace, and vice-lieutenant for the county of Dumfries. He is also one of the editors of the *Edinburgh New Philosophical Journal*. Among his published works are the following—"Illustrations of Ornithology;" "History of British Salmonidæ;" "Ichthyology of Annandale;" and "Memoir of H. E. Strickland;" besides numerous memoirs, chiefly on birds and fishes, contributed to the Naturalists' Library, the *London Geological Journal*, the *Annals and Magazine of Natural History*, and the *Proceedings of the Berwickshire Naturalists' Club*.—J. H. B.

JARDINS. See VILLEDIEU.

JARDYN, KAREL DE: This distinguished Dutch landscape, animal, and genre painter, was born at Amsterdam about 1630, and was the pupil of Nicolas Berghem, of whom he was the most able scholar. De Jardyn lived many years in Italy, where at Rome he was known by the nickname of Bokkebaart (Goat-beard) among the Flemish painters. He died at Venice in 1678. There are many good etchings by the hand of De Jardyn or Du Jardin, as his name is sometimes written.—R. N. W.

JARS, GABRIEL, an eminent French mineralogist and civil engineer, born at Lyons in 1732. He acquired a practical knowledge of mining under his father; and being zealously devoted to the subject, he was sent in 1757 in company with Duhamel to visit most of the mines on the continent, with a view to the introduction of improvements into the art of mining in France. During several journeys, which extended over two years, they traversed Saxony, Hungary, the Tyrol, and other mining countries; and in 1765 M. Jars was sent alone to examine the mines of England and Scotland. He afterwards visited Norway, Sweden, Holland, and the Low Countries; and in 1768 he was admitted a member of the Academy of Sciences. He was employed in arranging his numerous and valuable observations, when he died suddenly from the effects of a sun-stroke in August, 1769. One of his brothers who had accompanied him on some of his latest journeys, reduced his manuscripts to order, and they were published in three quarto volumes entitled "*Voyages métallurgiques*," &c., Lyons, 1774-81, forming a complete cyclopædia of information on the whole subject of mining as far as then known.—G. BL.

* JASMIN, JACQUES, a popular poet, writing in a provincial dialect of Southern France, was born at Agen in the department of Lot-et-Garonne, on the 6th March, 1798. The son of a hunchbacked father, himself a poet, and a lame mother in the poorest circumstances, he had little schooling. He seems to have spent his youth among the ragged urchins of his native place. For a short time he went to school. He was dismissed for a childish freak, and apprenticed to a barber. In due time he opened a shop of his own. He married; then he began to compose verses. In 1825 he published his first work, "*Lou Chabibari*" (the Charivari), a burlesque poem in the style of his father's productions, which proved that he possessed facility in gay and smooth versification. The success of this work induced him to make a more ambitious venture. He had read in Chateaubriand's essay on English Literature how Robert Burns had stirred the hearts of his

countrymen by writing in the dialect of his native province. He thought that he might do for Southern France what Burns had done for Scotland and the north of England. Carefully did he gather the softest phrases of the old romance dialects and elaborate from them a language suited to his purposes. In 1835 he published at Agen a collection of his poems under the title of "*Las Papillotas*" (the Curl Papers). The reception which this volume met with in Southern France, attracted the attention of Parisian critics. It became the subject of special articles by Charles Nodier and Sainte Beuve. Jasmin had a place assigned to him in the foremost rank of living poets. In 1837 he wrote his beautiful poem entitled "*L'Abugio de Castel Cuillé*," in which he tells with deep pathos the story of a young woman who, disfigured by disease, was deserted by her lover, and died of grief. Three years later he wrote "*Fraunconetto*," another tale of a similar kind. It was followed after the lapse of a few years more by "*Martha*," a poem which, perhaps, more than any other served to increase the popularity of the poet. His verses were read in every part of France and Spain, where the old language of the troubadours is still understood. Jasmin was crowned laureate at Toulouse. More than thirty towns of Southern France feted him, enrolled him as a citizen, and presented him with gifts. In 1852 the French Academy crowned his three volumes, and conferred upon him their great prize of £200. He received from the department of public instruction a pension of £72 a year. He might have been chosen have made a fortune. He has for many years been in the habit of publicly reciting his poems; and when he does so in any part of France, thousands flock to hear him. He has never, however, made use for his own necessities of the proceeds drawn on these occasions, but has devoted them exclusively to charitable and religious purposes. Up to last year the total sum collected at his recitations amounted to £28,000. He visited Paris a few years ago at the request of the emperor, and recited some of his poems to the court at St. Cloud. He has not, however, been induced to take up his abode in the capital, or to forsake the humble calling in which he has spent his life.—G. B-y.

JAUCOURT, LOUIS, Chevalier de, a distinguished French writer, was born at Paris on the 26th of September, 1704. He belonged to an old and distinguished family. He should, in the ordinary course of events, have entered the army at an early age. He, however, manifested when a boy a strong predilection for literary pursuits. When eighteen he went as a student to Geneva. He there devoted much attention to philosophical and theological subjects. Attracted by the great reputation of Newton, he next repaired from Switzerland to England, and entered the university of Cambridge. After remaining three years in this country he proceeded to Leyden, where he studied medicine under the great Boerhaave, not with the view of practising the profession, but simply for the purpose of extending his knowledge of the natural sciences. He took his degree of doctor of medicine at the same time with Tronchin, whose intimate friend he was. While resident in Holland, he became a leading contributor to the *Bibliothèque Raisonnée des ouvrages des savants de l'Europe*, 1728-40, and to the *Museum Sabaeanum*, 1734-65; at the same time he published at Leyden one of his most important works, "*The History of the Life and Works of Leibnitz*," in which he holds up the German philosopher as one of the few exemplars of a great scholar, thinker, and writer, whom modern times have produced. The work displays a striking universality of knowledge, and is written with much elegance. In 1736 Jaucourt returned to Paris to attend to his pecuniary affairs, which in his long absence had become embarrassed. He was induced to remain in his native country. When the publication of the French *Encyclopædia* was undertaken, he was intrusted by D'Alembert with the preparation of articles on natural philosophy, natural history, and medicine. From 1751 to 1772 he was constantly employed in writing for this great work treatises on the most varied subjects. His article on Paris has been much praised. All his contributions are characterized by felicity of style, and by the entire absence of those attacks on religion and morality which unfortunately made their appearance so frequently in the writings of his fellow-labourers. He had a strong dislike to controversy in every shape, and took no part in the literary disputes of his time. Modest, kind-hearted, and retiring, he was a scholar rather than author—anxious above all to pass through life quietly and unobtrusively. He did not hunt eagerly after distinction, but acquired it without

any direct effort to gain it for its own sake. In 1800 the French synonymes of Jaucourt, D'Alembert, and Diderot, scattered through the Encyclopedia, were collected and published; and it is perhaps by the share he had in the production of this volume that he is now best known. He wrote a ponderous work entitled "Lexicon Medicum Universale," which was to have been printed at Amsterdam; but the manuscript was lost in the ship which conveyed it to the coast of Holland, and he never afterwards seems to have undertaken any literary enterprise on a great scale. In 1756 Jaucourt was admitted a member of the Royal Society of London, he having belonged previously to those of Berlin and Stockholm. In the end of 1778 he felt that old age had begun to unfit him for literary toil. He retired to Compiègne, and died there on 3rd February, 1779.—G. B. y.

JAUREGUI Y AGUILAR, JUAN DE, a Spanish poet, born at Seville about 1570; died at Madrid in 1650. Of his life we only know that he was of a distinguished Biscayan family; that he went to Rome before 1607, where he devoted himself to painting; that he returned to Madrid before 1613, where he was probably acquainted with Cervantes, Lope de Vega (whose portrait he painted), Gongora, and Quevedo; that he probably lived for some time in Seville; and about 1621 returned to court, where he was made a knight of the order of Calatrava, and appointed to an office in the queen's household. Jauregui's first literary essay was an excellent Spanish version of the *Aminta* of Tasso, published while at Rome in 1607, and corrected (not always improved), in the volume of his poems published at Seville in 1618. His original works, chiefly lyrical, are free from that subservency to the so-called "Gongorism," or classicism, which is observable in the "*Aminta*." The works of Jauregui are contained in the sixth, seventh, and eighth volumes of the *Coleccion de poesias Castellanas*, by Fernandez, 1808.—F. M. W.

JAY. See **LEJAY.**

JAY, JOHN, LL.D., first chief-justice of the United States of America under the constitution of 1789, was born at New York in 1745. He belonged to a French family that had taken refuge in the states after the revocation of the edict of Nantes, was called to the bar in 1768, and elected a member of the first American congress in 1774. His probity and eloquence soon brought him into high repute. He was the author of the "Address to the People of Great Britain," drawn up by a committee of congress, and with the exception of Franklin and Adams, was not surpassed by any member in his services to the American cause. Called in 1776 to assist in forming the government of the state of New York, his name was not appended to the declaration of independence; but in the provincial convention he reported the resolutions in favour of the declaration. The address of the convention to the people of New York, signed by A. Ten Broeck, was written by him, and also the address of congress of 1779. In that year he was appointed minister plenipotentiary to the court of Spain, and subsequently was one of the commissioners appointed to negotiate peace with Great Britain. In that capacity he signed the definitive treaty at Paris, 3rd September, 1783, and the following year returned to America. He was appointed secretary for foreign affairs, an office of the highest importance at that period. In 1786 he drew up a report on the relations between the United States and Great Britain, and among other duties, assisted Hamilton and Madison in editing the *Federalist*. In 1789 he was appointed chief-justice by Washington, and in 1794 minister plenipotentiary to Great Britain. At London he concluded the treaty which still bears his name, and in which he assented to the principle that "the flag does not cover the cargo." This admission was vehemently objected to in the States. By that one act Jay destroyed all his previous popularity in the estimation of the more violent partisans of independence. His previous services, however, were undeniable, and in 1795 he was elected governor of the state of New York, and held the office till 1801. The remainder of his life was passed in retirement. He died at Bedford in 1829, aged eighty-four.—P. E. D.

JAY, WILLIAM, D.D., a highly popular nonconformist minister, and author of some widely known and most useful devotional works, was the son of a mason, and was born at Tisbury in Wiltshire in 1769. His early education was exceedingly limited, and he began active life as an apprentice to his father. Beckford was at this time erecting his famous mansion of Fonthill Abbey in the neighbourhood of Tisbury, and young Jay was assisting his father in the work as an ordinary stone-

cutter and labourer when he attracted the attention of Cornelius Winter, a zealous convert of Whitfield, who itinerated as a preacher in this district. This pious and benevolent man was so much pleased with the intelligence and docility of the young man that, though his own income amounted only to £55 a year, he offered to receive him into his academy at Marlborough, and prepare him for the ministry. Jay readily agreed to this generous and disinterested proposal, and during three years and a half pursued his theological studies under Mr. Winter's superintendence. John Thornton, the well-known philanthropist and the friend of Cowper and Wilberforce, contributed liberally to the support of the poor student, and probably some other wealthy friends of Mr. Winter may also have assisted his favourite pupil in his academic course. Jay began before he was sixteen to take his full share of village preaching; and before he was twenty-one he had preached nearly one thousand sermons. He left the academy about the close of 1788, and was settled at Christian Malford on a stipend of £35. He remained there a year, and was then called to Hope chapel in the Hot Wells of Bristol. In January, 1791, he was translated to Argyle chapel, Bath, with which his name will always be associated. He was eminently fitted for the situation which he now occupied. His attractive personal appearance, musical voice, pleasing manners, eloquence, and eminent piety, soon drew around him great numbers, both of the citizens of Bath and of the visitors to this fashionable watering-place; and his labours were productive of great good to multitudes of all denominations. He enjoyed the friendship of Wilberforce, Hannah More, and other eminent members of the Church of England, as well as the admiration and affection of the dissenters; and continued to preach, and write, and labour with eminent usefulness and unflagging energy and zeal throughout the whole of his lengthened career. He died on December 27th, 1853, in the eighty-fifth year of his age and sixty-third of his ministry.

Jay's sermons were simple, unaffected, earnest, devout, and most impressive; interspersed with occasional flashes of wit and strokes of satire, and appropriate and memorable anecdotes. He had no great regard for mere professional conventionalities either of manner or matter, and threw them aside at once whenever occasion required. "His eloquence was capable of great variety, but he chiefly excelled in the expression of kindness." He was a voluminous author, as well as a popular preacher. His life of his benefactor, Cornelius Winter, is one of the best pieces of religious biography this age has produced. His "Mutual Duties of Husbands and Wives," "Short Discourses for the Use of Families," "Morning and Evening Exercises for the Closet," &c., have been circulated in vast numbers both in this country and in America. Like his sermons they do not display great learning or profound and original thought, but are earnest, elegant, and highly practical, and are characterized by a neat, concise, and pithy diction, with great fertility and aptness of illustration.—J. T.

JAYADEVA, author of the "*Gitagovinda*." Sir William Jones says, "that the inhabitants of a town in Burdwan insist that the finest lyric poet of India was their countryman, and celebrate in honour of him an annual jubilee. By others his birthplace is said to be in Calinga. There is equal uncertainty about the period in which he lived." The author just quoted, who published an expurgated English version of the "*Gitagovinda*," simply says, "it is said" he flourished before Calidasa. By Professor Wilson he is placed much later, and assigned to the fifteenth century of Dureca, and a legend states that his poems were sung in the court of Vikrama. But Lassen, in the preface to his *Gitagovinda Jayadeva*, poetæ Indici, Drama lyricum, Bonn, 1837, expresses the opinion that he lived in the twelfth century. Lassen's is the best edition of the text, and has a Latin version and notes of great merit. Jayadeva is represented by his countrymen to have composed the "*Gitagovinda*" by divine direction; and it is thus described by Sir W. Jones—"The loves of Crishna and Radha, or the reciprocal attraction between the divine goodness and the human soul are the subject of a little pastoral drama entitled *Gitagovinda*." Whether it be an allegorical poem with a spiritual meaning, or a literal exhibition of the supposed sensual character and pleasures of the gods, is disputed even by European scholars. The poem consists of several parts. For a legendary account of Jayadeva, see *Asiat. Researches*, vol. xvi. pp. 50-52. It may be added that the "*Gitagovinda*" is partly in rhyme.—B. H. C.

JEANNET: a name given indiscriminately to the works of three distinct painters—father, son, and grandson. The oldest **JEHANNET CLOUET** was a Fleming living in Brussels in 1475, but shortly after that date was settled in Tours in France. From the old fashion of speaking of men by their christian names only, this painter became Maître Jehannet or Jannet (John), and this name passed from father to son and grandson, though the last was not John, but François Clouet.

JEHANNET or **JEHAN CLOUET**, the son, born about 1485 and deceased about 1545, was in 1523 painter to Francis I., and this is the veritable Jeannet. The majority of the portraits known under this name belong to this painter, not to his son François, who nevertheless has hitherto had the credit of painting nearly all the French portraits of the sixteenth century. Jeannet's salary was two hundred and forty francs a year. He did not inscribe his name on his pictures, and accordingly several of his best works are attributed to Holbein and Mabuse; as the equestrian portrait of Francis I. in the gallery at Florence, and of which there are several repetitions, given to Holbein; and the half length portrait of the same king, dressed in grey satin, at Versailles, attributed to Mabuse.

FRANÇOIS CLOUET, who lived about 1510–1574, also known from his father as Maître Jehannet, succeeded his father as painter to the king about 1545, and the works of the son have been so confounded with those of the father that the very existence of the latter has been overlooked, though a much better painter than the son. François was also painter to Henry II. In 1547 he painted a portrait of Francis II. as a little boy, which is inscribed François Dauphin; it is now in the Antwerp gallery, and is also ascribed to Holbein. There are several portraits of Henry II. and Catherine de' Medici by François Clouet. He executed many portraits for the cabinet doré of Catherine at the Luxembourg, which are now dispersed. The picture of this queen and her family, at Castle Howard, is most probably by this painter.—(*Le Comte de Laborde, La Renaissance des arts à la cour de France*, 1850.)—R. N. W.

JEANNIN, PIERRE, commonly known as President Jeannin, was born at Autun in 1540, the son of an alderman who exercised the trade of a tanner. After studying law under Cujas, he was admitted an advocate in 1569, and so highly distinguished himself by his pleadings that in 1571 the states of Burgundy appointed him agent for the affairs of the province. He was afterwards appointed counsellor, and finally president of the provincial parliament. In 1572 he exerted all his power to resist the order for perpetrating at Dijon the horrid massacre of the protestants on St. Bartholomew's day; and at a council which was held by the lieutenant-general of the province, he strongly advised that letters patent should be required from the king before proceeding to the execution of such a cruel mandate. This advice was followed, and not two days had elapsed when a courier arrived with orders to countermand the massacre. This conduct on the part of Jeannin was the more meritorious, inasmuch as his zeal for the catholic religion was well known, and even induced him for some time to take part with the leaguers. He soon discovered, however, when intrusted by that party with a mission to Madrid, that their zeal for religion was merely a pretext, and that Philip II. was actuated only by ambition. He then renounced their designs, and exhibited so much moderation, that after the battle of Fontaine-Française had given the final blow to the league, Henry IV. appointed him perpetual president of the parliament of Burgundy, on the understanding that he should delegate the duties of the office, and devote himself solely to attendance in the royal council. From that time Jeannin was one of Henry's principal advisers, and shared his confidence, and even his friendship, with Sully. The latter was to some extent jealous of Jeannin, and exerted his influence to keep him at a distance from the court by employing him to negotiate between the Dutch and the Spanish governments. Jeannin was considered to be even superior to Sully himself in conducting foreign negotiations, and after three missions to Holland in 1607, 1608, and 1609, he succeeded in arranging a treaty which was honourable to France as the mediator, and obtained for his royal master the thanks of both parties. After the death of Henry and the retirement of Sully, Marie de Medicis, the queen-mother, confided to Jeannin the greatest affairs of the kingdom and the administration of the finances. He died in 1622 at the age of eighty-two, and the fact that he left but a small fortune to his family is the best

proof of his integrity. It is stated that when once asked by a prince, who wished to disconcert him, whose son he was, he answered, "The son of my virtues." His "Negotiations" were published in 1656, and again in 1659 and 1695. An edition appeared at Paris in 1819, in 3 vols. 8vo, with portrait. They are considered a model for diplomatists, and were much studied by Cardinal Richelieu in his retreat at Avignon.—G. BL.

JEATURAT, EDMÉ SÉBASTIEN, a French astronomer and mathematician, was born in Paris on the 14th of September, 1724, and died there on the 7th of March, 1808. He was at first educated as an engineer, and afterwards received the appointment of professor of mathematics at the école militaire of Paris. He founded an observatory in connection with that establishment, in which he made a large series of valuable observations. In 1796 he became a member of the Institute. He was the author of several memoirs on astronomical and mathematical subjects, and especially on the computation of the places of planets, and on the theory and construction of achromatic telescopes, which appeared in the *Memoirs of the Academy of Sciences*, and in the *Mémoires des Savans étrangers*.—W. J. M. R.

JEBB, JOHN, D.D., bishop of Limerick, was the eldest son of John Jebb, the grandson of Samuel, and was born September 27, 1775, in Drogheda, of which city his father was an alderman. He was sent to the endowed school at Londonderry, where he made great proficiency, and formed a friendship with Alexander Knox. In 1791 he entered Trinity college, Dublin, where he was supported by his brother Richard, afterwards one of the justices of the king's bench in Ireland. His course was a distinguished one, and for a time he read for a fellowship; but abandoning that design, he applied himself to theology, and received holy orders in February, 1799. His first ministrations were in the diocese of Kilmore, from which he passed into that of Cashel; and in 1809 he was appointed to the rectory of Abingdon in the diocese of Limerick. During many years he devoted himself to the preparation of his great work on sacred literature, which appeared in 1819. It established his reputation as a theologian and a scholar, and received high praise in various quarters. Shortly after he was presented to the archdeaconry of Emly. On the visit of George IV. to Ireland, Jebb's works were presented to him, and in 1823 the author was elevated to the see of Limerick. In this high office he was ever the faithful guardian of the interests of the Irish church during the attacks made on it; and one of his speeches in the house of lords was pronounced by Mr. Wilberforce to be "one of the ablest ever delivered in parliament." Jebb continued his literary studies with unabated zeal notwithstanding successive strokes of paralysis which disabled his body, publishing various works, and meditating others almost to the time of his death, which occurred on the 7th December, 1833. As a divine he has been compared to Fenelon in spirituality, and to Massillon in energy.—J. F. W.

JEBB, SIR RICHARD, Baronet, physician, born in 1729, at Stratford in Essex. He studied medicine in London, and at Leyden, where he took his degree. Settling in practice in London, he was for some time physician both to St. George's hospital and the Westminster infirmary. He became so eminent that he was sent for to attend the duke of Gloucester when dangerously ill in Italy. In 1777, after paying a second visit to the duke, he was appointed physician extraordinary to the king; in 1780, physician in ordinary to the prince of Wales; and in 1786, physician in ordinary to his majesty. Died in 1787.

JEBB, SAMUEL, M.D., editor of several learned works, was a native of Nottingham, and was uncle of Dr. John Jebb, son of the dean of Cashel. He became a member of Peterhouse, Cambridge; and after being some time librarian to the celebrated nonjuror, Jeremy Collier, he married the daughter of an eminent apothecary in London, from whom he took instructions in pharmacy. He afterwards practised with great success as a physician at Stratford in Essex, and died in 1772. While at Peterhouse he published a translation of Martyn's *Answers to Emlyn*, 1718, and in the following year an edition of S. Justini Martyris *Dialogus cum Tryphone*. In 1722 he edited a periodical, *Bibliotheca Literaria*, of which only ten numbers appeared. He published a life also of Mary Queen of Scots; an edition of Aristides, with notes; and some other works, the most important of which was the *Opus Majus* of Roger Bacon, 1733, folio.—G. BL.

JEFFERSON, THOMAS, twice president of the United States of America, was born on the 2d of April, 1743, at Shadwell in

the county of Albemarle, Virginia. His father, an early settler, had been employed in various boundary surveys, and aided in constructing the first map of Virginia ever made. He died in 1757, bequeathing to his son the lands on which the future president had been born and for many years lived. After receiving a tolerable preliminary education, Jefferson studied at the college of William and Mary at Williamsburg, and learned a great deal from its professor of mathematics, a Scotchman, Dr. Small, whose varied services to his early culture are gratefully acknowledged in his autobiography. He was a student of law, when at the door of the lobby of the house of burgesses of Virginia he heard with sympathy and admiration Patrick Henry declaim against the stamp act. Two years later he went to the bar, and was rising to eminence in his profession when he diverged permanently into politics—the more readily because he had enriched himself by marriage. In 1769 he had been elected a member of the house of burgesses for his native county, and made an unsuccessful effort for the emancipation of the negroes. He soon became one of the leaders of those younger members of the house who were for bold measures, and disliked the timidity of their senior fellow-representatives. On the dissolution of the Virginia assembly by the governor, after its assertion of the right of self-taxation, Jefferson joined Washington, Patrick Henry, and others, in protesting. In 1773 he aided in organizing the standing committee of correspondence, which proved an important agency in the American revolution, maintaining as it did a constant communication between the disaffected provinces. He was a member of the first Virginian convention which met independently of the British authorities, and a bold paper which he laid before it entitled "A summary view of the rights of British America," was adopted by Burke and republished with some alterations by him in London. To the general congress Jefferson was sent as one of the delegates of Virginia, and the original draught of the celebrated declaration of independence was his handiwork. He retired from congress to labour in the legislature of his native state, where he procured the abolition of entails, and after a long struggle, that of the Anglican church establishment. He advocated a general scheme of state education, and with even less success, a plan for the gradual emancipation of the slaves. He does not seem to have had any military ambition or skill, and contented himself during the war of independence with discharging the civil duties of the governorship of Virginia, to which he was elected in 1779. He had twice previously declined, for domestic reasons, a mission to Europe; which he accepted, however, at the peace, when he was sent to Paris ostensibly to regulate, in the company of Franklin and Adams, treaties of commerce with the nations of Europe. In these negotiations his principal success was with Frederick the Great, then on the verge of the grave. He succeeded Franklin as minister at Paris, and witnessed with sympathy the early scenes of the French revolution. On his way home towards the close of 1789, he was met by the offer of the secretaryship of state, which he accepted rather reluctantly, as he would have preferred to return to Paris. He entered on his duties in the March of 1790, and was the leader of the democratic section of the cabinet in opposition to the federal one led by Hamilton (see HAMILTON, ALEXANDER); and the president Washington had no small difficulty in making his divided ministry work. At the close of 1793 Jefferson resigned, and returned to his plantations to occupy himself with study and agriculture; but he could not forget politics, and in his retirement he directed in some measure the councils and operations of the democratic anti-federalists, the party opposed to Washington. In 1796 he was put forward as a candidate for the presidency, but was defeated by the federalist Adams, becoming, however, vice-president of the States. In this position he was the life and soul of the democratic party then disposed to be languid after its defeat, and he reaped the fruits of his exertions when in 1801 he was elected president. He and the notorious Aaron Burr had received an equal number of votes, and the house of representatives, with whom the decision then lay, elected Jefferson. The great event of his first presidency was his negotiation of the purchase of Louisiana, which had been ceded to France by Spain, and which Napoleon thought it would be difficult to preserve during war from the clutches of England. At the expiry of his term of office he was re-elected by a large majority. His second presidency was distinguished by the promptitude and stringency with which he laid, and for a year maintained,

an embargo on all outward bound American vessels, when the commerce of the States was threatened with obstruction by Napoleon and the policy of the Berlin and Milan decrees on the one hand, and the right of search claims on the other. Jefferson's firmness educed from Mr. Canning a modification of the policy of Great Britain. At the close of his second presidency Jefferson withdrew definitively into private life, still taking a keen interest, however, both in public and local affairs. Through his exertions the university of Virginia was founded by his native state. His later years were a little clouded by pecuniary difficulties, the result of obligations incurred in behalf of a friend. He applied to the legislature of Virginia to allow him to dispose of his property by lottery, to raise a fund in his necessity. The application was preceded by the composition of a paper entitled "Thoughts on Lotteries," and which contains a brief retrospect of the services which he had rendered to his country, prominent among them being the changes he had effected in the legislation of his native state. An autobiography which he had commenced, and which is printed in his works, stops unfortunately at the close of his residence in Paris. His "Notes on Virginia," drawn up on the eve of his mission to Europe at the request of a member of the French legation in Philadelphia, have been often printed. He died on the 4th of July, 1826, the very day on which, fifty years before, the declaration of independence had been signed, and on the same day died John Adams. It was with Jefferson's election to the presidency that began, as M. Guizot has observed, the long rule of the democratic party in the United States, and to Jefferson's leadership that triumph is mainly due. His "Memoirs, Correspondence, and Papers" were edited by his grandson, T. J. Randolph, in 1829; but it is a collection which was superseded by the publication in 1853 of his "Writings, Official and Private," augmented from MSS. left by Randolph, purchased by congress, published by its order, and edited by H. A. Washington. A Life of Jefferson by Professor Tucker was published in 1837; and another, with contributions from family papers, by Henry S. Randall in 1858.—F. E.

JEFFREY, FRANCIS, an eminent Scotch judge and critic, was born at Edinburgh, 23rd October, 1773, and was the son of Mr. George Jeffrey, one of the deputy-clerks of the court of session. He was educated at the high school of Edinburgh, where his first master was Mr. Luke Fraser, who in three successive classes had the good fortune to instruct Walter Scott, Jeffrey, and Brougham. From the high school Jeffrey passed in 1787 to Glasgow college, where, under the able training of Professors Young and Jardine, his talents began to develop themselves with great brilliancy; and his essays and criticisms on the exercises of his fellow-students, gave early promise of that critical acumen which was afterwards fully developed in the pages of the *Edinburgh Review*. His laborious diligence was as conspicuous as his mental acuteness and vigour. "Quick though he undoubtedly was," says his biographer, "no slow mind was ever aided by steadier industry." In September, 1791, Jeffrey went to prosecute his studies at Oxford, which he quitted with great delight after a residence of only nine months, shocked at the dissipation and idleness which then prevailed in that seat of learning. In 1792 on his return to Edinburgh, he entered the Speculative Society, a step which Lord Cockburn says did more for him than any other event in the whole course of his education. It not only trained him to readiness in public speaking, but brought him into close and familiar contact with Sir Walter Scott, Brougham, Horner, the marquis of Lansdowne, Charles and Robert Grant, and other master spirits of the age. He was called to the bar on the 16th of December, 1794. The political state of Scotland at that time held out a very gloomy prospect to a young advocate who had imbibed liberal sentiments, however moderate; especially when, as was the case with Jeffrey, he was destitute of the advantages of high birth and powerful connections. But from the first he courageously avowed and steadily carried out his principles, without regard to fear or favour; though well aware that by adopting this course he excluded himself from all hope of official promotion. His professional progress, too, was for some years very limited. The effect of his talents and industry was counteracted by certain unpopular peculiarities of manner, and by his political opinions, which at that period were in bad odour among both the middle and upper classes of society. "Willing and waiting to work, but idle from want of employment," he had fre-

quent fits of depression and discontent. At one time he had thoughts of abandoning the law and settling in London "as a grub;" and a little later he was anxious to obtain the chair of moral and political science in the college of Calcutta. In the midst of all his discouragements, however, he married in 1801 Miss Catherine Wilson, daughter of Dr. Wilson, professor of church history at St. Andrews, though the lady had no fortune and Jeffrey's professional income did not exceed £100 a year. Mrs. Jeffrey, whom her husband describes as having good sense, good manners, good temper, good hands, and above all, a good heart, soon secured the respect and esteem of all his friends, and made her house and its society very agreeable. In 1804 he had the misfortune to lose his father and brother, together with his amiable partner—a blow which sunk deep into his heart, and made him, he says, "inwardly sick of life." Up to this period—though he had been nine years in practice—his professional income was only £240 a year. Now, however, his prospects began to brighten, and he gradually won his way to the foremost rank in all the courts, civil, criminal, and even ecclesiastical. About the close of the year 1813 Jeffrey married a second time. The object of his choice was an American lady, Miss Charlotte Wilkes, grandniece of the celebrated John Wilkes. In spite of his nervous horror of all travelling by water in every shape, and of the dangers connected with the war then subsisting between the two countries, he crossed the Atlantic to bring home his bride, and remained nearly four months in America, during which he visited a few of the principal cities of the Union. Lord Cockburn says that almost the whole happiness of Jeffrey's future life flowed from his union with Miss Wilkes, and speaks in strong terms of the natural and cheerful pleasure which she diffused round her husband and his friends. In 1820, after a keen contest, Jeffrey was chosen lord rector of the university of Glasgow, an honour of which he was justly proud; and in 1829 his brethren of the bar elected him their dean, the highest distinction of the kind that can be conferred in Scotland. Immediately after his elevation to this office he withdrew from the management of the *Edinburgh Review*, of which he had been sole editor since 1803. In the following year the long reign of tory administration terminated, a whig government was formed under Earl Grey, and Jeffrey, as indisputably the first Scottish lawyer of the party, was appointed lord-advocate, an office which he accepted with great reluctance. A few weeks after his elevation he was elected member for what were termed the Forfarshire burghs, but was unseated on petition, and found refuge in Lord Fitzwilliam's burgh of Malton. He represented this place till after the passing of the reform bill, when he was triumphantly returned, in 1832, by the Scottish metropolis which he had unsuccessfully contested in 1830. As a speaker he was generally thought to have failed in the house of commons. His speeches, especially his first on the reform bill, were full of profound thought and clear reasoning; but, like those of Burke, they were too philosophical and refined to be popular with an audience like the British house of commons. His opponents taunted him with having spoken "an article" instead of a speech. Jeffrey's parliamentary career lasted only about three years and a half. The most important measures connected with it were the Scotch reform bill, and the bill for the reform of the burghs of Scotland, both of which he prepared and carried through. In the midst of endless discussions about church patronage, law reform, and the Edinburgh annuity tax, which had thoroughly sickened him of parliamentary life, the death of Lord Craigie caused a vacancy in the court of session, and Jeffrey became a judge. The remainder of his prosperous life, which was prolonged to nearly the utmost limit assigned by the psalmist to the years of man, was passed in the quiet discharge of the duties of his judicial office. As a judge he was singularly patient, painstaking, diligent, and conscientious, and his decisions commanded universal and deserved confidence. Thus encircled by "honour, love, obedience, troops of friends," after a very brief illness he died on the 26th of January, 1850, in his seventy-seventh year. Mrs. Jeffrey survived him only a few months. Their only child was married to Professor Empson of Haileybury college.

The great event in the life of Lord Jeffrey was the establishment of the *Edinburgh Review* in 1802, when he was in his twenty-ninth year. Apart from his connection with that renowned periodical, he might have been honoured as a sagacious, eloquent, and eminently successful lawyer, and a zealous friend to civil and

religious liberty; but he would never have obtained that world-wide reputation which he now enjoys, or have exercised that vast influence on public opinion which he long wielded. The credit, indeed, of originating the *Review* belongs to Sydney Smith, and its pages were adorned by the contributions of writers of the highest eminence in every department of literature and science; but it was mainly to the exertions of its editor that the journal owed its brilliant success. He was peculiarly fitted for the management of such a periodical, not only by his extensive and varied information, his almost intuitive sagacity, calm judgment, and singular versatility of intellect, but also by a natural sweetness and suavity of temper, which kept his mind serene and unruffled amidst all the harassing annoyances to which an editor is continually exposed. The success of the *Review* was instantaneous and complete. "Without patronage, without name, under the tutelage of no great man; propounding heresies of all sorts against the ruling fancies of the day, whether political, poetical, or social; by sheer vigour of mind, resolution of purpose, and an unexampled combination of mental qualities—five or six young men in our somewhat provincial metropolis laid the foundation of an empire to which in the course of a few years the intellect of Europe did homage." In the field of criticism the new journal produced an entire and immediate revolution. It rendered services still more important, however, to the cause of civil and religious liberty; and the amelioration or entire removal of a host of public and social evils which were then in existence, has been in no small degree owing to the able, fearless, and consistent advocacy of the *Edinburgh Review* during the twenty-seven years of Lord Jeffrey's editorship.

Although Jeffrey did not succeed in the house of commons, he was undoubtedly an eloquent orator. "His voice," says his biographer, Lord Cockburn, "was distinct and silvery: so clear and precise that when in good order it was heard above a world of discordant sounds. The utterance was excessively rapid, but without sputtering, slurring, or confusion, and regulated into deliberate emphasis whenever this was proper. The velocity of the current was not more remarkable than its purity and richness. His command of language was unlimited. He used to say that if he had to subdue the world by words, he would take his armour from Jeremy Taylor, and in copiousness and brilliancy no living man came nearer the old divine. The mind by which these fine weapons were wielded was fully qualified to use them. Ridicule, sarcasm, argument, statement, pathos, or moral elevation, he could excel in them all. The only defect was, that his magical facility led him into too much refinement, and consequently into occasional tediousness."—(*Life of Lord Jeffrey, with a Selection from his Correspondence*, 2 vols.)—J. T.

JEFFREYS, GEORGE, Baron Wem, commonly known as Judge Jeffreys, was the sixth son of John Jeffreys, Esq., of Acton, near Wrexham, in Denbighshire, by his wife Margaret, daughter of Sir Thomas Ireland of Bausey, near Warrington, in the county of Lancaster. He was born at his father's house between 1635 and 1640; but no registration of his baptism can be discovered, and the exact year remains doubtful. George's parents were persons of some though perhaps small, independent fortune, and of thrifty and quiet habits of life; yet their son was allowed to enjoy all the advantages of education which the younger child of a family in moderate circumstances could reasonably expect. He was first sent to the free school, Shrewsbury, and then removed to Westminster, whence without becoming a member of either university, he transferred himself to the Inner temple, and engaged with considerable zeal in the study of the law. Jeffreys showed an ingenious and persevering character, which enabled him to surmount the numerous difficulties lying in his path during early life; the pecuniary aid of which he stood in need while he pursued his studies at the Temple, was furnished, it is said, by his grandmother; and it was owing probably to his inability to defray the necessary outlay that he was never called to the bar. He did not suffer this drawback, however, to stand much in his way. At the Kingston assizes in 1666 several of the regular pleaders being deterred by the plague from attending circuit, he put a bold face on the matter, donned a gown, and though not strictly qualified, took briefs. His success encouraged him to proceed, and from that time he acquired a daily increasing practice. Shortly after his entrance into his professional duties he was lucky enough to secure the patronage of an Alderman Jeffreys, possibly a relation, possibly also the medium by which he had obtained a presentation to West-

minster. This gentleman introduced him to his civic friends, and the shrewd young barrister so improved the situation by his good address and joviality, that he won the hearts of all the wealthy citizens and was in due course elected recorder of London. The recordership was only a step to farther preferment; the holder of such an appointment was a person whom the court thought it worth while to conciliate; and the idol of the aldermen had not long to wait before he was made solicitor to the duke of York, whose skirts he never left. His undoubted ability seconded his remarkable good fortune, and his rise now became rapid and uninterrupted. From a Welsh judgeship he was promoted in 1680 to the chief-justiceship of Chester with knighthood; in 1681 he was gazetted a baronet. When the prosecution of the abhorers commenced, Sir George resigned his recordership and accepted the post of chief-justice of the king's bench; and finally, in 1685, the son of John Jeffreys of Acton, Esq., was installed as lord-chancellor of England. His honours had flowed fast upon him; and the rebellion of the duke of Monmouth found him in possession of the highest judicial dignity in the realm. There are few pages in the history of the seventeenth century which are more familiar than that which relates to the connection of Judge Jeffreys with Monmouth's rebellion; and there are few men of that time on whom the judgment of posterity has proved so singularly unanimous. Speaking of Acton, Pennant says—"This place was formerly the property of the Jeffreys, a race which, after running uncontaminated from an ancient stock, had the disgrace of producing in the last century, George Jeffries, chancellor of England, a man of first-rate abilities in his profession, but of a heart subservient to the worst of actions. His portrait is a fine full length in his baron's robes, painted by Sir Godfrey Kneller." It was this picture of which Hazlitt has somewhere observed in reference to the surprisingly mild expression of the features, that the face reminded him of the sleek look of the tiger. "About 1666," adds Pennant, "he made clandestine addresses to the daughter of a wealthy merchant, in which he was assisted by a young lady, the daughter of a clergyman. The affair was discovered, and the confidante turned out of doors. Jeffreys, with a generosity unknown to him in his prosperous days, took pity and married her. She proved an excellent wife, and lived to see him lord chief-justice of England. On her death he married the widow of Mr. Jones of Montgomeryshire, and daughter to Sir Thomas Blodworth." The fall of Jeffreys was as sudden as his elevation had been rapid. Upon the flight of his royal master and the arrival of the prince of Orange, the chancellor seeing nothing before him but the certainty of an ignominious fate, made an effort to escape abroad, but was discovered in a cellar disguised as a sailor, and having been identified, was taken before the lords of the council, who committed him to the Tower. He died there, 18th April, 1689, partly of a broken heart, and partly of an internal disease from which he had been a sufferer for many years. He was first privately buried in the Tower; but on a warrant issued by the crown in 1692 his remains were delivered to his friends, and interred in a vault beneath the communion-table of St. Mary, Aldermanbury. Jeffreys was a man of brutal and pitiless nature, a sensualist, and a sot. In his drunken bouts he committed the maddest freaks. "At a dinner which a wealthy alderman gave to some of the leading members of the government," writes Macaulay, "the lord-treasurer and the lord-chancellor were so drunk that they stripped themselves almost stark naked, and were with difficulty prevented from climbing up a sign-post to drink his majesty's health." There may be some who will think his contempt for virtue and decency a more venial sin than his hardness of heart. He often came down to the court flushed with the potatoes of the night before, and conducted himself like a wild beast. But his manner was at all times insolent and overbearing. As a debater he possessed a certain stock of coarse raillery and obscene humour; but in the house he never shone. There alone he inspired no fear and no respect. Jeffreys left considerable property in Shropshire and Leicestershire, the bulk of which descended to an only son. The latter married the only daughter and heiress of Philip, earl of Pembroke, and by her had one daughter, who married Thomas, earl of Pomfret, the owner of the Pomfret marbles. The old house at Acton where the chancellor was born, was pulled down about seventy-five years ago, and the seat of the Cunliffes occupies the site. "Twenty years ago," a gentleman writes to *Notes and Queries* in 1853, "there were

several persons living in the neighbourhood, who remembered that it (the old house) stood in the parish of Wrexham." The town residence of the chancellor was in Duke Street, Westminster, adjoining the court. In the west of England the recollection of the "black assize" is, curiously enough, still preserved; and the game which in Middlesex and other counties is known as "Tom Tiddler's Ground," is called in Devonshire "Judge Jeffreys' Ground," the said Judge Jeffreys being identified in the minds of the children with an ogre of sanguinary and ferocious disposition.—W. C. H.

JEHANGIR, that is, "Conqueror of the World," was the imperial designation assumed on his accession to the throne of Hindostan by Selim, the eldest son of the great Akbar. He was born about 1570, and seems to have been endowed with a fair share of intellect, but to have impaired his mind and disposition by the early use of wine and opium. On his accession to the throne of the Moguls in the October of 1605, he reversed the liberal policy pursued by his father in matters of religion, restored the mahometan confession of faith to his coins, and resuscitated most of the forms of that faith. One of the chief events of his reign was the marriage into which he forced a Persian beauty, Nur-Jehan (Light of the world), a remarkable woman, who became the virtual ruler of his vast empire. Her courage and energy restored him to liberty and power, after he had been conquered and taken prisoner by a rebellious subject. He died in October, 1627. It was during his reign that James I. of England sent an ambassador to Delhi in the person of Sir Thomas Roe, who has given an interesting account of the debauched Jehangir and his court. Jehangir wrote autobiographical memoirs of the first seventeen years of his reign, which have been translated into English by Major Price. They contain some curious information.—F. E.

JEKYLL, SIR JOSEPH, master of the rolls in the reign of George I., was the son of a clergyman of Northamptonshire, and born in 1664. An able lawyer, and for forty years member of the house of commons, he was one of the managers of Sacheverell's trial, and prominent in the impeachment of Harley, earl of Oxford. He was made master of the rolls, a privy councillor, and was knighted by George I. It was Sir Joseph Jekyll who brought into the house of commons in 1736 the celebrated "gin act," which was to suppress drunkenness by imposing a duty of twenty shillings per gallon on ardent spirits, and by making their vendors pay an annual license of £50. He published in 1728 "A Discourse of the Judicial Authority belonging to the Office of the Master of the Rolls," in defence of its dignity and authority. He died in 1738.—His brother, THOMAS, who was educated at Trinity college, Cambridge, held several preferments in the English church, and published some sermons.—F. E.

JELAL. See DJELAL.

JELLACHICH DE BUZIM, JOSEPH, Baron von, Ban of Croatia, general in the Austrian service, born 16th October, 1801. Educated at the military college of Vienna, at eighteen he was made lieutenant in the dragoon regiment of his uncle the vice-ban of Croatia. He spent several years in Italy, and was also employed on the military frontier. In 1842 he rose to the rank of colonel, and obtained the reputation of being a good officer. In 1848, when the Magyars sought to render themselves independent, Jellachich persuaded the Croats that the preservation of the Austrian empire was necessary to their interests. The Croats sent a deputation to Vienna with offers of service, and demanded that Jellachich should be made ban. The court was only too glad to concur, adding the title of privy councillor and commandant of the banat. In September, 1848, he encountered the Hungarians and was repulsed, but afterwards marched with eighteen thousand men to the aid of Prince Windischgrätz, who was besieging the insurgent capital. In November he met the Hungarians at Swechat, and gained a victory which decided the fate of the capital. At the conclusion of the Hungarian struggle he received high testimonies of esteem from the imperial court. In 1853, when the Austrians were nearly embroiled with the Turks, he commanded a corps on the lower Danube. The ban in his youth was a cultivator of the muses, and his poems were republished in 1851.—P. E. D.

JENKIN or JENKYN, WILLIAM, a distinguished puritan, was born at Sudbury in Suffolk, where his father was minister, in 1612: his mother was a granddaughter of John Rogers, the protomartyr of the Marian persecution. He was educated at Cambridge, under the eye of Anthony Burgess, where "his progress in piety was as eminent as his learning." After taking

orders he was chosen lecturer at St. Nicholas Acons, London, and was subsequently, in 1641, appointed minister of Christ Church, Newgate Street. To this appointment was added, a few months later, the lectureship of St. Ann's, Blackfriars, and he continued to fulfil the duties of this double charge with great popularity and success till the destruction of the monarchy. Soon after he was sent to the Tower on a charge of being implicated in what was called Love's plot, but upon a petition to parliament was discharged from prison, and the sequestration of his living removed. This paved the way for his return to Christ Church, where he continued to exercise his ministry to a crowded congregation till the Restoration and the Act of uniformity. Finding himself unable to comply with the terms of the act, he withdrew from his ministry in the national church, but still continued to preach privately in London as he had opportunity, till the passing of the Oxford five-mile act obliged him to retire to his own house at Langley in Hertfordshire. Upon the publication of the Indulgence in 1671 he returned to London, and took advantage of it to erect a meeting-house in Jewin Street, in which he was soon surrounded by a numerous auditory. He was also chosen lecturer at Pinner's hall. Apprehended at "a conventicle" held September 2, 1684, he was thrown into Newgate, where he breathed his last on the 19th of January, 1685. His publications were few—he was a preacher, not a writer. Three of his sermons appeared in the Morning Exercise, and his "Expository Lectures on the Epistle of Jude" were published in 2 vols. 4to.—P. L.

JENKINS, SIR LEOLINE, an eminent civilian and diplomatist, was born in Glamorganshire about 1623. He was studying at Jesus college, Oxford, when the civil war broke out, and he threw in his lot with the king's party. After the execution of Charles, he was a distinguished teacher of young gentlemen of royalist families, and became an object of suspicion to the authorities. At one time he withdrew with his pupils to the continent, and kept a kind of "moving academy," migrating with them from university to university, so that they reaped the advantages at once of study and of foreign travel. After the Restoration he was appointed principal of Jesus college, Oxford, and among other offices soon bestowed on him, was that of deputy-professor of civil law at Oxford. Patronized by Sheldon, archbishop of Canterbury, he became an advocate in the court of arches in 1663, and deputy-assistant to the dean, a post which brought him under the notice of the government. On the breaking out of the war with Holland, he was appointed one of a commission to revise our maritime laws, and to draw up a new code of rules for the guidance of the court of admiralty in adjudicating prizes. The code which resulted was the basis of the subsequent procedure of that important court. In time he became principal judge of the court of admiralty, and in that capacity gained the favour of Charles II., who employed him in the adjustment of the affairs of Henrietta Maria, the widow of Charles I., and of the claims to the inheritance of her property, made after her death by her nephew, Louis XIV. Successful in this mission to Paris, Jenkins was knighted, entered the house of commons in 1671 as member for Hythe, and was forthwith employed in various important affairs of state. Resigning his principalship of Jesus college, Oxford, he was, with Sir William Temple, one of the "mediators" to negotiate a peace at Nimeguen, and was appointed Temple's successor as ambassador-extraordinary at the Hague. After a few weeks of ambassadorship, resuming his mediatorial function, he had the satisfaction of seeing the peace of Nimeguen at last negotiated. After an absence of more than four years he returned to England, was elected one of the members for the university of Oxford, sworn a privy councillor, and appointed secretary of state. In parliament and in office he seems to have played a rather independent part, earnestly opposing the exclusion bill, yet protesting against the arbitrary measures of the court. He resigned in 1684, and died the following year bequeathing considerable property to his college. His works (correspondence, legal papers, &c.) were published in 1724 by Mr. Wynne, who prefixed a memoir of their author. Sir Leoline Jenkins is still regarded with respect as one of the founders of English prize-law.—F. E.

JENKINSON, CHARLES, first earl of Liverpool, son of Colonel Charles Jenkinson, and grandson of Sir Robert Jenkinson, first baronet, was born in May, 1727, and received his early education at the Charter-house. He then went to University college, Oxford, where already he took an active part in politics,

figuring personally and with his pen in an electioneering contest for the representation of Oxfordshire. Lord Harcourt, "governor" to George III. when prince of Wales, introduced him to the favourite, Lord Bute, whose private secretary he became. At the commencement of the new reign he was elected member for Cockermouth, and appointed under-secretary of state. Rising steadily, he became successively secretary to the treasury, a lord of the admiralty, a lord of the treasury, joint vice-treasurer of Ireland, and in 1778 secretary for war, which office he filled until the fall of Lord North in 1782. An adherent of Mr. Pitt, he was appointed, on that statesman's accession to the premiership, president of the board of trade, a congenial office of which he discharged the duties with great skill and success up to 1801, when age and ill-health forced him to resign. He was elevated to the peerage as Baron Hawkesbury in 1786, and made earl of Liverpool in 1796. He died in 1808. The first Lord Liverpool was not only a conspicuous politician, but a writer on politics. In 1756 he published "A Discourse on the establishment of a national and constitutional force in England;" in 1757, "A Discourse on the conduct of Great Britain in respect to neutral nations during the present war;" in 1785, "A Collection of Treaties from 1648 to 1784;" and in 1805, "A Treatise on the coins of the realm, in a letter to the king." The "Discourse on the conduct of Great Britain," &c., went through many editions, was translated into most of the languages of Europe, and long enjoyed a high reputation as an authority on a very important point of international law. It was written when England and France were at war, and when the Dutch had made use of their carrying trade to supply the enemy with naval and military stores, and to convey to the ports of France the produce of her West India islands. The British government decided on repressing this practice by authorizing the seizure of Dutch vessels so employed, and the merchants of Holland protested. Mr. Jenkinson's was an elaborate and argumentative vindication of the course pursued by the British government. The "Treatise on the coins of the realm" arose out of the appointment, in 1798, of a committee of the privy council to inquire into the state of the coinage. Of this committee Lord Liverpool was a member. The draft report which he had prepared seems not to have been laid before the king, and was published on his own authority. It contains in comparatively brief compass a very large quantity of information respecting the history of the British coinage, its state at the close of last century, and the true theory and practice of a metallic currency. Mr. Macculloch says of it—"The present mint regulations, which work well, have been adopted in exact conformity with the suggestions offered by Lord Liverpool in his treatise."—F. E.

JENKINSON, ROBERT BANKES, second earl of Liverpool, for fifteen years prime minister of Great Britain, was the son of the first earl, and born on the 7th of June, 1770. After spending three years at the Charter-house, and laying the foundation of a good knowledge of the classics, he proceeded to Christ church, Oxford, where he and Canning became intimate friends. His attention was early directed by his father to the study of politics. He visited France at the commencement of the Revolution, saw the Bastille taken, corresponded from Paris with Pitt, and on his return was elected member for Rye under the avowed patronage of the ministry. His maiden speech, delivered in 1792, displayed some knowledge or study of the Eastern question; and although Lord Brougham describes his oratory as heavy and commonplace, replying soon afterwards in the absence of Pitt to Fox, he was warmly complimented by Burke. His political sentiments might have had something to do with this, for he was always a steady advocate of the war with France, and an opponent of anything like "innovation," whether it assumed the shape of parliamentary reform, or even of the abolition of the slave trade. In 1793 he was appointed a commissioner of the India board; and in 1796, on the elevation of his father to the earldom of Liverpool, Mr. Jenkinson became Lord Hawkesbury. On Pitt's resignation in 1801 he became foreign secretary, and in that capacity negotiated the preliminaries of the peace of Amiens. In the brief interval which elapsed between the peace of Amiens and the renewal of hostilities with France, it devolved on Lord Hawkesbury to conduct the correspondence with the French government on the attacks made upon Napoleon in the journals published in England, and his anti-Gallican sentiments led him to assert with spirit the freedom of the British press. With the resump-

tion of hostilities Lord Hawkesbury was summoned to the upper house, where the ministry required to be strengthened. On the reaccession of Pitt to the premiership, Lord Hawkesbury became home secretary. On the death of Mr. Pitt the premiership was offered to and declined by him; and on the formation of the Portland ministry, after the fall of that of "all the talents," he resumed the seals of the home office. When the duke of Portland died, again the premiership was offered him, and again declined by him. He was secretary of state for war in Mr. Perceval's administration, his voice ever raised against peace with France, whatever might happen. At last, after the assassination of Mr. Perceval and when every other ministerial combination had been tried in vain, he consented to become premier; and although he resigned *pro forma* on the death of George III., remained premier for fifteen years. After the commencement of the new reign, Lord Liverpool (he succeeded to the earldom on the death of his father in 1808) began to develop liberal ideas of commercial policy. So late as 1825 he opposed with all his old fervour the catholic claims. But it appears that a year or two later he had seen that they must be conceded, and contemplated resignation in order to promote that concession. He had even been heard to talk of the possible extinction of slavery, and had announced a measure relaxing the stringency of the corn law, when his long tenure of office came to an end. On Saturday the 17th of February, 1827, Lord Liverpool had breakfasted as usual, and received his letters brought by the morning post. A little afterwards his servant entered the room and found the premier stretched on the floor, motionless and speechless. His mind as well as his body was irretrievably gone; and after lingering for months in a state of hopeless imbecility, he died on the 4th December, 1827. His long occupancy of the premiership has been ascribed to his very deficiency in some of those qualities which are supposed to be necessary in a successful premier. He was not an able or eloquent man; but for that very reason he was not envied by those who served under him. He had the art, moreover, of choosing able men, of conciliating them when chosen, and under his mild supremacy politicians of opposite views were content to live on decent terms with each other. He was laborious and honest, if dull, and a keen sense of responsibility was one of his characteristics. Miss Martineau records that he never opened his letters without a tremor, being sure that something was going wrong somewhere. Canning and Huskisson gave his administration a certain lustre, and whatever unpopularity it acquired was debited to his subordinates, not to so harmless a personage as the premier himself.—F. E.

JENNER, EDWARD, the discoverer of vaccination, was born at Berkeley in Gloucestershire, on the 17th of May, 1749. He was the third son of the Rev. Stephen Jenner, vicar of Berkeley. His mother was the daughter of the Rev. Henry Head, at one time vicar of Berkeley and prebend of Bristol. He lost his father at an early age, but the loss was in some measure supplied by his eldest brother, the Rev. Stephen Jenner, who brought him up with almost paternal care. At eight years of age Jenner was sent to school at Wotton-under-Edge, under the Rev. Mr. Clissold. He was afterwards placed at Cirencester, under the tuition of the Rev. Dr. Washbourne. There he received a respectable classical education, and contracted some friendships which lasted throughout life; amongst others, he became intimate with Caleb Hillier Parry, afterwards the celebrated physician of Bath. Even at school he manifested a natural bent for the study of natural history, and commenced the cultivation of those powers of observation, by the employment of which in after life the universal benefit of vaccination was secured for mankind. It is said that before he was nine years of age he had made a collection of the nests of the dormouse, and that at Cirencester he employed his play-hours in searching for fossils which abound in the oolitic formation in that neighbourhood. On leaving school he became the pupil of Mr. Ludlow, an eminent surgeon at Sodbury, near Bristol. His apprenticeship having terminated, he proceeded to London, where he prosecuted his professional studies under the immediate superintendence of John Hunter, in whose family he resided for two years. There can be no doubt that the intimacy which sprang up between the master and pupil, and which continued until Hunter's death, exercised a powerful influence on Jenner's subsequent career. The love of natural science, which we have seen to have been with him almost an instinct, was fostered and quickened into the highest degree

of life and energy by the example and teachings of Hunter. The latter, at the time of Jenner's introduction, had held for two years the post of surgeon to St. George's hospital; he had collected a menagerie at Brompton, where he carried on constant observations and experiments in biological science; and he had already commenced the formation of that magnificent museum which forms the lasting monument to his fame. It was in such a field that Jenner's powers were cultivated. He became an expert practical anatomist, a careful and observant experimenter, a sound pathologist, and a finished naturalist. The influence of Hunter followed his pupil long after he had quitted his roof; throughout the life of the former they continued to correspond; and Hunter's letters, which Jenner carefully preserved, evince the affectionate feeling and the community of tastes which subsisted between them. They are principally occupied by directions for experiments and observations intended to solve various questions in animal and vegetable physiology, and present a lively picture of the active inquiring character of the writer's mind. Many of them relate to the phenomena connected with animal torpidity; and a series of experiments performed by Jenner for the purpose of determining the diminution of heat in various parts of the body of the hedgehog during torpidity, were published by Mr. Hunter in his paper on the power of producing heat in animals. During the time of Jenner's residence with Hunter, in the year 1771, Captain Cook returned from his first voyage, and Jenner was recommended by Hunter for the service of arranging and preparing the specimens of natural history, which had been collected by Sir Joseph Banks. The manner in which the task was accomplished showed so much skill and knowledge, that Jenner was offered the post of naturalist to the next expedition, which sailed in 1772. He declined, however, the appointment, and decided to return to Gloucestershire and fix his residence in the place of his birth. Affection for the elder brother who had been the guardian of his childhood, was partly the motive which weighed with him in forming this determination; partly, also, he was influenced by a love of rural life, and a strong attachment to the scenes of his childhood. On his return to Berkeley he took up his residence with his brother, and commenced the practice of his profession. The reputation he had brought with him from London, the great professional knowledge he evinced, his kindly disposition and manners, rapidly brought him practice. In March, 1788, he married Miss Catherine Kingscote, a lady of elegant manners, accomplished mind, and vigorous understanding, in whose counsel and sympathy he ever found a sure solace amid the anxieties of his after life. About this period he presented the Royal Society with his curious paper on the habits of the cuckoo, which at the time attracted considerable attention, and the observations in which have been generally adopted by succeeding ornithologists. In the year 1792 Jenner retired from the more onerous duties of a country practitioner's life, and obtained the degree of M.D. from the university of St. Andrews. In the following year John Hunter died; this event had been foreseen by Jenner as early as 1778, when he had noticed in Hunter symptoms of the affection known as angina pectoris, a disease to the pathology of which Jenner had paid particular attention, ascribing its origin to ossification of the coronary arteries of the heart; an opinion which he communicated to Dr. Parry of Bath, who afterwards adopted it in his work on the subject. To the last day of Jenner's life he continued to entertain the highest love and veneration for his former teacher; he always spoke of Hunter as "the dear man," and acknowledged the debt of obligation he owed to the example of his indefatigable industry and scientific ardour.

It is now time that we turn to the history of the great discovery, which may be said to have eclipsed every other discovery of modern science in the amount of benefit it has conferred on the human race, and which has enwreathed the memory of Jenner with honours that time can never wither. The first incident in the story dates back to the time when Jenner, as the surgeon's apprentice, was pursuing his professional education at Sodbury. One day a young countrywoman applied at the surgery of his master for advice. The small-pox was casually mentioned in her hearing; she immediately observed, "I cannot take that disease, for I have had cow-pox." This assertion made a deep impression on Jenner's mind; it was the first time he had heard of what had been for many years a tradition amongst the peasantry in the dairy districts of Gloucestershire and other counties; he continued to think of it, and when, some

time after, he was domiciled in London with Hunter, he mentioned the subject of cow-pox to him. It does not, however, appear that Hunter was impressed with the importance of the consequences which were involved in the popular observation. A pustular eruption occurring on the teats of cows had been long known under the name of cow-pox in various country districts. The disease was infectious, and was generally communicated to the hands of persons employed in milking, and it had become an established opinion amongst the peasantry, that persons so inoculated were proof against the small-pox. Hunter mentioned the Gloucestershire tradition in his lectures on Jenner's authority. He likewise spoke of it to some professional friends, and it was noticed in other lectures of the time; but he never pursued the matter further. Jenner, however, never lost sight of it; he found the subject loaded with many obscurities and contradictions which he set himself to unravel, and he never failed to stimulate all his professional friends and acquaintances to apply themselves to its investigation. In this latter object he met with but little success. "We have all heard," his brother practitioners would observe, "of what you mention, and we have even seen examples which certainly do give some sort of countenance to the notion to which you allude; but we have also known cases of a perfectly different nature—many who were reported to have the cow-pox, having subsequently caught the small-pox. The supposed prophylactic powers probably, therefore, depend upon some peculiarity in the constitution of the individual who has escaped the small-pox; and not on any efficacy of that disorder which they may have received from the cow. In short, the evidence is altogether so inconclusive and unsatisfactory that we put no value on it, and cannot think that it will lead to anything but uncertainty and disappointment." It is related that at the meetings of the Alveston Medical Club, he frequently introduced the subject as a topic of discussion, but he failed to communicate his own enthusiasm to his hearers, who at last became so bored with his constant recurrence to what they considered a vague notion, that they sportively threatened to expel him if he continued to harass them with so unprofitable a subject. Determination of purpose was, however, a leading characteristic in Jenner, and regardless of the arguments and ridicule of his friends, he continued to prosecute his inquiries. He discovered that cows were the subjects of at least two eruptive diseases which were capable of producing sores on the hands of those employed in milking, and that to both these affections the name of cow-pox was applied. It was only one of these diseases, however, which gave immunity from small-pox. He ascertained also another most important fact, that in the case of the true cow-pox, it was only in a certain state of the pustule that virus was yielded capable of affording a protective power. He found that matter taken at a later period might induce a local sore, but that it failed in bestowing any safety from variolous contagion. It was in the year 1780 that he first disclosed the result of his inquiries to his friend Edward Gardner. He was riding with him on the road between Gloucester and Bristol, near Newport, when he turned the conversation upon the natural history of the cow-pox; he stated that it was his opinion that the disease in question had its origin in a malady, known as *the grease*, affecting the heels of horses; he specified the different communicated sores to which the hands of milkers were liable, and dwelt upon the true variety and its prophylactic power. He concluded in the following words:—"Gardner, I have intrusted a most important matter to you, which I firmly believe will prove of essential benefit to the human race. I know you, and should not wish what I have stated to be brought into conversation; for should anything untoward turn up in my experiments, I should be made, particularly by my medical brethren, the subject of ridicule, for I am the mark they all shoot at." In the year 1788 he took a drawing of the casual disease as it occurs on the hands of milkers to London, and showed it to Sir Everard Home and others. The subject attracted some attention; and Dr. Adams, who had heard of it from Mr. Cline, mentioned it in his work on Morbid Poisons, which appeared in 1795. It was not until a year later, 1796, that Jenner was able to institute the first experiment, which proved that the disease might be communicated by artificial inoculation. The following is Jenner's own report of the experiment, extracted from one of his letters to Edward Gardner:—"As I promised to let you know how I proceeded in my inquiry into the nature of that singular disease, the cow-pox, and being fully satisfied how much you feel interested in its success, you will be gratified

VOL. III.

in hearing that I have at length accomplished what I have been so long waiting for, the passing of the vaccine virus from one human being to another by the ordinary mode of inoculation. A boy of the name of Phipps was inoculated in the arm from a pustule on the hand of a young woman (Sarah Nelmes) who was infected by her master's cows. Having never seen the disease but in its casual way before, that is, when communicated from the cow to the hand of the milker, I was astonished at the close resemblance of the pustules, in some of their stages, to the variolous pustules. But now listen to the most delightful part of my story. The boy has since been inoculated for the small-pox, which, as I ventured to predict, produced no effect. I shall now pursue my experiments with redoubled ardour." The experiment above referred to was performed on the 14th May, 1796, a day still celebrated as an annual festival at Berlin. After multiplying his experiments, Jenner published his first Memoir in June, 1798. Originally he had intended that it should appear in the Transactions of the Royal Society, but he was admonished by his friends to publish it separately, lest it should injure the position he had obtained amongst men of science by his paper on the cuckoo. The progress of vaccination was darkened at the outset by various disappointments and obstacles. Objectors were numerous, and rival claims to the merit of the discovery were set up. But a high tribute to Jenner was paid as early as the year 1799, when a large number of leading physicians and surgeons signed an earnest expression of their confidence in the efficacy of the cow-pox. The discovery was soon afterwards promulgated throughout civilized Europe and America, and it was introduced into Asia by Dr. De Carro, at that time a physician of Vienna. Honours were showered on Jenner by foreign princes, and by the principal learned societies of Europe; the royal family of England exerted themselves to promote the cause of vaccination; and parliament voted to its discoverer, in the year 1802, a grant of £10,000, and in the year 1807 an additional grant of £20,000. The latter days of Jenner's life were passed principally at Berkeley and Cheltenham, and were occupied in the dissemination and elucidation of his great discovery. He died of apoplexy at Berkeley in February, 1823, and left behind him a fame and reputation that may be well summed up in the sentence which Professor Rudolphi affixed to the name of Jenner in his catalogue of the medals of men of science—"Dear to the human race."—F. C. W.

JENNINGS, DAVID, an eminent dissenting minister of last century, was born at Kibworth in Leicestershire in 1691. His father had been one of the ejected nonconformists. He finished his studies in one of the dissenting academies of London, under the care of Dr. Chauncey, was appointed one of the preachers at an evening lecture at Rotherhithe, and in 1716 was chosen assistant preacher at the meeting assembling near Haberdashers' hall. Two years later he received a call to become pastor of the Congregational church of Old Gravel Lane, Wapping, and in this office he continued for the long period of forty-four years. He was one of those ministers who refused to sign certain articles relating to the doctrine of the Trinity proposed by an influential party of the nonconformist ministers assembling at Salters' hall. But this refusal in his case did not spring from any unsoundness in his own theological views. In 1740 he wrote against Dr. John Taylor in defence of the doctrine of original sin. In 1743 he was elected a trustee of Mr. Coward's charities, and in the following year he was appointed under the same trust a theological tutor in Coward's academy or college. In this office he attained great distinction by his proficiency in some branches of theological learning, and also by his tutorial skill and success. In 1747 he published "An Introduction to the use of the Globes," &c., which continued to be a popular book for many years. In 1749 the university of St. Andrews conferred upon him the degree of D.D. He died in 1762, after having educated many men for the ministry who afterwards became distinguished in their sacred calling. His principal work was a "Treatise on Jewish Antiquities," consisting of lectures on the first three books of Goodwin's *Moses and Aaron*, in 2 vols. 8vo. This was a work of considerable merit, and continued long in use, though now superseded by more recent publications on the same subject. He also published "An Appeal to Reason and Common Sense for the Truth of the Holy Scriptures."—P. L.

JENYNS, SOAME, was born in London in 1704, the son of Sir Roger Jenyns, from whom he inherited considerable family property. He was educated at St. John's college, Cambridge,

E

where he studied laboriously, but did not take a degree. In 1741 he was elected M.P. for Cambridgeshire, in 1754 for the borough of Dunwich, and in 1761 for the town of Cambridge, which, with the exception of two years, he represented till 1780. In 1755 he was made a lord of trade, and held his office in spite of ministerial changes; his principle being to support the party in power. He is better known as a writer, however, than as a politician. From his position his writings probably attracted more attention than they intrinsically merited. He commenced by a poem on the "Art of Dancing," and afterwards proceeded to discuss some of the most abstruse problems that can engage the human understanding. "A Free Inquiry into the Nature and Origin of Evil," 1756, gave rise to a criticism by Dr. Johnson in the *Literary Magazine*, of which Boswell says, "Johnson's most exquisite critical essay in the *Literary Magazine*, and indeed anywhere, is his review of Soame Jenyns' Inquiry into the Origin of Evil." The doctor had little patience with embryo infidels, and did not hesitate to lavish his ridicule on the lord of trade. Jenyns appears not to have forgiven the castigation, at least as long as his infidel tendencies continued, which happily was not to the end of his days. His views on the subject of religion underwent a change, probably from an examination of the scriptures themselves; and in 1776 he published a "Review of the Internal Evidence of the Christian Religion," a work which passed through many editions, and excited no small amount of controversy. By some who disliked its argument it was regarded as a covert attack, and the sincerity of the author was called in question. But for this supposition there was no ground. The writer of a sceptical work in former years, Jenyns appears in his older and wiser days to have been actuated by a desire to undo the mischief he had done; and whatever judgment may be passed on his logic, his motive was unexceptionable. In addition to the above, he published dissertations on various subjects—religious and political—not characterized by any great depth of thought, but by ease and elegance of style, and aptness of illustration. His collected works were published in 1790, with a biography by Charles Nelson Cole. In politics he belonged to the tory school, approved of taxing the Americans, and ridiculed the notion of an independent parliament. He died in 1787.—P. E. D.

JEPHSON, ROBERT, a dramatic writer, was born in Ireland in 1736. After receiving an excellent education, he adopted the profession of arms while yet very young, and reached the rank of captain in the 73rd regiment previous to 1763. Being then placed on half-pay he reverted to his literary tastes; and being a lively and agreeable companion, an affectionate intercourse was established between him and William Gerrard Hamilton, which eventuated in his introduction to the best literary society in London, including Johnson, Garrick, Goldsmith, and Burke. When Lord Townshend was appointed to the vice-royalty of Ireland he made Jephson his master of the horse, and this post he held under twelve successive viceroys. Hamilton's friendship also procured him a provision of £300 a year, which was afterwards doubled. O'Keefe, however, asserts in his *Recollections* that Jephson owed his post to Garrick, and gives a circumstantial account of the occasion. Jephson also entered the Irish house of commons, where he was a staunch supporter of government, distinguishing himself by his satirical humour, which procured him the name of Mortal Momus. On occasion, however, he could be serious and eloquent. Jephson mainly devoted himself to authorship. In conjunction with Courteney, Burroughs, and others, he wrote the essays known as "The Bachelor," which made sad havoc amongst the opponents of government, and for argument, wit, and humour have rarely been equalled. "Braganza," Jephson's first tragedy, was put on the boards of Drury Lane in 1775; it had a run of fifteen nights, and was frequently reproduced. "The Law of Lombardy" followed in 1779 at the same theatre with less success. Then came the best and most successful of his tragedies, "The Count of Narbonne," at Covent Garden in 1781, and it was in this drama, when acted in Dublin, that John Kemble first distinguished himself. Five other dramas follow, of various merit. He also published a poem entitled "Roman Portraits," and a clever satire on the French revolution, "The Confessions of Jacques Baptiste Couteau." He died at Blackrock, near Dublin, May 31, 1803. He was a man of diversified acquirements, taste, judgment, and good sense.—J. F. W.

* JERDAN, WILLIAM, was born in 1782 at Kelso, where his father was baron bailie under the duke of Roxburgh. On

leaving the school of his native place he entered the office of a writer to the signet. In his nineteenth year he went to London and engaged himself as a clerk in the counting-house of a West India merchant. This position he quitted to return to the study of the law in the office of Mr. Elliott, a writer to the signet in Edinburgh. But neither Scotland nor her laws seem to have had any charms for him, and in 1804 he again reached London to quit it in the following year for an entirely new scene and mode of life, being appointed temporary clerk to his uncle, who was surgeon on board the *Gladiator* guardship in Portsmouth harbour. Once more in London in 1806 he found employment in reporting for newspapers, among others for the *Aurora*, the *Pilot*, and the *British Press*. He was also for a time on the staff of the *Morning Post*. Some of the best passages in his autobiography are sketches of his friends and companions in the gallery of the house of commons. It was on one of these reporting days that he witnessed Bellingham's assassination of Mr. Spencer Percival, on the 11th of May, 1812, and was one of the first to seize the murderer, an event which bears a prominent place in his memoirs. The following year saw an advance in his fortunes, for he became jointly with Mr. John Taylor, of theatrical celebrity, conductor of the *Sun* newspaper, then an important organ of the tory party. In this position he was brought into familiar intercourse with many persons of rank and eminence, notably with Mr. Canning. The mischiefs of duality in the government of a newspaper were amusingly manifested in the abuse which the two editors levelled at one another in the same paper, as each in turn held possession of its columns. Jerdan's salary as editor was £500 a year, besides a tenth share of the profits of the paper. In 1817 he gave up his connection with the *Sun*, sold his share for £300, and became the editor of the *Literary Gazette*, a new and most successful experiment in journalism. In this position, which Mr. Jerdan retained until 1850, a period of more than thirty years, his gains are said to have been often more than £1000 a year; and his social advantages in connection with men of rank and influence were greater than his fortune or literary authority might seem to warrant. These facts tell against the doctrine strongly insisted on by Mr. Jerdan in his autobiography, that literature is the most ungrateful profession that a man can engage in. When in 1850 he resigned the editorship of the *Literary Gazette*, it was found that he had not been very provident in pecuniary matters, and a memorial fund was raised among his numerous friends and acquaintances. To this was added in 1852 a pension from the crown of £100. In the same year he published three volumes of his autobiography, of which the fourth came out in 1853. Although many interesting facts and some amusing anecdotes are interspersed in these volumes, the general tone of the work is unattractive. Many critics were sorely displeased, and Mr. Jerdan's threescore years and ten did not shield him from very acrimonious observations. In the days of his prosperity Mr. Jerdan was a kind friend to young authors and other persons whose needy circumstances came to his knowledge. Among the other miscellaneous writings of this author, are the biographical memoirs in Fisher's National Portrait Gallery of eminent personages of the nineteenth century.—R. H.

JEREMIE, SIR JOHN, an able colonial judge and legal champion of the Negro race in the West Indies, during the long contest with the planters which preceded the abolition of slavery. He was born in 1795 in the island of Guernsey, where his father was a distinguished advocate in the royal court. His early education was conducted at the grammar-school of Tiverton, Devon, and he completed his legal studies at Dijon in France. When but twenty years of age, he exhibited his talent and skill as an advocate before the government commissioners sent over to Guernsey to correct abuses in the laws and courts of justice of that island, and was afterwards retained in many intricate cases. His energy and independence of character were not less remarkable than his eloquence and legal acumen. In pleading cases of appeal before the privy council he was brought favourably before the notice of the government, and in 1824 was appointed chief justice of St. Lucie in the West Indies. In his "Essays on Colonial Slavery" Sir John Jeremie remarks, that when he accepted this appointment he was thoroughly indifferent on the question of slavery, never having studied the subject, and his prepossessions on going to the West Indies were rather opposed to the abolition party; in the belief, which so

many for want of knowledge entertained, that there was not sufficient evidence to support the assertions made respecting the evils and atrocities of slavery. In 1825 a law for ameliorating the condition of the slaves was promulgated in the West Indies. Mr. Jeremie, in the exercise of his legal functions, met with so many cases of inhuman treatment of the oppressed race, that he no longer complained of a lack of proofs that slavery was an intolerable evil. Regardless of the ruin which such a course promised to his own prospects in the colonies, he espoused the cause of the slaves with all the boldness and vigour for which he was remarkable, and soon became a warm abolitionist. He returned to Europe in 1831, and published "Four Essays on Colonial Slavery," in which he gave the result of his observations, and proposed the means to be adopted for gradual emancipation as the only remedy for the evils of slavery. In 1832 he was appointed procureur and advocate-general to the Mauritius, a colony which had originally belonged to the French, and where many French legal usages still existed. The inhabitants, indignant at having a procureur-general sent out from the home government, and altogether opposed to the reformed slave-law which he came to enforce, were ready to resist his landing by open violence; and eventually he was obliged to return home. Soon after his arrival in England, having notified to the colonial office his readiness to return to the Mauritius and resume his office, he was again sent out with an increased military force, and recommenced his arduous labours in spite of the popular clamour, which continued unabated. He returned to England in 1835, the year after the act of emancipation came into force in the West Indies; and the services which he had rendered to the cause were acknowledged by the antislavery society by a presentation of plate. In 1836 he was appointed to the office of puisne justice of the supreme court of Ceylon, where he spent four of the most tranquil years of his varied and eventful life. In 1840 he published a letter on "Negro Emancipation and African Civilization," addressed to Sir T. F. Buxton, in which he proposed some practical measures for the civilization of Western Africa; and soon after, in order to carry out these plans, he accepted the office of governor and captain-general of Sierra Leone and its dependencies, receiving at the same time the honour of knighthood. In April, 1841, four months after his arrival at Sierra Leone, while on a government mission to Port Lago, he died of the prevalent disease of the climate, in his forty-sixth year. His only son, John Robert Jeremie, a promising young man, at his own earnest request accompanied his father as private secretary, a post he continued to hold under the succeeding governor until 1843, when he in his turn fell a victim to the climate. The inhabitants of St. Lucie evinced their respect for the memory of Sir John Jeremie by a general mourning, and his successor in the chief-justiceship, Dr. Reddie, pronounced an *éloge* in the royal court of the island.—R. M.

JERNINGHAM, EDWARD, was born in 1727; and being a member of an ancient Roman catholic family, he was sent to the English college at Douay to be educated, whence he went to Paris to complete his studies. He was a good Greek and Latin scholar, and is said to have known French and Italian as thoroughly as his native tongue. His first work, a poem in favour of Magdalen hospital, was well received; and this was followed at intervals by other compositions. "The Shakspeare gallery" is noted for the high commendation bestowed on it by Edmund Burke, who said he had not for a long time seen anything so well finished. "The Rise and Fall of Scandinavian Poetry" is perhaps his best and most vigorous production. He also wrote a few dramas. A collection of his poetical and dramatic works was published in 1806, in 4 vols. 8vo. He died November 17, 1812. Jerningham was intimate with the most distinguished literary men of his times, and the personal friend of Chesterfield and Carlisle. Lord Byron speaks of him in connection with the latter, and observes—"He was one of the few who, in the very short intercourse I had with him, treated me with kindness when a boy."—J. F. W.

JEROME (HIERONYMUS), commonly called SAINT, was born at Stridon in Dalmatia. The year of his birth is not known, though the Chronicle of Prosper fixes it in 331. This, however, is too early. Perhaps 345 would be nearer the truth. His parents were christian. At an early age his father Eusebius sent him to Rome, where he received an excellent education under good teachers; one of whom was Donatus the celebrated grammarian. There too he was baptized. Prompted in part by his love of

knowledge, he set out to travel in Gaul, and resided some years at Treves. Here he transcribed the commentaries of Hilary on the Psalms, and his work on Synods. He also appears to have formed a resolution of devoting himself to christianity with earnest zeal. To what place he journeyed after leaving Gaul we are unable to tell with certainty. It is supposed to have been Rome. In 370 he was at Aquileia, living in friendship with Rufinus and Chromatius. Here he wrote his first theological piece, "De muliere septies percussa." In 373 he was obliged to leave the place and set out for the east, in company with Innocentius, Evagrius, and Heliodorus. Passing the Bosphorus, he went through Thrace, Bithynia, Galatia, Pontus, Cappadocia, Cilicia, and reached Antioch, where his friend Innocentius died and he himself had a dangerous illness. His mind was now more deeply affected by a sense of religious things. He was led by a dream or heavenly vision to abandon Ciceronian literature, of which he had been a great admirer, and addict himself to sacred contemplations. After enjoying the advantage of the instructions of Apollinaris at Antioch, he withdrew into the desert of Chalcis in Syria, where he passed four years of severe study, rigid asceticism, fasting, and self-reproach on account of his former life. He learnt Hebrew from a Jew; wrote annotations on parts of scripture; and corresponded with his friends. In 379 he left this retreat, compelled to do so by the disputes between the adherents of Paulinus and Meletius at Antioch. By espousing Paulinus' side, he was drawn into the controversy. Having returned to Antioch, he unwillingly consented to be ordained presbyter by Paulinus; though he made it a condition that he should not be required to perform the regular duties of the office. In 380 he visited Constantinople, drawn thither by the invitation of Gregory Nazianzen. Here he chiefly studied the Greek language and became better acquainted with the Greek fathers, of whose works he made some translations; particularly Eusebius' Chronicon, which he continued down to 378, and Origen's homilies on Jeremiah. The exegetical writings of Origen, to which Gregory first directed his attention, had an important influence on his subsequent studies and character. The friendship and instructions of Gregory during the three years which Jerome spent at Constantinople, were very valuable to the ardent disciple. In 382 he went to Rome with Paulinus and Epiphanius respecting the disputes in the church at Antioch—disputes which did not die with Meletius in 381; since Flavianus was elected by his partisans to succeed him. Jerome acted as secretary to the council called by Damasus to compose the differences; and was received into the friendship of the Roman bishop. He became the bishop's adviser and acted as his secretary, by which means he must have gained an extensive and minute knowledge of ecclesiastical affairs. At Damasus' earnest request Jerome undertook to revise the Latin Bible. At Rome his reputation rose very high, especially among the female sex, to whom he was wont to represent the heavenly graces of an unmarried life with enthusiastic eloquence. But though his friends were numerous, his enemies were not few. His successful advocacy of monasticism excited the hatred of many whose interests came into collision with the ascetic tendency. Rome had shown no inclination towards such a mode of life before. The propensities of the people were against it. Both clergy and laity looked upon him with envy, jealousy, and dislike. His learning formed a strong contrast to the ignorance of the former class. They felt his vast superiority; indeed Jerome made them feel it; and not only so, but he severely exposed the faults of the worldly-minded clergy in a letter addressed to the nun Eustochium. Many noble ladies were induced to forsake their worldly relations and retire to a life of solitude. This vexed some of the most eminent citizens. Hence Jerome was loaded with invectives, and even insulted in public by the people. The death of his patron Damasus, induced him to withdraw from this persecution; especially as Siricius did not appear so favourably disposed towards him. Leaving Babylon, as he was wont to call Rome from this time, in company with several friends, he sailed to Rhegium and Cyprus, where Epiphanius, bishop of Salamis, received him hospitably; and thence to Antioch in 385. Here he was joined by the distinguished Roman ladies Paula and her daughter Eustochium, as well as others of the same sex, all enthusiastic in their admiration of monastic institutions. With them he made a tour of Palestine, visited the monks of the Nitrian desert in Egypt, returned to the Holy Land in 386, and settled at Bethlehem. Here Paula erected four monasteries—three for nuns, and one for monks.

In the latter Jerome spent the remainder of his life, educating young men in sacred literature, composing various works, chiefly expositions of scripture, and disputing with all who differed from him. It was at Bethlehem that the boldest and greatest of his undertakings was accomplished, namely, a new Latin version of the Old Testament, not from the Greek, but from the original Hebrew. This appeared an impious thing to many. He had been reproached before, on account of his emendation of the old Latin version, by ignorant traditionists who resist any change in the text known to them. No doubt the Hexapla of Origen, which he got from the library at Cæsarea, was of great use to him in revising the old Latin, and making the new version. At Bethlehem Jerome was engaged in a tedious and bitter dispute with Rufinus of Aquileia, once his intimate friend, who then resided at Jerusalem with the bishop John, respecting the heretical sentiments of Origen. He also wrote against the Pelagians. So severely did he attack the latter, that an armed multitude of them fell upon the monastery. He escaped, however, and remained in concealment two years. In 418 he returned, and soon after expired, worn out with toil, anxieties, and opposition, on 30th September, 420. Thus the evening of his life was partly spent in circumstances unfavourable to devotion. In fact, the learned monk was too sensitive on the score of his orthodoxy, which he was ready to maintain at the expense of consistency, charity, and truth.

Jerome was the most learned of the fathers in sacred literature. His strength lies in his literary, not his theological aspect. He was laborious, active, energetic; possessing extensive acquirements, and not without discrimination or acuteness. His temperament was sanguine and choleric. Hence he was often rash, hasty, injudicious. His enthusiasm for everything reckoned holy in his day, was great. He had profundity neither of feeling nor of thought. With all his monkish piety too, he possessed a considerable share of worldly policy, as is shown by his conduct in relation to Origen's sentiments. His bitterness towards all who differed from him detracts much from his fame. He was a most abusive controversialist; disgracing the christian profession, as many still do. In his interpretation of the scriptures the Alexandrian tendency prevails over the Antiochian; though his native spiritual bent was certainly different from that of Origen. But it can hardly be said that he occupied an independent doctrinal position. Thus, though an antipelagian, he hardly comprehended the real essence of Augustinianism; for he had himself a genuine Pelagian tinge in regard to good works. A gross realism appears in his doctrine of the resurrection of the body, set forth in the Origenistic controversy. He was very zealous in upholding the perpetual virginity of Mary, the meritoriousness of fasting and celibacy, the reverencing of martyrs and their relics. His works are voluminous; consisting of commentaries, literary history, chronology, histories of saints, satires, epistles, &c. Of these the translations and commentaries on the Bible are the best, next to which are the epistles. The most complete edition of his writings is that of Vallarsi, 11 vols. folio, published at Verona, 1734-43; reprinted by Maffæus at Venice in 22 vols. 4to, 1766; and again in 11 vols. 8vo, by Migne, Paris, 1845.

The best lives of Jerome are those by Schrökh and Von Coelln—the former in his *Kirchengeschichte* vol. xi.; the latter in the *Encyclopædie* of Ersch and Gruber. His defects are pointed out by Le Clerc in *Quæstiones Hieronymianæ*, 12mo, 1800. Luther's strong judgment against him is well known:—"I know no teacher to whom I am so great an enemy as Jerome; for he writes only about fasting, meats, virginity, &c. He teaches nothing of faith, or hope, or love, or of the works of faith."

—(*Table Talk*.) Both Luther and Le Clerc, however, are somewhat unjust to his real merits. The first volume of Vallarsi's edition contains the Epistles arranged chronologically, one hundred and fifty in number. The second volume contains *Opuscula* or *Tractatus*, the *Dialogi contra Pelagianos*, and *De viris illustribus*. The third volume has *De hominibus Hebraicis*, *De situ et nominibus locorum Hebraicorum*, *Quæstionum Hebraicarum in Genesim liber*, *Commentarii in Ecclesiasten*, *In Canticum Canticorum tractus ii*. The fourth volume contains, *Commentarii in Iesaiam*, *Homiliæ ix. in visiones Iesaiæ ex Græco Origenis*, and *Commentarii in Jeremiam*. The fifth volume has, *Commentarii in Ezechielem*, *Commentarius in Daniele*, and *Homiliæ Origenis xxviii. in Jeremiam et Ezechielem*. The sixth volume has, *Commentarii in xii. Prophetas minores*, *Commentarii in Matthæum*,

Homiliæ xxxix. in Lucam ex Origene, and *Commentarii in Pauli Epistolas*. The eighth volume is occupied with the *Chronica Eusebii*. The ninth and tenth volumes have his revision of the Latin scriptures, and his new translation of them. The eleventh is occupied with dissertations about his lost works.—S. D.

JEROME OF PRAGUE, the friend and fellow-martyr of John Huss, was born in that city between the years 1360 and 1370. His father was named Nicholas Faulfisch, and was of a noble family. He studied in the universities of Prague, Heidelberg, Cologne, and Paris, and obtained the degrees of bachelor of divinity and master of arts. From Paris he proceeded to Oxford, where he became acquainted with the writings of Wyckliffe, which first imbued him with evangelical truth, and inspired him with the zeal of a religious reformer. Having returned to Bohemia, his uncommon learning recommended him to the favour of Wladislaus II., king of Poland, who gave him a commission to organize the new university of Cracow; and Sigismund, king of Hungary, who invited him to preach before him. He preached the doctrines of Wyckliffe, the same which the archbishop of Prague had shortly before condemned as heretical, and the clergy lost no time in commencing proceedings against him. Having taken refuge in Hungary, he was thrown into prison at the instance of the Hungarian clergy, but was soon after released by the efforts of his friends in Prague. On his return thither he attached himself to the cause of Huss, who was then in trouble for the same cause, and whom he did much to advance and confirm in his new convictions, being his superior in point of culture, and having a much more intimate knowledge of the writings of the English reformer. When the Germans seeded in a body from the university of Prague, in consequence of the abridgment of their power, effected chiefly by the influence of Huss with the king of Bohemia (see HUSS, JOHN), the priests seized the opportunity of inflaming the minds of the citizens, who were serious losers by that secession against the two reformers. But Jerome revenged himself upon them by preaching with more freedom than ever against indulgences and relics, and the abuses of the monks. He trampled the relics under his feet, and excited the minds of the people so violently against the monks, that several of them were seized and kept in durance, and one of them was even thrown into the waters of the Moldau. He went farther still. When the bull of Pope John XXII., against Ladislaus, king of Naples, arrived in Prague, he sent it through the city attached to the dress of a courtesan, and then caused it to be publicly burned, along with some indulgences, at the common pillory. When he heard of Huss's treacherous imprisonment at Constance, he hastened to join him, but his devoted fellow-confessor had become a martyr before he arrived. The same tragical glory was prepared for himself. He found his life in danger at Constance, and set out again for Prague; but he was seized on his way by the duke of Bavaria, and was carried back in chains. At first his firmness forsook him, and on the 23rd September, 1416, he consented to make a public recantation of his teachings, and to submit himself to the church. But this submission did not avail him, the monks of Prague believed him a Wyckliffite still, and renewed their accusations. The Cardinal D'Ailly attempted to suppress the new prosecution, but Chancellor Gerson declared in favour of proceeding with it, and the issue was a sentence of condemnation pronounced by the council of Constance, which was still sitting, on the 30th May, 1416. The reformer had by this time recovered his constancy—he was himself again; he heard his doom pronounced with the utmost composure, and died in the fire with a heroism worthy of the friend and fellow-worker of Huss, to whom he bore witness with his latest breath.—P. L.

JEROME. See BONAPARTE.

JERROLD, DOUGLAS WILLIAM. There are few more striking examples of the erroneous conceptions which spring up in the public mind respecting the private characters of eminent literary men, than that offered by the subject of the present memoir. He was a man regarded as a cynic and a scoffer by those who did not enjoy opportunities of studying him; yet of all God's nobler creatures there have been few who possessed wider human sympathies, a more sensitive disposition, or a warmer and tenderer heart. The intellect of Jerrold was certainly of a very peculiar and original type; he was emphatically a man of great wit and meteoric rapidity of apprehension. Jerrold was a punster in no ordinary or transient sense; but to judge him properly it was necessary that one should have the pleasure of

his intimacy and see him by his library fire. It is only within these two or three years that the publication of his letters and remains, by furnishing some hitherto hidden glimpses into his everyday life, has helped the world in general to the persuasion that one of the most inimitable humorists of our day had more than a common share of the milk of human kindness. What Leigh Hunt said of him had a good deal of truth in it, "that if he had the sting of the bee, he had also its honey." Douglas Jerrold was born at London on the 3rd January, 1803. His father, Mr. Samuel Jerrold, was manager of the Sheerness and Southend theatres for many years; and his mother, the manager's second wife, had been a Miss Reid of Wirksworth, Derbyshire. This lady is described as a person of rare energy and talent, and it is said that when her husband started in 1806, in a barn at Wilsby, near Sheerness, his active partner lightened for him not inconsiderably the cares of management. Douglas was the third child; he was so christened after his grandmother, that having been her maiden name. During his childhood a large portion of his time was probably spent with his relative, and his earliest recollections were divided between the paternal barn, and the green fields thereabout. But at that period of his life the drama does not appear to have had very powerful attractions for him. The dockyard at Sheerness was more congenial to him in those days than the foot-lights at Wilsby; and when it became time to think on a profession for Douglas, the latter chose not the boards, but the sea, an appointment as midshipman being procured for him from Captain Austen, brother of the celebrated author. The election, however, proved in the present case, as in so many others, to have been a matter of impulse rather than conviction. The severe discipline and rough mode of life on board the *Namur* were ill suited to his sensitive nature and mercurial temperament; and a writer in the *Gentleman's Magazine* states that he has seen the boy's eyes fill with tears at witnessing the cruel punishment of flogging through the fleet. Relinquishing a calling so totally incongruous with his tastes, young Jerrold returned home, and as a second experiment was bound apprentice to a printer. This new avocation was not much happier in itself, or much more strikingly adapted to the young compositor's character, than its predecessor; but it was at any rate a step in the right direction. The drudgery of composing is not usually favourable to the development of the intellectual faculties; but in the case of Jerrold, whose early education seems to have been totally neglected, the habit of putting the thoughts of others into type inspired the idea of improving himself and of cultivating an acquaintance with that literature of which he was at present a mere mechanical exponent. With this grand object before him he set manfully to work; all his spare hours were devoted to study and to the acquisition of languages, and his favourite book even then was Shakespeare. The process of learning to express his ideas on paper was probably irksome and disheartening enough; but the faculty came at last, and Jerrold began to conceive that he could write something as good as the articles he was setting up every day of his existence. The trial was made; the anonymous copy was timidly dropped into the editorial box of his own office, and the next morning it was handed to the author for composing. It was a criticism on the opera of *Der Frieschutz*; and the editor was so well satisfied with the performance that "our correspondent" was solicited to transmit other contributions. This "our correspondent" did, and from that white day in Jerrold's calendar his life entered into a new and brighter phase. Jerrold's parents had trodden the boards; his two sisters were actresses and had married proprietors of theatres; and during the earlier period of his literary career he naturally applied himself to dramatic composition, producing (sometimes under the pseudonym of Harry Brownrig) innumerable pieces of the hour. A few, and a few only, have lived; such was the case with the farce of "More frightened than hurt," performed at Sadlers Wells in 1821. His first marked success, however, was the famous "Black-eyed Susan" which ran upwards of three hundred nights at the Surrey alone, and which made the fortune of everybody connected with it except the author. Jerrold produced several other pieces of a successful kind; but the next great hit was the "Rent Day" founded on Wilkie's picture; it appeared at Drury Lane in January, 1832, and brought the still young dramatist fame and emolument. The somewhat monotonous routine of writing for the stage, had its wearying effect at length on his impulsive nature and epigrammatic mind; and although his name appeared

occasionally at the head of play-bills almost to the last, he finally turned, about 1840, to periodical literature, for which he had already shown considerable aptitude, as the most appropriate vehicle for his thoughts, and as a main source of income. In 1841 appeared *Punch*. The idea of such a publication had been in Jerrold's head many years before; but circumstances prevented its fulfilment. In this miscellany Jerrold printed "Punch's Letters to his Son," "Punch's Complete Letter-writer," and "The Caudle Lectures;" besides numberless pleasant quips and brilliant scintillations, which were to be detected in nearly every number. The important share which the author of the "Rent Day" thus took in the undertaking, very largely helped to give it the popularity and wide circulation which it now enjoys. Mr. Jerrold was at the same time a contributor to *Blackwood*, the *Athenæum*, the *Shilling Magazine*, and the *Illuminated Magazine*, of the last two of which he was founder and editor; and in short, from 1841 to the day of his death, all his writings except "The Man made of Money" enriched the columns of serials or the weekly press. In the spring of 1852 Jerrold became, at the proprietor's request, editor of *Lloyd's News*, and in a pecuniary sense the concern proved beneficial to both parties. A liberal salary was given for the use of his name, and under his auspices the sale of the paper rose by thousands. *Lloyd's News* was destined to be the last enterprise with which Jerrold was connected. The illness which proved fatal to him was very short, but he had been ailing for some months before. He died at Kilburn Priory, St. John's Wood, 8th June, 1857, aged fifty-four, and was interred at Norwood cemetery on the 15th, near the remains of his friend Blanchard.—(*Life and Remains of Douglas Jerrold*, by his son, 1859.)—W. C. IL.

JERUSALEM, JOHANN FRIEDRICH WILHELM, a German divine, was born at Osnabruck on the 22nd November, 1709, and died at Brunswick on the 2nd September, 1789. He studied at Leipsic and Leyden, and in 1740, after a visit to England, was appointed preacher to the court at Brunswick. Here he obtained several high preferments, and at last became vice-president of the consistory. His sermons, in two volumes, and other religious works are the fruits of a well-cultivated and enlightened mind.—His son, KARL WILHELM, destroyed himself, 29th October, 1772, at Wetzlar, where he was completing his legal studies at the imperial court of justiciary. An unhappy passion for a married lady was the motive of this melancholy deed, which has been made use of by Göthe as the framework for Werther.—K. E.

JERVAS, CHARLES, a portrait painter, born in Ireland about 1675. He studied under Sir Godfrey Kneller in London, visited Paris and Rome, settled in London in 1708, and died there in 1739. Though a respectable portrait painter and a good copyist, he was chiefly distinguished for his vanity and his good fortune. He married a widow with £20,000; and his natural self-conceit was greatly encouraged by his intimate friend and pupil, Pope, who has written an Epistle to Jervas full of silly flattery.—(Walpole, *Anecdotes*, &c.)—R. N. W.

JERVIS, JOHN. See ST. VINCENT.

JEUNE. See LEJEUNE.

JEWEL, JOHN, Bishop of Salisbury, was born at Buden in Devonshire on the 22nd May, 1522. His family was old and respectable, but poor. In 1535 he entered Merton college, Oxford—the very year when Henry VIII. broke with the pope and commenced the Reformation—and his teacher at Merton, John Parkhurst, afterwards bishop of Norwich, early gained him over to the new doctrines. He was a distinguished student at Oxford; a zealous advocate for the revival of classical learning, and master of an elegant Latin style. In 1539 he removed to Corpus Christi college, and soon after taking his bachelor's degree, in 1540 was made reader in humanity and rhetoric to the juniors of that house. In 1544 he commenced master, and having been admitted a fellow, was appointed tutor of the college. He soon acquired much influence over the youth of the university on the side of the doctrines of Luther and Zwingli. When Peter Martyr came to Oxford in 1549 as king's professor of theology, Jewel became one of his most attached disciples, and shared zealously in his studies and his disputes with the papists. In a sermon which he preached before the university in 1550, on the occasion of his taking the degree of bachelor of divinity, he declared that the word of God was the only foundation of christianity; that the law of God was supreme over all laws and traditions of men; that the divine word is ever mighty and efficacious; and that when the word is wanting there is nothing

but darkness and superstition. On the accession of Mary, he was made choice of as the most eloquent speaker in the university, to address the queen in a congratulatory speech; while as a pronounced adherent of the reformers he was deprived of his position and emoluments in Corpus Christi. When Cranmer and Ridley disputed in Oxford in 1554 with the Romish doctors, he acted as their secretary in recording the acts of the disputation. But the doctors of Rome had a mind not only to dispute with their opponents, but to burn them when they refused to be convinced; and when Jewel was threatened with the fire, his courage, like Cranmer's, for a time misgave him, and he consulted his safety by putting his hand to a number of articles drawn up by Dr. Marshall. But he found himself not only unhappy after this act, but as unsafe as before; and in the summer of 1555 he sought an asylum on the continent. He lived for some time at Frankfort, then at Strasburg and Zurich, in which last two cities he boarded in the house of Peter Martyr, who had the highest esteem for his character and learning. Zurich became a second home to him, and he was able, with the liberal support there extended to him, to undertake a journey to the university of Padua. On his return to England after the death of Mary, he was disappointed to find the ecclesiastical policy of Elizabeth and her councillors less decided than he had hoped, and he feared for some time that there was some intention on foot to introduce the Lutheran confession into England. But at last decided steps were taken in the direction which he approved; and when a general visitation of the church was ordained by parliament, Jewel was the commissioner sent into the west of England to carry it out in that quarter, a commission which occupied him for three months. He had scarcely finished this important work, when he was nominated by the crown to the see of Salisbury; and though he had often expressed himself strongly against the use of the episcopal vestments, he wisely determined, after consulting Martyr and Bullinger, not to allow things of a mere outward kind to stand in the way of his usefulness in so important an office, at a time when the interests of the Reformation were at stake. He was a most laborious bishop. Good preachers were few, and he supplied this lack of service by preaching in every part of the diocese himself. When at home, he gave up a part of his time to the training and preparation of young men for the ministry, and he was liberal with his purse in assisting the studies of others; among the latter was the illustrious divine, Richard Hooker. Having consented to wear the episcopal vestments himself, it was natural that he should have little sympathy with those puritans who carried on so zealously the war against them. He disapproved of their tenacity upon this point, however much he esteemed them otherwise; and he declined to admit to his diocese even his own friend, Humphrey of Oxford, on any other condition than compliance with the appointed clerical dress. As an author he stood entirely aloof from this contention. He reserved all his polemical strength for a weightier and more vital controversy, the war with Rome. In 1562 appeared his celebrated "*Apologia Ecclesie Anglicanæ*," in form as well as substance one of the ablest works of the sixteenth century. It was immensely popular both at home and abroad. The council of Trent found it expedient to appoint two of its divines to draw up an answer to it, which, however, was never done; and the book was translated into all the languages of western and central Europe. Several translations of the original Latin work were made into English, one of them in 1564, by Lady Ann Bacon, the mother of Lord Bacon. It was even proposed in the convocation of 1562, to make the work one of the symbolical books of the church. This was very properly overruled; but Jewel contributed to the Book of Homilies, which claims to be a document of authority in the church. The "*Apologia*" involved Jewel in a controversy with Thomas Harding, who had once been a disciple like himself of Peter Martyr, but had fallen away from the Reformation in the days of Mary. Harding's attacks upon the "*Apology*" drew forth from its author, in 1567, his "*Defence of the Apology*," in the second edition of which, published in 1569, he further replied to the renewed charges of his antagonist, who in the interval had given to the world his *Detection of Sundry Foul Errors*, which was written with great heat and bitterness. In the convocation of 1571, he laboured hard, but without success, to bring about a *reformatio legum ecclesiasticarum*; and soon after, on 23rd September, 1571, he died, while engaged in a visitation of his diocese. His life was written by Lawrence Humphrey, and has

again been written in our own time by Le Bas. His works have been recently collected and published by the Parker Society, in 4 vols. He is justly regarded as one of the ablest and most authoritative expounders of the true genius and teaching of the reformed church of England.—P. L.

* **JEWSBURY, GERALDINE ENDSOR**, younger sister of Maria Jane, was born in Derbyshire, but her life has been chiefly passed in Manchester. Endowed with the same mobility of mind which characterized her elder sister, her intellectual development assumed a different form. Carlyle's, instead of Wordsworth's, was the influence which exerted most power over her during her passage into thoughtful womanhood. With this influence was, for a time, curiously blended that of George Sand. Her first work, "*Zoe, or the history of true lives*," published in 1845, attracted some attention by its force and sincerity. It was followed in 1848 by the "*Half Sisters*," and in 1851 by "*Marian Withers*," the best of Miss Jewsbury's tales—one descriptive of life and character, higher and less high, in the manufacturing and commercial districts of Lancashire. "*Constance Herbert*" appeared in 1855, and "*Right or Wrong*" in 1859. Besides publishing some minor works, Miss Jewsbury has been and is a contributor to the critical columns of the *Athenæum*. In 1855 she exchanged Manchester for a permanent residence in London.—F. E.

JEWSBURY, afterwards **FLETCHER, MARIA JANE**, a poetess and moral and religious writer, was born in 1800 in Warwickshire. In early youth she lost her mother, and her father removed to Manchester, a place not very propitious to the desire of literary distinction which early dawned within her, and the furtherance of which was also obstructed by family cares and ill health. A letter which she addressed to Wordsworth, seeking counsel and sympathy and expressing admiration, met with a friendly response; and the acquaintance with the great poet thus commenced, ripened into permanent intimacy. Miss Jewsbury also formed a friendship with Mrs. Hemans; and in early life owed something to the good offices of Mr. Alaric Attila Watts, while resident in Manchester as editor of a local journal. Her first work, "*Phantasmagoria, or sketches of life and literature*," was published in 1825; her second, "*Letters to the Young*," reached the fifth edition in 1843; and her third, "*Three Histories*," in which her friend Mrs. Hemans was sketched, became a great favourite with the public. Her "*Lays of Leisure Hours*," 1829, were praised by Christopher North. Miss Jewsbury was a contributor to the *Athenæum* in its early days, and to other periodicals. In 1832 she married the Rev. William Fletcher, and accompanied him on a religious mission to India, but soon after her arrival at Bombay fell a victim to cholera. Wordsworth said of her, that for "quickness in the motions of her mind" he had "never known her equal;" and this intellectual mobility, combined with deep seriousness of disposition, gave the charm to her writings, which made them very popular with a considerable section of the reading public.—F. E.

JOACHIM, GEORGE. See **RHÆTICUS**.

* **JOACHIM, JOSEPH**, the violinist, was born in 1830, at Kitsee, a village near Presburg, and his family moved with him to Pesth in the following year. When he was four years and a half old, he began to learn music under his sister's master, who quickly perceiving his rare ability, diffidently advised his being placed under a superior instructor. Szervacsinsky, a Pole, the director of the orchestra at the theatre, was accordingly selected to be Joachim's teacher, with whom he studied the instrument upon which he has become famous. After two years' practice, in 1837 he made his first appearance in public, when he played a duet with his master. The powers of the young artist were warmly recognized, but he needed not popular applause to stimulate him to further exertion. In 1838 Joachim went to Vienna to become the pupil of Böhm, and in 1842 to Leipsic, where he wished to place himself under David, who, however, avowed that there was nothing he could teach him, but who took a genuine artist's pleasure in practising concerted music with the boy proficient. There Joachim studied counterpoint and composition with Hauptmann, and, more important, made the friendship of Mendelssohn, who saw at a glance into the pure depths of his artistic spirit, and by the warmth of his own genius drew forth new rays from that of his protégée. In 1844 Joachim first came to London; here he was received as an infant prodigy, but he proved himself to be a mature artist, needing no concessions for his tender years, but

challenging the severest criticism, and competing with the most distinguished players of the day. Hither he came again in 1847, in 1849, in 1852, in 1858, and in 1859, and on each return he showed such progress beyond what he had before accomplished, as no one but himself could have achieved. In 1845 Joachim visited Paris with remarkable success. In 1846 he divided the office of concertmeister at Leipsic with David; thither went Liszt, to make acquaintance with his extraordinary talent, authorized to engage him as concertmeister to the duke of Weimar in 1850. Joachim relinquished this appointment for the same office under the king of Hanover, who successively conferred on him the gold medal of art and science, and the Guelphic order; but while no artist ever merited such distinctions more than he, there never was one who prized them less, or who less sought them. Joachim one year spent his vacation at the university of Göttingen, where he was as ardent in the perfecting of his literary attainments as any student to whom this was the sole object of life. In 1861 he gave a series of concerts in Vienna, where he excited the wondering delight of all who heard him; and he gave also concerts at Pesth, where the years of his infancy had been passed, and where he now received a truly national welcome. His Hungarian concerto, in which he has embodied all his early associations, was on this occasion heard with a peculiar interest. Joachim as an artist is to be regarded from two points of view; first, as an executant, in which quality he is pre-eminent, but which quality he never obtrudes upon his audience, so completely does he make us forget the player in the music he presents to us; next, as an interpreter of that deep purpose which is beyond the power of notation to define, in respect of which the greatest composer is utterly at the mercy of his player, and in which Joachim has not a rival. His compositions, chiefly for his instrument, but including some characteristic overtures and some detached songs, have all the profound earnestness that distinguishes his playing; but though there be in all an intense musical feeling, and in some—the "Hebrew Melodies," for example—much real beauty, there is not the element to enchain sympathy, which renders his violin performances conspicuous in an age abounding with executive talent of the highest order.—G. A. M.

JOAN, POPE.—The story of this famous mythical personage may be thus briefly stated. When Pope Leo IV. died in 855, the clergy and people of Rome having met to elect his successor, chose a young priest, a stranger in Rome, who had acquired an immense reputation for learning and virtue, and styled him John VIII. The supposed priest was in reality a young Englishwoman, daughter of an English missionary, who had been established at Fulda. Beautiful and talented, she had fascinated a monk of the convent at Fulda, who succeeded in inducing her to assume male attire and enter the convent as a brother. The guilty intercourse carried off by means of this disguise, became at length so dangerous as to force the lovers to fly. They wandered through Europe both learning and teaching, until at Athens, where they were studying Greek, the monk died. Joan made her way in time to Rome, and opened a school which soon became the resort of all lovers of learning. After her election the administration of Rome and the church was conducted with great ability, and the praise of John VIII. was universal. In the hour of her elevation, however, Joan fell again into the sin which had first tempted her; and heedless of the consequences, she was acting her part in a solemn religious procession on one of the rogation days when she was seized with the pains of labour at a spot lying between the church of St. Clement and the Coliseum, and to the horror of all present gave birth to a child in the open street. Both parent and child died. A statue was erected to preserve the infamy of the fact, and it was determined that the pontiff in procession should never again pass by the desecrated spot. This strange tale, which the protestants vehemently maintained because it damaged the catholic cause, was at length overthrown by a French protestant minister, named Blondel, who in the interests of truth published in 1647 an "*Éclaircissement de la question.*" Despite the opposition of enraged partisans, his view of the falsity of the story supported by Bayle, Leibnitz, Eckhardt, and others, prevailed, and the mythical nature of the female pope is now generally admitted. A critical examination of the documents relative to the fable of Pope Joan, by A. Bianchi-Giovini, appeared in Italian in 1845.—R. H.

JOAN I., Queen of Naples, born in 1327, was the daughter of Charles, duke of Calabria, and of Mary of Valois. At the

death of her father she was sixteen years of age. While quite young she had been married to Andrew of Hungary, to conciliate the interests of the two branches of the house of Anjou, both of which had claims on the throne of Naples. The marriage was unhappy and ended fatally. A conspiracy was formed against Andrew, and the queen is supposed to have approved its murderous intention. Andrew was hanged to the bar of a window, and Joan made no effort to bring the offenders to justice. At this period she was eighteen years of age, and contracted a second marriage with another relative, the prince of Tarentum. King Lewis of Hungary resolved to avenge the death of Andrew, and for that purpose led an army into Italy, and marched on Naples. Joan fled and took refuge in Avignon, where she was cited before Clement VI. to clear herself from participation in the murder. The town of Avignon belonged to the house of Anjou; and Joan, to conciliate the pope and probably to secure a dispensation for her second marriage, conveyed Avignon to Clement for eighty thousand florins. The Hungarian army being decimated by plague, Joan was reinstated in the throne, and at the age of thirty-six lost her second husband. She immediately took a third, the young prince of Majorca, who received the title of Prince of Calabria. On his death Joan married a fourth time, Otho of Brunswick being promoted to the vacant honour. She had no children, and the heir to the throne was Charles of Durazzo, who was favoured by Pope Urban. Pope Clement, however, persuaded Joan to name Louis, duke of Anjou as her heir. Charles invaded Naples, and captured both the queen and her husband. Otho was set at liberty; but Joan was placed in confinement and afterwards suffocated, 22nd May, 1382.—P. E. D.

JOAN II., Queen of Naples, born in 1370, was the daughter of Charles of Durazzo, king of Naples. She succeeded her brother Ladislas in 1414, at which period she was the widow of William of Austria, her first husband, by whom she had no children. During the lifetime of her husband she had carried on a secret intrigue with Count Pandolfello. On her accession the count was made grand chamberlain. By the advice of her council Joan married Jacques de Bourbon, count of La Marche; and not long after the marriage the bridegroom was made acquainted with the misconduct of the queen in her favouritism of Pandolfello. The latter was arrested, put to the torture, confessed, and was executed in the marketplace, while Joan was condemned to rigorous seclusion. A reconciliation afterwards took place, and Joan recovered her liberty, which she employed by turning the tables on her husband and sending him to prison. Jacques escaped, and, assuming the monastic garb, took refuge in the Franciscan convent of Besançon. The rest of her reign was troublous. In her old age she attempted to constitute Louis of Anjou her heir, but was unsuccessful, and the throne passed to Alfonso of Arragon. She died in 1435.—P. E. D.

JOAN OF ARC, the heroic Maid of Orleans, was the daughter of Jacques D'Arc, or Darc, and of Isabeau Romée his wife, villagers of Domremy on the borders of Lorraine, and was born in 1410 or 1411. She received the usual education of a peasant girl at that period, and was taught to spin and sew, and repeat her Paternoster and her Ave Maria, but not to read or to write. From her early years she was employed in tending the flocks of the villagers, and was distinguished only by her simplicity and kindness of heart, and her ardent piety. At that period the English had conquered the greater part of her native country. Even the remote village of Domremy did not wholly escape the dangers and privations of these evil times; and on one occasion Joan and her parents were compelled to seek shelter for a short time from the storm at a hostelry in Neufchâteau. The perilous condition of her native land produced a deep impression on the ardent and enthusiastic mind of Joan; and she now began to fancy that she saw visions of saints, and heard mysterious voices, declaring that the foreign invaders were to be expelled, and the independence of France established by her aid. The crisis which took place in the affairs of the country, when Orleans was invested by the earl of Salisbury, seems to have given a definite shape to these phantoms of Joan's brain. Joan announced that she was commissioned from heaven to relieve the city and to crown the dauphin at Rheims. With considerable difficulty, assisted by her uncle, whom she had convinced of the truth of her mission, she prevailed upon Robert de Baudricourt, governor of the neighbouring town of Vaucouleurs, to send her in February, 1429, to the French court, which was then

held at Chinon in the valley of the Loire, between Tours and Saumur, one hundred and fifty leagues distant. Escorted by the Sires de Metz and de Poulengy she reached the vicinity of Chinon, and with some difficulty obtained admission to the presence of Charles. After some conversation with the king and his courtiers, and a long examination before the university and parliament at Poitiers, the popular opinion was so strongly expressed in favour of the Maid that the royal counsellors were constrained, with considerable misgivings, to recommend that her services should be accepted. Her presence among the troops at Blois, and the fame of her supernatural powers had an extraordinary effect in raising the drooping spirits of the soldiers, and it was resolved immediately to make an attempt, under her direction, to throw two convoys of provisions into Orleans, which was now reduced to the utmost need. This difficult enterprise was performed with complete success, and Joan herself entered the beleaguered city on the 29th April. Anxious to raise the siege, if possible, without bloodshed, she sent repeated warnings to the besiegers to depart, under pain of vengeance from heaven; but, as might have been expected, they answered only with scoffs and ribaldry. On the 4th of May a part of the garrison made a sally against the English bastille of St. Loup, but were driven back. Joan heard the noise of the fray, and galloping to the spot, plunged headlong into the thickest of the fight, and leading the troops on to a second onset, succeeded in storming the bastille. The remaining bastilles on the southern bank of the Loire were carried by assault on the 6th and 7th of May, and the garrisons put to the sword, and on the 8th the English generals, dispirited by these defeats, and finding that their troops were panic-stricken at the approach of "the sorceress," as they termed her, raised the siege and retreated to Mehun-sur-Loire. The anniversary of this deliverance is still held sacred at Orleans. Having thus achieved the first part of her promise, the relief of Orleans, Joan hastened to Tours, where Charles was now residing, and urged him to undertake at once the expedition to Rheims. It was deemed necessary, however, in the first instance, to reduce the other posts which the English still held on the Loire. Jargeau was stormed, Joan as usual leading the assault with indomitable courage, and Beaugency and Mehun were surrendered without resistance. The remainder of the English army under Talbot retreated towards the Seine, but was overtaken near the village of Patay, 18th June, and so terror-struck were the troops at the idea of the Maid's supernatural power, that they fled almost without striking a blow. The brave Talbot himself was taken prisoner, and upwards of two thousand men were killed in the pursuit. Joan now renewed her entreaty that the king should set forth to be crowned at Rheims, though that city and every other stronghold on the way was still in the hands of the enemy. And Charles, indisposed as he was to personal exertion, was compelled to yield to the solicitations of his benefactor, supported as they were by the popular voice and the wishes of his troops. Difficulties and perils seemed to vanish at the approach of the Maid. Troyes, Chalons, and Rheims in succession opened their gates as if in concert to welcome their king. On the 16th of July Charles made a triumphal entry into the city of Rheims, and on the following day was solemnly crowned in its cathedral, his deliverer standing by his side before the high altar during the ceremony with her banner unfurled in her hand. Joan now regarded her mission as accomplished, and asked the king to "allow her to return to her father and mother to keep her flocks and herds as before, and do all things as she was wont to do." But Charles and his captains, though they did not themselves credit her divine commission, were well aware of her influence over the soldiers and the people, and by their urgent entreaties induced her to remain. Laon and other strong towns opened their gates to the king; but the army was repulsed in an attack upon Paris, and the Maid was severely wounded. She once more determined to retire from the contest, but was again induced by renewed entreaties to lay aside her resolution. Charles, in the midst of his successes, led back his troops into winter quarters, and by his supineness lost a most favourable opportunity of completing his triumph. Joan spent the winter at the court in Bourges or its neighbourhood, and in December received from the king letters patent of nobility to herself and her family. Her birthplace was at her request also declared to be exempted in future from any kind of impost, a privilege which it retained for more than three centuries. At the return of spring, 1430, the French army again took the field. Joan displayed her accen-

tomed bravery in several skirmishes, and on the 21st of May threw herself into the fortress of Compiègne, which was besieged by the duke of Burgundy. In a sally which was made on the evening of her arrival she was taken prisoner—there is reason to believe through the treachery of the governor, Guillaume de Flavy, a brave but harsh and savage officer, who envied her renown. After having been transferred in succession to several prisons, Joan was sold by John of Luxemburg for 10,000 livres to the English, by whom she was treated with great cruelty, and ultimately brought to trial on a charge of witchcraft before an ecclesiastical tribunal presided over by Pierre Cauchon, bishop of Beauvais, a base and cruel priest, and by Jean Lemaitre, vicar-general of the inquisition. The whole proceedings were of the most infamous character, and the condemnation of the unfortunate girl was determined beforehand. She displayed in her defence, not only a courageous spirit, but remarkable discretion and good sense. She was of course found guilty of sorcery and heresy in May, 1431, and having under the terror of death signed a formula of abjuration, she was condemned to perpetual imprisonment, "with the bread of grief and the water of anguish for her food." The object of these proceedings was to degrade her in public opinion, and then to find a pretext for putting her to death. By some means or other, by fraud or violence, she was induced to clothe herself in a suit of men's apparel, and was in consequence pronounced a heretic relapsed, and condemned to death. On the 30th of May she was burned alive in the market-place of Rouen, protesting to the last that her voices were unfeigned, and that in obeying them she had obeyed the will of God. The infamous treatment of this noble-minded, generous, courageous, patriotic, and devoted woman, reflects deep disgrace on all parties connected with it—the English authorities, the renegade Frenchmen, her judges and accusers, and on the king of France, who immersed in his voluptuous pleasures, made no effort to save the subject to whom he was so deeply indebted. Her father died of grief at the tidings of her cruel fate; her mother survived for many years, and was supported by a pension from the city of Orleans. The memory of the Maid of Orleans and her noble deeds was long cherished by the French people, and her story has been the theme of many a poet in England and Germany, as well as in France. It is a curious fact that an impostor, who pretended to be Joan of Arc escaped from her captivity, was acknowledged so early as 1436, by many and even by Joan's brothers as the heroine of Orleans.—J. T.

JOAN or JEANNE D'ALBRET, Queen of Navarre, born at Pau, 7th January, 1528, was the only daughter of John II., king of Navarre, and of Marguerite of France. John, though nominally, was scarcely territorially king of Navarre. He possessed, however, Lower Navarre, Bearn, the counties of Foix, d'Albret, Armagnac, and other extensive seigneuries. Charles V. coveted these provinces, which would have opened his way into France; and proposed to acquire them by wedding his son Philip II. to Joan the heiress. Francis I., her uncle, entered his protest against the scheme and affianced Joan to John, duke of Cleves. The scheme of Francis, however, was also unsuccessful. Joan appeared at the court of France, and was soon famed for her wit and beauty. Admirers flocked round the young princess, who appears to have made her own selection. She fixed on Antoine de Bourbon, duke of Vendôme, and married him at Moulins in 1548. At that period, says Brantôme, "she loved a ball as much as a sermon," and counselled her husband, who was inclined to Calvinism, to let the new opinions alone. Her indifference, however, did not last long. Joan was soon distinguished for the grasp of her understanding, her knowledge of public affairs, and the invincible heart that could meet adversity. At the death of her father she was at the French court, and only took possession of her estates against the orders of the king of France, who wished to acquire Bearn. Her first step was to protect her subjects against religious persecution; and so energetic was she in her hostility to the inquisition that the pope went the length of assigning her kingdom to Philip II. of Spain. Joan now embraced protestantism, and had to defend herself against the Guises, the court of Spain, and the court of Rome. To add to her troubles, when she turned to protestantism her husband returned to Romanism, was appointed lieutenant-general of the kingdom, and was carried off from the effects of a fatal wound received at the siege of Rouen. She now became the special object of persecution, and was threatened with the loss of all she possessed, if in the course of six months she did not seek

absolution. In August, 1555, Joan at Nerac received a visit from the king of France and Catherine de Medicis. For the sake of peace she consented to the reintroduction of the mass in her states. In 1567, on the demand of the estates of Bearn, she established Calvinism throughout her kingdom. In the wars that followed she occupied a place of no small note. "The service of God and the progress of the Reformation"—such were now her main thoughts and most constant watchwords. She harangued the Huguenots and presented to them her son, the young Henry of Bearn. She took an oath and called on them also to take an oath "on soul, honour, and life," never to abandon the cause. In a political sense the cause was not successful; but the peace of St. Germain-en-Laye suspended for a time the massacres carried on in the name of religion. She gave an unwilling consent to the marriage of her son with Marguerite of Valois, and she repaired to Blois there to meet Catherine de Medicis and Charles IX., who on their side came also to Blois, August, 1571. After a life of trouble and anxiety, but not undistinguished by heroism, she departed on the 9th June, 1572. A report ran that she was poisoned by means of a pair of gloves, but no proof was established. Joan cultivated literature, and wrote both prose and verse.—P. E. D.

JOANES. See JUANEZ.

JOAO. See JOHN.

JOCONDUS or JUCUNDUS, JOHANNES, the Latinized form of the name of Giovanni Giocondo, a learned dominican monk and architect of the fifteenth century. Of the exact period of his birth there is some doubt. Vasari, in his life of Fra Giocondo, says that he was born in 1443; yet in his life of Raphael he says that Giocondo died at the age of sixty-eight in 1537. But Vasari was always reckless as to dates, and that Giocondo was born at least as early as 1443 may be assumed from the statement of Raphael, who was associated with him as architect of St. Peter's, that in 1514 he was "above eighty years old;" for though Raphael might easily have made a mistake of nine or ten years in an old man's age, he could hardly have been mistaken to the extent of five-and-thirty years. Giovanni Giocondo was educated at Rome; became deeply learned in Greek, then an unusual accomplishment; and in this language was the instructor of Julius Caesar Sealiger, who speaks of him as a prodigy of learning. He also became well versed in theology, and assumed the habit of a dominican. Whilst at Rome he studied the antiquities of that city, and made himself a skilful architect and designer. Among other things he decorated several churches (of which Vasari gives a list) with perspective views in in-laid wood-work (*tarsiatura*). He was for some time in the service of the Emperor Maximilian, who employed him to restore the Roman bridge Della Pietra at Verona; in which city he also built part if not the whole of the famous palace Del Consiglio, the campanile of Sta. Maria-in-Organo, and two of the city gates. In 1499 he was invited by Louis XII. to Paris, where during the next eight years he constructed the bridges of Notre Dame and St. Michel. Giocondo had become especially famous for what would now be regarded as the work of the civil engineer; accordingly when the council of Venice sought to avert the ruin which threatened the city by the filling up of the lagunes, Giocondo was one of those to whom they applied to furnish plans. Giocondo's scheme, which was that approved of, was to divert the greater part of the waters of the river Brenta towards Chioggia. It was a work of vast labour, but proved thoroughly successful, and the architect was said to have earned the title of the second founder of Venice. But when in 1513 it was desired to rebuild the bridge of the Rialto, and the neighbouring quarter of the city which had been destroyed by fire, the council rejected the magnificent design prepared by Giocondo in favour of the less costly plan of an obscure architect, and Giocondo left the city in disgust, and could not be induced to return to it. Proceeding to Rome he was, on the death of Bramante in 1514, appointed architect of St. Peter's conjointly with Sangallo and the painter Raphael. But Giocondo was now an old man, and his share seems to have been confined to the foundations of the building, which he judiciously caused to be extended far beyond those constructed by Bramante, and very greatly strengthened. How long he lived in Rome is not certainly known. Recent Italian writers place his death at about 1530. Giocondo was almost as distinguished in his day for his learning as his architectural ability. He copied above two thousand ancient inscriptions which he found in various parts of Italy, and presented them to Lorenzo de' Medici.

VOL. III.

Whilst at Paris he discovered a considerable number of the lost epistles of Pliny, which were published by Aldus Manutius in 1508. He also edited, chiefly for the press of Manutius and in some instances for the first time, several other classic works, including the *De Rusticis* of Cato, Caesar's Commentaries, and the remains of Frontinus, Arnelius Victor, and Vitruvius, to which last he wrote a commentary and supplied lost passages, but his emendations are not considered of much value.—J. T. e.

JOECHER, CHRISTIAN GOTTLIEB, an eminent German litterateur, was born at Leipsic on the 20th July, 1694, and began the study of medicine in his native town, but by degrees turned to that of theology and literary history. He soon became such a proficient in rhetoric, that for a long time he used to be employed in delivering funeral orations, which were printed at the cost of the heirs: upwards of a hundred were published by him in this way. At the same time he studied Leibnitz and Wolff, of the system of which latter he became a most zealous advocate and propagator. His father, a merchant, leaving him no other heritage but an honest name, he had to resort to private teaching and his pen for subsistence. He was therefore glad to be admitted by Rabener as sub-editor of the *Acta Eruditorum*, which he continued till 1739. In 1730 he obtained the chair of philosophy, to which in 1732 was added that of history. In 1742 he was besides appointed principal librarian to the university. His opus magnum is his "Allgemeines Gelehrtenlexicon," 4 vols., 1750-51, which occupied him for fifteen years. It was at once hailed as a great desideratum, and established its author's fame. Several supplements to it have been published from time to time by F. T. G. Dunckel, Adelung, Rotermund, and others. Jöcher's other works, consisting chiefly of Latin treatises, are of no importance, and have been consigned to oblivion. He died at Leipsic on the 10th May, 1758.—(See Ernesti, *Memoria C. G. Jöcheri* in his *Opuscula Oratoria*.)—K. E.

JOHN: The sovereigns and other distinguished persons of this name are here noticed in the following order—1, emperors of the east; 2, kings and princes in the alphabetical order of their respective countries; 3, princes not sovereigns; 4, popes; 5, ecclesiastics, &c., in the order of their surnames.

BYZANTINE EMPERORS.

JOHN I., surnamed ZIMISCES, succeeded Nicephorus II. on the Byzantine throne. He was gifted with remarkable talents and a heroic spirit, although in his case these commanding qualities were marred by much that was deeply criminal. Yet his faults belonged to the age in which he lived—an age of rapine, treachery, and blood. To gain the imperial sceptre, he despatched Nicephorus by poison; and Theophania, the widow of his victim, became the spouse of her husband's murderer. The political and military genius of Zimisces infused new life into the drooping realm. Under his regime the Byzantine empire began to recover, as that of the Saracens decayed; and in the campaigns of 970-73 he totally defeated the Bulgarians and the Russians, extending at the same time his brilliant oriental victories even as far as the walls of Bagdad. The greater part of his career was spent in the camp, where his peculiar talents were most conspicuous; and he bid fair to restore the empire to all its former glory, when his ambitious course was cut short by an untimely death—the effect of poison prepared for him by those who dreaded the consequences of some meditated reforms—in 976.

JOHN II., surnamed CALO-JOANNES, son of Alexius Comnenus, was born in 1088, and succeeded to the throne in 1118. He was the best and greatest of the Comnenian princes, and was distinguished by his amiable disposition and his blameless life. His sister, the celebrated Anna Comnena, formed a conspiracy against him, with the view of placing her husband Bryennius on the throne. Her treason was discovered, and her accomplices were seized and convicted; but the clemency of John spared their lives, and even ultimately restored their estates. In the second year of his reign he inflicted several defeats on the Turks, who had made an inroad into Phrygia, and drove them back into their own territories. He next expelled the Scythians from Thrace, defeated the Servians and Huns, and repeatedly marched in triumph to Antioch and Aleppo. A second time the Turks were driven by his victorious arms to the mountains, and the maritime provinces of Asia for a time freed from their devastations. He began to indulge the hope of restoring the ancient limits of the empire, when he accidentally met his death from a poisoned arrow, which dropped from his quiver and wounded his hand while he

F

was hunting the wild boar in the valley of Anazarbus in 1143. John was chaste, frugal, abstemious, and remarkable for his clemency. During his government the penalty of death was abolished in the Roman empire. He was ironically named Calo-Joannes, or John the Handsome, on account of his diminutive stature, swarthy complexion, and harsh features, but his grateful subjects applied the designation seriously to the beauties of his mind.—J. T.

JOHN III. (DUCAS VATATZES), born at Didymotium in Thrace in 1193, was the son-in-law and successor of Theodore Lascaris I., who had enlarged the principality of Nice in Bithynia to imperial dimensions. In 1222 Vatatzes commenced his long and remarkable reign, which, lasting for thirty-three years, reflected rare lustre on the endowments, moral and intellectual, of him who swayed the sceptre. Under his rule, as the Latin empire dissolved, the Greek empire over which he so worthily presided, began once more to gain ascendancy. His military achievements were alike important and successful. Rescuing his provinces from native and foreign usurpers, he also by the construction of a fleet obtained the command of the Hellespont, and reigned supreme from the Turkish frontiers to the Adriatic sea. Nor was his internal administration less deserving of praise. Retaining friendly relations with the Turks, he had at least partial leisure to encourage internal improvements; and all his accustomed energy he devoted to such a task. Agriculture and commerce found in him a zealous patron; while the education of youth and the revival of learning were the most serious objects of his care. He died on the 30th October, 1255, deeply and universally lamented by his subjects.

JOHN IV. was the son of Theodore Lascaris II., and eight years old at his father's death. He was deprived of his sight, and consigned to privacy and oblivion by Michael Palaeologus, an illustrious Greek noble who afterwards usurped the throne. This crime was perpetrated on the 25th December, 1261.

JOHN V. See CANTACUZENE.

JOHN VI. (PALEOLOGUS), born in 1332, was the son of Andronicus the Younger and Anne, a princess of the house of Savoy. At his father's demise in 1341, he was left when only in his ninth year under the guardianship of the regent, John Cantacuzene, who had rendered important services to the state, and was subsequently induced, rather by the pressure of events than from any reasonable motive, to assume the imperial title. For years intestine discord raged with varying success; and while the vital energies of the empire were thus being rapidly exhausted, barbarian invaders were pressing upon its frontiers from every side. Cantacuzene, notwithstanding, triumphed for the time, but his reign was agitated by the strife of faction; and when he surrendered the crown for a cloister in 1355, John Paleologus resumed the imperial purple. During the long period that elapsed until the decease of the latter, the empire sunk into a condition of complete decrepitude. Weak and voluptuous, John could oppose no effectual barrier to the victories of the Turkish Amurath, whose vassal in the end he virtually became. He died in 1391.

JOHN VII. (PALEOLOGUS), was born in 1390, and succeeded his father Manuel in 1425. For the decadence of the imperial power this prince derived a species of compensation from the interest he took in ecclesiastical affairs. The great object of his life was to effect re-union between the Eastern and Western churches; and for the purpose of its accomplishment he went to Italy, visited the pope, and attended the council of Ferrara in 1438. The resuscitation of the study of Greek literature in western Europe was the indirect but invaluable result of the eastern sovereign's Italian journey; the learned men who followed in his train having been instrumental in reviving it in the land they visited, after the long oblivion of many hundred years. John Paleologus died in 1448, and was succeeded by his younger brother Constantine, the last of the Byzantine emperors.—J. J.

KINGS OF ARRAGON.

JOHN I., born in 1350, was the son of Pedro IV., whom he succeeded in 1387. His reign was troubled by the intrigues of his mother-in-law, Sibilla, and by the turbulence of his Sicilian and Sardinian subjects. Personally, however, he was almost entirely devoted to luxurious amusements. He was killed by a fall from his horse in 1395.

JOHN II., born in 1397, son of Ferdinand the Just. He became king of Navarre in virtue of his wife Blanche, daughter

of Charles III., in 1425, and succeeded his brother, Alfonso V., on the throne of Arragon, Sicily, and Sardinia in 1458. From a very early period he was engaged in intrigues in Castile, during the reign of his imbecile namesake, Juan II. of that kingdom (who must not be confounded with him), and of his son Henry IV. The marriage of the infante Fernando (son of John of Arragon) to Isabella, daughter of John and sister of Henry of Castile, united the two crowns. The eldest son of John, Charles—better known as the prince of Viana—was entitled to the crown of Navarre on the death of his mother. This prince was for some time engaged in hostilities with his father in assertion of his claim; but the latter was compelled to cede to him half the revenues of Navarre, and the Castilian subjects of John compelled him to invest the prince with sovereign authority in that province. The prince died in 1461, not without suspicions of having been poisoned. The death of John in 1479 left the way open for the union of the whole of Spain under the sceptre of Ferdinand and Isabella.—F. M. W.

KING OF BOHEMIA.

JOHN OF LUXEMBURG, surnamed **THE BLIND**, was the son of the Emperor Henry VII., and was born in 1295. At the age of fourteen he was a successful competitor for the throne of Bohemia, in opposition to the duke of Carinthia. John was a valiant and skilful soldier, and acquired great distinction in the Italian and Lithuanian wars; he conquered Silesia, and subsequently obtained the crown of Poland. John lost his life in the famous battle of Crecy (26th August, 1346), fighting on the side of the French against the English under Edward III. He was old and blind, but on hearing that his son was wounded and forced to abandon the field, and that the Black Prince was carrying everything before him, he resolved to charge in person. Placing himself between two knights, whose bridles were interlaced on either side with his, the brave old man charged gallantly on the victorious enemy, and fell along with his companions. His crest—three ostrich feathers, with the motto, "Ich dien" (I serve)—was adopted by the Black Prince, and has ever since been borne by the princes of Wales.—J. T.

DUKES OF BRITANY.

JOHN V., born in 1338; died at Nantes, 1399; was the son of John de Montfort, and in the wars of the period took part with the English. On this account he was driven out of his duchy, and took refuge in England. The French attempting to take possession of Brittany, the duke was recalled, received with acclamation at Rennes, and reinstated. He married Mary, daughter of Edward III. of England; and afterwards a daughter of the earl of Kent; and later Joan, daughter of Charles the Bad, king of Navarre. Joan afterwards married Henry IV., king of England.

JOHN VI., called **THE GOOD**, or **THE WISE**, was born 24th December, 1389; died in 1442. In the wars between the French and English he took the French side, and in 1415 raised ten thousand men, but was too late for the battle of Agincourt. For his service he obtained the town of St. Malo. In 1416 he was employed to summon the duke of Burgundy, and also acted as negotiator to procure peace with the English, having obtained a truce for his own duchy. In 1420 he was confined to the castle of Clisson, when his duchess summoned his vassals and procured his release. After this he endeavoured to preserve his duchy in peace, sometimes acknowledging Charles VII. and sometimes the English. He is described as the handsomest prince in Europe, splendid in dress and equipments, just and charitable in disposition, and agreeable in manner. By his wife, Jeanne of France, he had three sons and a daughter.—P. E. D.

DUKE OF BURGUNDY.

JOHN, surnamed **SANS PEUR**, eldest son of Philip the Bold and Margaret of Flanders, was born at Dijon, 28th May, 1371. At the death of his grandfather, the count of Flanders, he received the title of Count of Nevers, which he bore during the lifetime of his father. While quite a youth he was distinguished for the energy and activity with which he raised subsidies for the wars of the duke with the great towns of Bruges, Ghent, and Ypres. Appointed lieutenant-general of Burgundy, he threatened to confiscate the property of the clergy, and compelled them to bear their part in the repayment of forty thousand livres borrowed from the states of Dijon. In 1385 his marriage was celebrated with Marguerite, daughter of Albert duke of Bavaria. In 1396 he left Paris to place himself at the head of the brilliant army employed against the Turks. Hungary was menaced, and Bajazet was vaunting

that he would march through Christendom, and feed his horse on the high altar of St. Peter's. The crusading army was full of hope, but the defeat at Nicopolis, 28th September, 1396, destroyed the expectations of the Christians, and left John a prisoner only to be released on payment of an enormous ransom. From the war he only brought home his new title *Sans Peur* (the Fearless), by which he has been known in history. In 1401 Philip the Bold divided his dominion between his sons, in the fear that discord might arise in the event of his death. John was to have Burgundy, and after his mother's death the counties of Flanders and Artois, with some minor lordships. The rest of the states were given to the two other children. Duke Philip died in 1404, and John proceeded to Paris to do homage to Charles VI. of France. There his daughter Marguerite was espoused by the duke of Guienne, and his eldest son was affianced to a French princess. John soon became involved in the internal troubles of France, and took the opposite side to the duke of Orleans. He was extremely popular with the people, and gained the goodwill of the citizens of Paris by allowing them once more to carry arms, to place chains across their streets, and to re-establish the gates of the city. In 1406 he was appointed guardian of the dauphin and of the king's younger children, but his rivalry with the duke of Orleans was not allayed. On the 23d November, 1407, the duke of Orleans was assassinated in the streets; and after various investigations John confessed that, "tempted by the devil, he had devised the murder." He fled to Lille, avowed the crime, and found himself supported by his barons and vassals. He even had the temerity to return to Paris, and made a triumphal entry into the city at the head of eight hundred horsemen. His object was to justify himself before the king, and some of the strangest arguments were used for his defence. He was first pardoned, then the pardon was revoked, and again he was able to make his peace; but vengeance overtook him at last. On the 10th September, 1419, when passing on to the bridge of Montereau where he was to meet the dauphin, he was cut down by a battle-axe and died under the assassin's hand at the age of forty-eight. He left one son, Philip, who succeeded him.—P. E. D.

KINGS OF CASTILE.

JOHN I., born in 1358, succeeded his father, Henry of Transjama, in 1379. He was for some time engaged in war with Portugal, but at length (1384) concluded peace, and married Beatrice, daughter of Ferdinand of Portugal, who had been previously affianced to each of the two sons of John by his previous wife, Eleanor of Arragon. But the claim which he thus gained to the throne of Portugal was set aside by the popular voice.—(See JOHN I. of Portugal.) The king of Castile had afterwards to defend his crown against John of Gaunt, duke of Lancaster; but a peace was concluded in 1388. John I. died in 1390.

JOHN II., born in 1405, was proclaimed king upon the death of his father, Henry III., in 1406. Throughout his reign he was completely under the influence of the celebrated Alvaro de Luna.—(See this name.) His reign was distinguished by contests with the king of Navarre, and with his own son Henry, indignant at the usurpation of the favourite. When at last, by the influence of his second wife, John was obliged to consent to the execution of De Luna, his chagrin was such that he died the following year (1454). His daughter became celebrated in history as Isabella the Catholic.—F. M. W.

KING OF DENMARK.

JOHN, born in 1455, eldest son of Christian I., succeeded to the united crowns of Denmark, Sweden, and Norway, at his father's decease in 1481. His reign was long and tempestuous. Perhaps the principal incident that distinguished it was the attempt he made, in the year 1500, to subdue the wild and independent inhabitants of the territory of Dithmarsch. But the latter completely baffled the invading Danes; and John, with the wreck of his army, was obliged to retire into Holstein. The disastrous termination of this war greatly impoverished Denmark. John's general ability and prudence, however, and his patriotic love of everything Danish, justly endeared him to his subjects. He died at Aalborg on the 20th February, 1513.—J. J.

KING OF ENGLAND.

JOHN, surnamed *SANS TERRE* or *LACKLAND*, on account of his being still a minor at the death of his father, and therefore incapable of holding a fief, was the fifth son of Henry II. by his queen Eleanor of Guienne, and born at the king's manor house, Oxford, on the 24th December, 1166. He succeeded to

the crown in 1199 by appointment of his brother Richard I., although Arthur, then in his twelfth year, and the son of Geoffrey, King Henry's fourth son, was living. He had been created Earl of Montague in Normandy by his father, and when ten years of age was contracted in marriage to Johanna, youngest daughter of William, earl of Gloucester, who in consequence made Johanna his sole heir. The marriage was celebrated when he was twenty-three years of age. In a great council held at Oxford in 1178, the lordship of Ireland was conferred upon John by Henry II., who had obtained a bull from the pope authorizing him to confer the dignity on one of his sons. In 1185 John went to Ireland, but so disgusted the natives by the insolence of his conduct that he was recalled. Henry by some historians is supposed to have had the intention of settling the crown on John; but however that may be, John made no opposition to the accession of Richard, who bestowed on him the earldoms of Cornwall, Dorset, Somerset, Nottingham, Derby, and Lancaster; territories so large that they amounted to nearly a third of the kingdom. When Richard's captivity was known in England, John took steps to secure the throne for himself, and attempted to enlist Philip Augustus of France in his evil cause, by surrendering to that monarch part of the rich province of Normandy. On Richard's return to England in 1194 John's castles were seized, and he and his adviser, Hugh, bishop of Coventry, were charged with treason. John fled to Normandy, was pursued by the king, made abject submission, and was so far restored to favour that Richard on his deathbed is said to have named him his successor. When Richard received his fatal wound at Chaluz John was present, and witnessed the decease of the *Cœur-de-Lion*. He hastened to procure the support of the continental barons, and was readily acknowledged in Normandy, Poitou, and Aquitaine. He then repaired to England, and was crowned at Westminster, 26th May, 1199. Prince Arthur, however, was still alive, and was the lineal heir to the crown. He was supported by Anjou, and Philip Augustus of France, for his own ends, espoused Arthur's cause. John bought the interest of the French king by a large present of money, and by the cession of towns and territories. The insincere compact did not continue long to bind the French monarch. A new cause of quarrel was soon in existence. John divorced his first wife, and married a celebrated beauty, Isabella, daughter of the count of Angoulême. The lady had been affianced to Hugh, count of La Marche, and Hugh's outcry gave Philip a new pretext for interference. He declared Arthur the legitimate lord of the old fiefs of the Plantagenets, and attacked John's towns. John hastened to France, and in August, 1202, the unfortunate young prince and his sister Eleanor fell into the hands of the unscrupulous uncle. Arthur was first sent to the castle of Falaise, and thence to Rouen, after which he was seen no more. Tradition alleges that he was stabbed by John's own hand; but at all events, there is only too much reason to suppose that he was murdered. Eleanor was carried to England and confined in Bristol castle till her death. John was more fit to murder a prince than to war with a monarch. He was summoned by Philip to answer for the death of Arthur, and not appearing was proclaimed a traitor to his lord—Philip the superior of some of the continental territories of England—and adjudged to lose his fiefs. Philip immediately proceeded to help himself to John's territories, and in 1204 Rouen and the duchy of Normandy were conquered by the French, after being separated from the crown of France for three hundred years. Touraine, Maine, and Anjou were also lost. John in fact was a poltroon, with almost every vice. Probably feeling the want of kingly qualities, he endeavoured to procure the infusion of some by the frequency of his coronations. He was first crowned at Westminster by Hubert, archbishop of Canterbury, who was made chancellor of England and was the first archbishop who held the office. He was crowned a second time at Westminster with his queen Isabella, a third time at Canterbury, and a fourth time at Canterbury. In the ferment of the times, the sacred oil with which monarchs were anointed may have lost its virtue. It was in the year 1200 that the nations of Christendom were thrown into terror by apocalyptic commentators, who taught that at the end of the year the devil was to be shut up in the bottomless pit. Probably the affrighted hearers were resolved to make the most of their time, and to perpetrate their remaining sins without delay. John at least was a fit exponent of the current belief in wickedness. After

the murder of Arthur, he amused himself by starving to death twenty-two nobles in Corfe castle. Nor was this enough. He soon involved himself in disputes with the church, and lived a scoffing and excommunicated reprobate. His ecclesiastical wars fell out in this wise. On the death of Hubert archbishop of Canterbury, and chancellor, the monks of Canterbury proceeded to an election without the king's leave, and chose Reginald their sub-prior for bishop. Afterwards at the instance of the king they chose John Grey, bishop of Norwich, for their archbishop. This was in 1205. The pope, however, was not prepared to allow the pontifical rights to be trespassed on in this fashion, and in 1207 rejected both elections, and compelled the monks to choose Stephen Langton, cardinal, to be archbishop of Canterbury. John thereupon drove the monks from the city of Thomas à Becket and confiscated their goods. Innocent III. was not altogether the man to submit to defiance, and in 1208 he placed John's kingdom under an interdict. The churches were closed, the sacraments unadministered, the bells untolled, the services unperformed. Except to infants and the dying, the rites of the church were no more permitted, and the dead were buried in unconsecrated ground. John cared not—he confiscated the goods of the clergy who obeyed the interdict, and banished the bishops. The pope replied by excommunicating the reprobate king, and releasing his subjects from obedience. John, as a politician, was characterized by the same recklessness that Richard had manifested in the field of battle. He went about his ordinary affairs as if no pope sat in the chair of St. Peter, and as if no efficacy belonged to the sacraments. His experience of coronation may have convinced him that there was little virtue in ceremonials. He warred with William, king of Scotland, who did him homage, paid him money, and delivered his two daughters as hostages. He went to Ireland and placed the Green-islanders under English law, subduing rebellion, and receiving the homage of the Irish princes. He marched into Wales and subdued Llewellyn. He taxed the clergy, and cared nothing for the tiara. When deposed by the pope, he is even said to have made advances to the emperor of Morocco, and to have offered to become a mahometan if the Moor would aid him. The pope, however, was not discomfited. He had other weapons in addition to ecclesiastical censures. He moved the ambitious Philip Augustus to make war on John, and Philip prepared to invade England. John led an army to France, but effected nothing and returned. His position had become untenable. He was a tyrant in government, hated by the people; and a reprobate in religion, excommunicated by the church. He could not maintain his throne on such terms. The pope was too powerful for the rebellious king, and John like a true recreant consented to the most abject submission. At Dover in the month of May, 1213, in an interview with Pandulfus the legate, he agreed to the papal terms, performed all the degrading ceremonials of resignation, homage, and fealty to the pope—agreed to hold his kingdom from the pontiff at a yearly rent of one thousand merks, and took the ordinary oath of a vassal to a lord. He made the kingdom of England a fief of the papacy, and bowed in wretched submission before the power which he had affected to despise. In consequence of his submission the interdict was removed, after continuing six years; and John on his part agreed to liberate those of his subjects who were in confinement, and to allow those who had been banished to return home. Stephen Langton was of course admitted to the see of Canterbury, and the church triumphed over the wretchedly abused civil power.

John was now ecclesiastically restored, but not politically. When he submitted to the church, it was the duty of the church to receive him as a son, and to blot out the memory of past offences. But the king of France had been called upon to aid the pope, and his political interests were not served by John's submission. He had made preparations for his invasion, and the invasion must be carried out. John on this occasion took time by the forelock, and attacked Philip's vessels in the harbour of Damme, where the English seamen made short work of the enemy. They captured and destroyed a large fleet of vessels; and Philip, deprived of his means of transport, was compelled to remain at home. This victory induced John to revoke certain of the measures of leniency extracted from him by fear, and the barons of the kingdom now began to be turbulent. His despotism was intolerable, and the barons saw the necessity of controlling it. They wished the observance of the charters

of the kingdom, which John was ever ready to evade. He proceeded to France, however, and on the 27th July, 1214, fought the battle of Bouvines, where he was signally defeated and compelled to sue for truce. The barons saw their opportunity and took advantage of it. They resolved to bridle the despotic king, and to secure their liberties, or as they may more properly be termed, their privileges. Their first meeting was at St. Edmundsbury in November, 1214. Advancing one by one to the high altar, they placed their hands on the symbol of sanctity, and swore to maintain their rights. They drew up a petition and presented it to John in London, and on its rejection both parties, assured that there was no other alternative, prepared for war. The barons took the field with their forces under the name of "the army of God and the holy church." In May, 1215, they assembled at Stamford with two thousand knights and their retainers. "From thence they went to London, and in June they met the king at Runnymede. On the 15th of June, 1215, was signed the great charter (Magna Charta) which forms, if not the basis, at least the commencement of the secure constitutional liberties of England. Like the constitution of the United States, it does not mention slavery; but it speaks of "nullus liber homo," exactly as the American constitution might have spoken. The freedom of man was not the object of Magna Charta, but the constitutional liberties of the barons and upper classes of the kingdom. In August of the same year (1215), the great charter was annulled by the pope. The charter had been extorted from John, who was willing to grant only what he could not avoid. He therefore prepared for war with his barons, and at first was successful. The pope took his side, and by name excommunicated the leaders of the aristocratic party. London was laid under an interdict, and John marched northward to punish the king of Scotland, who had sided with his adversaries. He burnt and destroyed the towns on his way, and reached as far as Edinburgh. The barons in London seeing no hope of peace, offered the crown of England to Louis, dauphin of France. Louis sailed from Calais, and on the 30th May, 1216, landed at Sandwich in Kent. John fled to Bristol. Louis attempted to reduce the castles of England; but time was required for operations of that nature. John in October, 1216, marched into Lincolnshire, and in attempting to cross the Wash from Cross Keys to the Foss-Dyke, his baggage, treasures, regalia, and the stores of the army were swept away by the returning tide. Whether from anxiety or poison, as was sometimes supposed, John was taken ill, and on the 19th of October died at the castle of Newark in the forty-ninth year of his age. He was buried in Worcester cathedral, between the effigies of St. Oswald and St. Wulstan.

John has usually been characterized as a man without a redeeming virtue. Yet his reign was marked by an amazing extension of the liberties of Englishmen—perhaps not so much immediately as prospectively. Magna Charta was only the reduction to law of the liberties that were felt to be necessary, but it greatly aided in removing the arbitrary power of the monarch. John's issue were Henry III.; Richard, king of the Romans; Joan, queen of Scotland; Eleanor, wife of Simon de Montfort; and Isabel, wife of Frederick II. of Germany.—P. E. D.

KING OF FRANCE.

JOHN II., surnamed THE GOOD, succeeded to the crown on the death of his father, Philip VI., in 1350. He was scarcely seated on the throne when he gave great and just offence to his subjects by the illegal execution of Robert, count of Eu, constable of France. The tranquillity of the country at this period was greatly disturbed by the crimes and intrigues of John's son-in-law, Charles the Bad, king of Navarre. John somewhat treacherously arrested his troublesome relative and his principal friends at a banquet given to them by the dauphin, put the Count d'Harcourt and others of his associates to death, and confined the king of Navarre in the Chateau Gaillard. Enraged at these proceedings, the brother of Charles and the uncle of the Count d'Harcourt entered into a treaty with Edward III. of England, and invited him to invade France. The English monarch entered Normandy at the head of a formidable army, burning and laying waste the country, while his son, the heroic Black Prince, marched into Aquitaine with a force of eight thousand men. After ravaging the Agenois, Quercy, and the Limousin, he entered the province of Berry. John marched to intercept him with an army of sixty thousand men, and came up with him at a place called Maupertuis, near Poitiers. The

Black Prince in this emergency was willing to treat; but the terms which John demanded were so exorbitant that he refused to listen to them, and in the conflict which ensued the French were totally defeated, and the king himself was taken prisoner, 19th September, 1356. John was conducted, first to Bourdeaux, and then to London, and was treated throughout with the most chivalrous courtesy.—(See EDWARD III.) In consequence of this disaster, and the internal commotions to which it gave rise, France was brought to the brink of ruin. The English monarch again invaded France in 1359, but in the following year he consented to make peace, stipulating that the French king should pay for his ransom three millions of crowns of gold, or about a million and a half of our money. On the conclusion of the treaty John was allowed to return to his dominions, and with almost incredible folly immediately prepared for a crusade to the Holy Land. But the country was so exhausted by foreign invasion, intestine broils, and famine, that the people were even unable to pay the king's ransom. In this trying emergency the conduct of John was truly noble. "Though good faith," he said, "should be banished from the rest of the earth, yet she ought still to be found in the breasts of kings." He accordingly returned to his captivity in England, and terminated his long and unfortunate reign there, dying in the Savoy in the year 1364.—J. T.

JOHN II. OF POLAND. See CASIMIR V.

JOHN III. See SOBIESKI.

KINGS OF PORTUGAL.

JOHN I. was an illegitimate son of Pedro I., born in 1358, and ascended the throne in 1385 to the prejudice of the claims of John I. of Castile, who had married Beatrix, daughter of the late King Ferdinand, and also of the Infanta Don John, son of Pedro by Inez de Castro. He thus became the founder of the dynasty of Aviz, so called from the order of which he had been, at seven years of age, named master. Having established his power by a victory over the king of Castile, the Portuguese monarch sought an alliance with England, and married Philippa, daughter of the duke of Lancaster, in 1387. Another daughter of the duke married Henry III., son of John I. of Castile; and by this means an alliance was concluded between the two kingdoms. The Portuguese monarch now turned his attention to foreign conquests, and the capture of Ceuta opened the series of maritime discoveries which subsequently distinguished the history of the Portuguese monarchy. The first regular treaty between Portugal and England was made in this reign (1386). The administration of John I. is also distinguished by the assembly of the cortes almost annually, and by the publication of a code of laws. He died 14th August, 1433.

JOHN II., born in 1455, and acknowledged king on the abdication of his father, Alfonso V., in 1475. On the reassumption of power by the latter, he retained considerable influence in the direction of affairs, until the death of Alfonso in 1481. The first portion of his reign was consumed in struggles with the nobility. The duke of Braganza conspiring against him was publicly executed, and the duke of Vizeu, the queen's brother, was slain by the king's own hand, before the royal authority could be established. The king was not unmindful of the foreign enterprises bequeathed to him. The war against the Arabs was prosecuted with vigour; maritime discoveries were pushed southwards by Bartholomew Diaz and others; and the Cape of Good Hope was added to the dominions of Portugal. The Portuguese monarch missed indeed the glory of having aided Columbus in the discovery of the New World, but, on his return from his first voyage, received the great navigator with distinction, and concluded a treaty with Ferdinand and Isabella for the division of future additions to their dominions. His son, Alfonso, married at the age of sixteen to Isabella, daughter of the Castilian sovereigns, was killed a few months afterwards. John II. died in 1495, it was alleged by poison.

JOHN III., born in 1502, son of Manoel I. and Maria, daughter of Ferdinand and Isabella, succeeded his father in 1521. He upheld the renown of Portugal in India and China, where Vasco da Gama and the poet Camoens served under his banner. His reign is distinguished likewise by the establishment of the inquisition in Portugal in 1536, and the encouragement given to the order of jesuits, whose missions at this time spread all over the world, under the guidance of Francisco Xavier. The great extension of the colonies of Portugal in this reign led indirectly to the decline of the monarchy. John III. died in 1557.

JOHN IV., founder of the dynasty of Braganza, born in 1604, son of the seventh duke of Braganza, became king in 1640 by a popular insurrection, which put an end to the "sixty years' captivity" of Portugal to the Spanish Bourbons. He lost no time in forming alliances with England, France, Holland, and Sweden, and successfully maintained his throne against the Spanish claimants. Many constitutional reforms—such as the formation of a council for war and for foreign affairs—were effected in this reign. John IV. died in 1656. His daughter Catherine was the wife of Charles II. of England.

JOHN V., born in 1689, succeeded his father, Pedro II., in 1706. The war with Spain, which he inherited, was speedily brought to a close; and by a treaty in 1715 the difficulties between Spain and Portugal with regard to America were finally arranged. The treaty of Utrecht, settled in 1713, was signed at Lisbon in February, 1715. The enormous treasures which accrued from Brazil were lavished on the erection of a monastic palace at Mafra. In every respect John V. emulated the glory of being the Portuguese Louis XIV. He died in 1750, and was succeeded by his son Don Jozé I.

JOHN VI., born in 1769, was the second son of Maria I., and of her husband and uncle, Don Pedro. Owing to the incapacity of the queen he was called to assume the sovereign power at the age of twenty-two, without having received any fitting education; and the history of his reign is less the narrative of his personal acts, than of the intrigues of his ministers. After vain attempts to purchase the right of neutrality in the war then pending, the regent had to witness the invasion of his states (1801) by a French army, pursuant to the treaty made by Berthier with Godoy, minister of Charles IV. of Spain, whose daughter John had married. The treaty of Badajoz, modified by the peace of Amiens, 25th March, 1802, averted the blow for a time. But in 1807 Junot received orders to march upon Portugal, and arrived at Sacavem, near Lisbon, on the 29th November. On the 27th of the same month the prince regent with the royal family sailed for Brazil, escorted by the British fleet. The convention of Cintra compelled the French to withdraw in 1808. The prince regent was proclaimed king in Brazil on the death of his mother in 1816, and in 1820 a popular revolution against the overbearing authority of the English led to the recall of the king, who landed in Lisbon on the 3rd July, 1821. In 1823 French intervention again destroyed the hopes of the constitutional party in Portugal. The independence of Brazil was recognized in 1825, and the king died in 1826. Of his family, by the Infanta Farlota Joaquina, daughter of Charles IV., the most notable are—Pedro IV., who succeeded him; Don Miguel, banished during his father's lifetime, and afterwards a pretender to the crown; Maria Francisca d'Assis, wife of Don Carlos; and Maria Isabella, wife of Ferdinand VII.—F. M. W.

KING OF SWEDEN.

JOHN III., born in 1537, was a younger son of the celebrated Gustavus Vasa, on whose demise in 1560 he bore the title of Duke of Finland. But this inferior dignity did not long content his bold and unscrupulous ambition; and unfortunately his brother Erik's misuse of regal power afforded only too much scope for the development of John's aspiring projects. Erik proved the unworthy owner of an illustrious name, and speedily alienated from himself the affections of his subjects; and John adroitly organized a secret conspiracy against him, which was ultimately crowned with success. The luckless sovereign was deposed; and his death, which occurred after an imprisonment of ten years, and resulted from poison administered to him by John's command, has left an indelible stain on that prince's memory. On Erik's deposition in 1568, John obtained possession of the throne; but his reign was embittered by hostilities with Denmark and Russia—hostilities that wasted fruitlessly the treasure and the blood of Sweden. His wife, the daughter of Sigismund, king of Poland, was a bigoted Roman catholic; and influenced by her counsels, he vainly strove to subvert the established Lutheran faith, and restore the old religion. Such efforts simply added intestine discord to the external troubles of the monarchy. In 1592 he died, leaving to his son and successor, Sigismund, the fatal harvest of the evils he had sown.—J. J.

JOHN OF GAUNT. See LANCASTER.

POPES.

JOHN I., the successor of Hormisdas and a Tuscan by birth, was elected, August 12, 523. Theodoric sent him to Constantinople to the Emperor Justin to plead the cause of the Arians.

At Constantinople, they say, he opened the eyes of a blind man, and wrought other miracles; he was welcomed by twelve thousand men with tapers and crosses; the emperor came and humbled himself to the ground before him, and adored him, and besought him to crown him, which he did. John, instead of pleading for the Arians, inveighed against them on his return; therefore Theodoric, who was an Arian, put him in prison at Ravenna, where he died, after being bishop of Rome less than three years, in May, 526.

JOHN II. called MERCURIUS, the son of a certain Projectus of Monte Celio at Rome, was appointed to succeed Boniface II., on January 22nd or 31st, 532. According to some, he was called Mercurius because of his eloquence. He doubtless deserved it on other accounts; for "so extensive was the bribery at his election that the advocate of the church complained at the court of the emperor, that some of the clergy even sold the sacred vessels of their churches in order to purchase votes." John no sooner found himself in office than he condemned Anthimus of Constantinople as an Arian. In 533 John wrote a letter to Justinian, in which he styles himself "archbishop and most holy patriarch of the city of Rome," and calls the emperor his son. Justinian also wrote to John, and is said to have sent an embassy to him. John, who was ambitious and energetic, died in May, 535.

JOHN III., called CATELLINUS, elected in July, 560, was a Roman, and occupied the papal chair till 573. He restored the cemeteries of the martyrs, built some churches, and decided an appeal from France. Very little else is recorded of him.

JOHN IV. succeeded Severinus in 640. He was born in Dalmatia, and as soon as elected became a zealous collector of relics. He wrote a letter to Scotland regarding the time of observing Easter, and the Pelagian controversy then active in that country. He also took part in the monothelite controversy. He died towards the close of 642.

JOHN V. succeeded Benedict II. in 685 or 686. He was a native of Antioch in Syria. In 680 he is supposed to have attended the council of Constantinople as a delegate from Pope Agatho. He died on the 1st August, 687.

JOHN VI., a Greek by nation, succeeded Sergius I. in 701. Soon after his election there was a conflict between his adherents and those of the Exarch Theophylact; and from that time, says Baronius, the power of the exarchs began to decrease, and that of the popes to increase. In 703 he recognized the appeal of Wilfrid of York against an English synod which had deposed him, and ordered his restoration. He died in 705.

JOHN VII., also a Greek, and the successor of the preceding, was elected in March, 705. Justinian II. requested him to convene a synod and decide which of the decrees of the council Quinisextum should be received; but he prudently declined, as it appears, by the advice of a synod of bishops, before whom also a second time Wilfrid appeared, and was absolved and restored. He died in 707.

JOHN VIII., successor of Adrian II., was a Roman, elected December 14, 872, and died on December 15, 882. There is an ancient legend that the real pope, John VIII., was the famous Joan.—(See JOAN.) John VIII. in 875 crowned as emperor Charles the Bald, the rival of Louis. The pope on this occasion claimed the right to dispose of the empire, and his whole conduct greatly tended to establish the papal power. He crowned Louis the Stammerer and Charles the Fat, and readmitted Photius to communion, and recognized him as patriarch of Constantinople.

JOHN IX., an Italian monk, elected the successor of Theodore II. in 898; died in 900. He called a council at Ravenna or Rome, where he confirmed the acts of Formosus, and ordered the decisions of a council held under Stephen VII. to be burned.

JOHN X., was elected to the papacy in 914, through the influence of Theodora, a princess of whom he was more than the friend. His disposition was warlike, and he fought against the Saracens in Italy. He espoused the cause of Berengarius, and crowned him in 916. He took part in a movement for the union of the Greek and Latin churches. After a turbulent pontificate, he was murdered in 928 by the Princess Marosia.

JOHN XI., the son of Pope Sergius III. and of Marosia, was elected by a faction in 931. He left civil affairs to his mother, and managed only those of the church. His brother Alberic took possession of Rome, and cast him and his mother into prison, where he died about 936.

JOHN XII., the son of Alberic, and originally called OCTAVIAN, was born in 938. He was a profligate youth, and in 956, at the

age of eighteen, seized the pontificate. He was the first pope who changed his name on his election. He invited Otho into Italy, and crowned him emperor in opposition to Berengarius; but soon after he allied himself with Berengarius and abandoned Otho, who marched on Rome and compelled John to flee. A council was called, at which John was accused of various abominable crimes, and deposed. Leo VIII. was elected in his stead; but John rallied his friends, and Leo was expelled. John returned to his see, but died soon after under very suspicious circumstances in 964.

JOHN XIII., the son of a bishop of Narni, was made pope by the emperor in 965, in opposition to the Romans, who first put him in prison and then exiled him. By the influence of Otho he was restored, and his enemies punished. He held a council at Ravenna, and introduced the blessing of bells. He crowned the son of Otho, on whom he conferred the title of Augustus. He died in 972.

JOHN XIV., previously called Peter, Bishop of Pavia, was chancellor of Otho II., by whom he was made pope in 984. Boniface, the antipope, four months later, came to Rome and shut him in prison, where he died of starvation.

JOHN XV. or XVI., son of a priest named Leo, was elected in 986. The real John XV., who was elected after the death of John XIV. and occupied the see only eight months, is not usually reckoned with the popes by modern authors. The reason for this exclusion is unknown. John, the son of Leo, is sometimes erroneously confounded with the other. Soon after his accession he sought the aid of Otho III. to protect him against the consul Crescentinus, and to increase his power. There is nothing remarkable recorded of him except that he introduced the solemn canonization of saints; that he exercised his papal powers in England, Poland, &c.; and that he was both mean and avaricious. He died in 996.

JOHN XVI., Antipope or Pope, was a Greek of the name of Philagathus, bishop of Piacenza, and the creature of Crescentinus. He occupied the papal see in 997; and was put to death, after being deprived of his hands, eyes, and ears in 998, by his rival, Gregory V.

JOHN XVII. or XVIII. was pope for five months in 1003. He was before called Siccus, and was a Roman of ignoble origin. Hitherto the popes were elected by the people; but henceforth only by the clergy. In his time, says Platina, there appeared many prodigies which betokened future calamities.

JOHN XVIII. or XIX. succeeded the last-named at the close of 1003. He seems to have been a Roman, originally called Fasanus, and the son of a priest. During his papacy, Baronius says, the Berengarian heresy broke out. He aimed at uniting the Greek and Latin churches; abdicated in 1009; and died in a monastery soon after.

JOHN XIX. or XX. succeeded Benedict VIII. in 1024. He was a layman, the son of Gregory, count of Tuscanella, and brother of Benedict VIII. He owed his elevation to money and power; and the Greeks well-nigh succeeded in bribing him and his friends to concede to the patriarchs of Constantinople the title of oecumenical or universal. A tumult was the consequence; the plot failed, and John was well rebuked by the abbé of Dijon. In 1027 he crowned Conrad the emperor at Rome. In 1033 he was expelled from his see, but restored by Conrad, and died the same year.

JOHN XX. or XXI. was pope for eight months in 1276 and 1277. He was born at Lisbon, but had been bishop of Tusculum, and a cardinal. Ciaconius says his name was John Peter, that he was a very learned man, but unacquainted with public affairs and incapable of managing them. He was crowned at Viterbo, but was killed soon after by the fall of a newly-built house in which he was sleeping. He had studied medicine, and wrote something on that subject.

JOHN XXI. or XXII. was a Frenchman, born at Cahors about 1244. His name was Jacques d'Euse or Jacobus Ossa. The historians relate that the papal see had been vacant two years, and that no successor had been appointed after repeated meetings of the cardinals. At length, in 1316, Philip V. assembled these dignitaries at Lyons and shut them in a dominican convent, from which he refused to let them go till they had made their election. Forty days elapsed; and as they could not decide, they agreed to leave the choice to Jacques d'Ossa or d'Euse, who forthwith nominated himself, and was elected. He took the name of John, and was crowned at Lyons, whence he removed

to Avignon. Of his previous life little is known except that he had been bishop of Frejus, archbishop of Avignon, and cardinal-bishop of Porto. His father is reputed to have been a shoemaker, but this is denied. He retained the papal chair till his death in 1334 at the age of ninety years. John had studied law in his youth, and his experience in the courts of Charles, the king of Sicily, and Robert, king of Naples, was not lost upon him. To Robert he had been indebted for his cardinal's hat, and him he rewarded by canonizing his brother, Louis of Toulouse. He flattered the dominicans, and honoured the schoolmen by canonizing Thomas Aquinas. He pleased the French in general and their clergy in particular, by founding twelve new bishoprics in France within two years after his election. He edited the Clementines, or Constitutions of Clement V., and gave them his official sanction. He confirmed the knights of Christ, a Portuguese military order formed to make war upon the Saracens and the Moors of Spain, and reformed or reconciled other religious fraternities. In Spain, England, France, and Germany he exercised spiritual functions, or appeared as arbiter in civil questions. He claimed the right to administer the affairs of the empire during an interregnum, and exacted an oath from the German bishops that they would not acknowledge as emperor any one whom he should not in due time confirm in that dignity. He espoused the cause of the Guelphs against the Ghibellines, and excommunicated Louis of Bavaria in 1324, for daring to act as emperor without his sanction. In 1327 Louis marched into Italy; early in 1328 he entered Rome, and in April 18 pronounced "John of Porto, who falsely calls himself John XXII.," deposed as an arch-heretic; and soon after set up Nicholas V., who was shortly forced to abjure, and ended his days at Avignon, "in a prison sufficiently convenient," as Moreri says. John was twice accused of heresy; once on the subject of future rewards and punishments, when he was forced to retract; the other occasion arose out of a monastic dispute as to whether Christ and his apostles possessed anything. John made cardinals his son, two of his sister's sons, his brother's son, and several other relatives.

JOHN XXII. or XXIII. (BALTHAZAR COSSA), was a Neapolitan, whom Boniface IX. had made his chamberlain, a cardinal, &c. He had studied canon and civil law at Bologna, where he became papal legate, and in that capacity acted with so much prudence and energy, that when nearly the whole Romagna was on the point of throwing off the papal power, he prevented the catastrophe. Gregory XII. deprived him of his legateship, but Alexander V. restored him and conferred upon him other dignities and offices. He was, says Ciaconius, "a man more apt for war than for religion." He was the chief promoter of the council of Pisa which elected Alexander V., whom he succeeded, as it appears, by craft and money, if not by intimidation. He was elected in 1410, and entered upon his office in portentous times. Besides the rivals who contested his authority, Italy was the theatre of discord and strife, and schism and heresy were everywhere rampant. Three popes at once was an edifying spectacle, and John found that both Benedict XIII. and Gregory XII. had powerful supporters. Benedict had already been condemned, and John at once confirmed the sentence; but excommunications fell idle, and the respective popes had their partisans who were ready to fight, and did fight, both the popes' battles and their own. Louis of Anjou was the champion of John; Ladislas, the hero of Gregory; and Benedict was upheld by the cardinals of Avignon, by Scotland, Spain, &c. Ladislas, however, abandoned his protégé and John his patron, but they soon quarrelled; Ladislas seized Rome, and John fled. In his trouble he appealed to the Emperor Sigismund, whom he implored to name a place for a general council. Sigismund named Constance, whither John went; and there, after various negotiations, he was called upon to abdicate, which he did reluctantly and ambiguously. He soon repented, and endeavoured to recover his position, but in vain. His danger was great, and he took to flight, disguised as a groom. He was summoned to return, but refused; whereupon he was arrested and brought back. Witnesses were called; seventy accusations of every degree of turpitude were laid to his charge; and on May 29, 1415, he was declared guilty of simony, impurity, profligacy, &c. Sentence was passed upon him, notified, and ratified. John was put into prison, where he met with John Huss whom he had excommunicated and afterwards apprehended, notwithstanding his safe conduct. The ex-pope remained four years in different prisons, and then it required thirty thousand ducats to bribe

his keeper, and purchase his liberty. After his deliverance he went to Florence as plain Balthazar Cossa to do homage to Martin V., who had succeeded him, and who out of pity for him made him cardinal-bishop of Tusculum, and dean of the college of cardinals. Some months after, John died at Florence, as was supposed, of grief, and was buried with great splendour. His epitaph records that he died, December 22, 1419. Since then no pope has ventured to take the name of John.—B. H. C.

JOHN OF ANTIOCH succeeded Theodotus as patriarch of Antioch about the year 427. In the controversy between Cyril and Nestorius, John of Antioch originally favoured the latter. When the council of Ephesus was summoned in 431, John was desirous that the original confession of Nice should be left in its integrity, and that no censure should be passed on Nestorius or his doctrines. Delays occurred during his journey; and when he reached Ephesus, five days after the council had met, he found that the energetic and fiery Cyril had already obtained both the condemnation of Nestorius, and his deposition from the metropolitan see of Constantinople. John, leaguely himself with other bishops, launched a counter-sentence of deposition against Cyril; but the Emperor Theodosius, in spite of all John's efforts and entreaties, supported the original decision of the council, and refused to reinstate Nestorius. John was bitterly enraged against Cyril, and an unifying schism took place in the Eastern church. Ultimately, however, a reconciliation took place in 432; and it is stated that John, probably desirous of conciliating his old rival and new ally, outwitted him in his bitterness against the unhappy Nestorius, who was banished to the Egyptian Oasis. In 438 John refused to condemn the doctrines of Theodore of Mopsuestia. His death occurred in 441 or 442. His writings were entirely polemical.—W. J. P.

JOHN, surnamed ANTIOCHENUS from his place of birth, and SCHOLASTICUS from the profession of an advocate which at one time he exercised in his native city, flourished in the sixth century. Late in life he entered holy orders, and in 565 was named patriarch of Constantinople. He died in 578. He published a collection of canons, in fifty titles, founded on a previous collection, which has been attributed in some MSS. to Stephanus Ephanus. This work was included by Justell and Voell in the second volume of the *Bibliotheca Juris Canonici*; it was long a text-book in the Eastern church, and was translated into the Syrian, Egyptian, Slavonic, and other tongues. A supplement was afterwards added to it.—W. J. P.

JOHN CLIMACHUS was born about 525. He received the education of a scholar; but his inclination early led him to an ascetic life, and, after many years of privation and prayer, he was chosen abbot of the monastery on Mount Sinai, a post which he filled until he died, full of years and honours. His chief work was his "Scale of Paradise," which is divided into thirty chapters, and treats of the various means of obtaining perfection. It was long a favourite manual with the monks both of the Eastern and Western church. The best edition was published at Paris in 1633 by Matthæus Raderus, who added to it another work by John, the "Liber ad Pastorem."—W. J. P.

JOHN OF DAMASCUS. See DAMASCENUS.

JOHN, surnamed DE DIEU, was born at Monte Mayor el Novo in Portugal in 1495, the son of a poor man named Andrea Ciudad. Carried off from his family at a very early age by an unknown priest, who subsequently abandoned him, John was obliged to enter the service of a farmer in Castile. Tired of his menial occupation, he ran away, turned soldier, and led a wild and dissipated life. Several years had passed away, during which he had been successively a soldier, a steward, and a servant, when he was fortunate enough to hear at Grenada a sermon by the celebrated John of Avila. The words of the great preacher went home to his very heart of hearts. At first his repentance was marked only by a senseless asceticism, and by his self-infliction of physical pain; but ere long a nobler way of showing contrition for past sin dawned upon him, and he devoted himself thenceforth to the service of the poor. By his earnest appeals and his incessant labour, he was at last able to open a house for the reception of the indigent sick and suffering. John did not live to see the full fruition of his work, nor did he seek to bind his followers by any formal organization. His favourite words were, "Do good, only do good, my brothers;" and this simple exhortation bore noble fruit. He died at Grenada in 1550. Twenty years later, Pius V. imposed upon his disciples the rules of St. Augustin, requiring them also to

take a fourth and special vow, by which they devoted themselves to the service of the sick. John was canonized by Alexander VIII. in 1690.—W. J. P.

JOHN OF LEYDEN. See BECCOLD, JOHN.

JOHN OF SALISBURY, Bishop of Chartres, an ethical writer of mediæval distinction, was born probably about 1120, at the city from which he derives his designation, or rather at its predecessor and neighbour, Old Sarum. According to the interesting account of his early life given in the second book of the *Metalogicus*, he repaired in 1136 when quite a youth to Paris, and attended the lectures of Abelard and of Abelard's successor. Studying any branch of learning of which there was a professor, he was compelled by poverty to become the instructor of young noblemen, and at last he opened a school of his own, which was not successful. He sought a shelter in the abbey of Moûtier-la-Belle in the diocese of Troyes, where he became *clerc* or chaplain to the abbot, with letters of recommendation from whom to Theobald, archbishop of Canterbury, he returned after three years to England. He was appointed secretary to the archbishop, gained the confidence of his high employer, and became acquainted with Thomas à Becket, then chancellor. Becket presented him to the king, who employed him in many important missions abroad and at home. It was John of Salisbury who brought from Rome the bull of Pope Adrian, authorizing Henry to conquer Ireland. When Becket became archbishop of Canterbury, John of Salisbury remained as his secretary; was called his "eye and arm," and preceded the archbishop in his flight into France. With the reconciliation of Becket to the king, he accompanied his patron back to England, and supported the archbishop so stoutly in all the latter's final proceedings, that he narrowly escaped being assassinated along with him. It was, it is said, in consequence of his zealous support of Becket that he was appointed bishop of Chartres, dying there after a four years' enjoyment of the dignity, on the 25th of October, 1180. As an author, John of Salisbury is notable for his great erudition and general correctness of style. His chief object in the composition of his works seems to have been to expose the corruptions of the age, and to exhibit the corrective and humanizing influences of the scholastic philosophy, which he studied with ardour. His best known work, the "*Polycraticus de nugis curialium et vestigiis philosophorum*," appears to have been completed about 1156. It is full of severe criticism on the vices of the age and of princes, and imbued with the spirit of the peripatetic philosophy. His "*Enthetici*," the composition of a few years later and in verse, is a very curious work, attacking the vices of contemporaries who, however, are concealed under feigned names. In his prose "*Metalogicus*," he vindicates philosophical studies from the sneers of the vulgar, and it is said to contain valuable materials for the history of scholastic philosophy during the twelfth century, and interesting sketches of the leaders of the different sects of philosophy by a contemporary who had lived and studied in their society. His letters are of considerable importance for the English history of the time during which he was secretary to two archbishops of Canterbury. Mr. Thomas Wright has devoted an interesting chapter of his *Biographica Britannica Literaria* (Anglo-Norman period) to John of Salisbury, whose works were first published in a collective form and in four volumes, Oxford, 1848, by Dr. J. A. Giles, as part of the series of *Patres Ecclesiæ Anglicanæ*.—F. E.

JOHN OF YEEZ, better known as St. John of Santa Cruz, was born at Ontiveros in Old Castile in 1542. His family was noble; but he is chiefly remembered for his active co-operation with Santa Theresa in the reformation of the Carmelite order. A new branch of that order, instituted by them at Valladolid, was known as the "barefooted Carmelites;" and various new monastic establishments were founded, into which, as also into many of the old ones, the "barefooted friars" were introduced. The reforms that these men and their enthusiastic leaders sought to carry out, excited so much dissension and animosity, that in 1580, to end the dispute, Gregory XIII. thought it prudent to separate the new branch from the old order. John died in 1591.—W. J. P.

JOHNES, THOMAS, an estimable country gentleman and bibliomaniac, was born in 1749. Educated at Eton, he entered parliament while yet young as member for Radnor, and subsequently represented Cardiganshire. As a politician he was a supporter of Mr. Fox. In 1800 he was elected a fellow of the Royal Society of Literature, and in the following year

published a translation of St. Palaye's *Life of Froissart*. He then began the more important task of translating Froissart's *Chronicle*, and printed the work when completed, in 4 vols. 4to, 1803-5, at a private press he had set up at Hafod, his beautiful seat in Wales. Several subsequent editions of this translation have been published. Mr. Johnes also translated and printed in 1807 the *Travels of Bertrandon de la Brocquière*, *Memoirs of John Lord de Joinville*, 2 vols. 4to, and in 1809 *Monstrelet's Chronicles*, 5 vols. 4to, of which several editions have appeared. In 1807 he sustained a great loss, his fine mansion, with many of its precious literary contents, being destroyed by fire. He rebuilt the house and formed his library anew. His affections were not, however, wholly centred in Alduses and other black-letter books. He was a zealous agricultural improver, and rendered much service to the wild district in which he lived by making roads, erecting bridges, planting trees, introducing Scotch farming, and promoting many other useful schemes. His projects, indeed, were so numerous, as to exceed his power of accomplishment. Not the least useful among his publications was a tract entitled "*A Cardiganshire Landlord's Advice to his Tenants*." He died on the 23rd of April, 1816, at Dawlish in Devonshire. An account of Mr. Johnes, and of his seat at Hafod, by Sir J. E. Smith, was published in 1810 in a handsome folio volume.—(See Dibdin's *Bibl. Decameron*, iii. 356.)—R. H.

JOHNSON, CHARLES, a dramatist, was born in 1679. Having been bred to the law he was admitted a member of the Middle temple, but found more pleasure in the society of the wits at Will's and Button's coffee-houses, than in the practice of his profession. By the friendship of Wilks the actor, he was enabled to get his first play, "*The Gentleman Cully*," put upon the stage in 1702. Encouraged by success, he wrote various dramatic pieces, a list of which, nineteen in all, will be found in the *Biographia Dramatica*, i. 402. His comedies are superior to his tragedies, and exhibit a talent for natural and sprightly dialogue. Having affronted Pope by some lines in the prologue to "*The Sultanness*," that poet gibbeted Johnson in the *Dunciad*, and even condescended in a foot-note to sneer at the playwright's obesity. After his marriage Johnson set up a tavern in Bow Street, but on the death of his wife he retired into private life. He died March 11, 1748.—R. H.

JOHNSON, JAMES, a distinguished physician, born at Ballynerry in Ireland in 1777. After completing his medical studies at the schools in London he entered the royal navy. In 1809 he was attached as surgeon to the unfortunate Walcheren expedition; in 1812 was appointed physician to the fleet in the North Seas; in 1814 was nominated to the post of surgeon-in-ordinary to the duke of Clarence, and upon the accession of his royal highness to the throne, was made surgeon-extraordinary to his majesty. Dr. Johnson for many years enjoyed a large share of practice in London, where he was much esteemed. He was especially consulted by invalids whose health had suffered from a residence in hot climates. He published a number of medical works; amongst which we may particularly mention his celebrated practical treatise on "*The Influence of Tropical Climates on European Constitutions*." This work has undergone five or six editions, and is still much consulted, and regarded as one of the best that has ever appeared upon the subject. His "*Essay upon Indigestion, or morbid sensibility of the stomach and bowels*," has gone also through many editions, and still holds its place on the shelf of the physician's library. The "*Economy of Health, or the stream of human life from the cradle to the grave*," has been a very popular work, and is translated into German under the title of "*Hygiastique*." Dr. Johnson has published several works on hygienic subjects, numerous detached papers in the various medical journals of the day, and was editor for a number of years of the *Medico-Chirurgical Review*. As one of his biographers justly observes, we find in Dr. Johnson's writings a degree of pleasing philosophic gaiety, and his works contain an amusing mixture of conversation, piquant observations, and medical dissertations. Died at Brighton, 1845.—W. B.-d.

JOHNSON, ROBERT, a celebrated performer on the lute; and if not so well known as his more fortunate contemporary, John Douland, he at least deserves some notice as the chief composer of the musical dramas of the Shaksperian period. The first trace of his name occurs in the year 1573, when he was in the household of Sir Thomas Kytson of Hengrave Hall, Suffolk. In the book containing the expenses of the household

kept by one Thomas Fryer, we find under the date January, 1573:—"Paid to Robert the musician, as so much by him paid for a couple staffe torches to alight my mistress home on Candlemass night, supping at Mr. Townshend's, iis. *vid.*" Again, under the date April, 1575:—"In reward to Johnson, the musician, for his charges in awayting on my L. of Leycester at Kennelworth, xs." The last item is extremely interesting, and relates to an event which probably brought into request all the musical talent of the period—the grand entertainment given by the earl of Leicester to Queen Elizabeth at Kenilworth castle, and celebrated by Master Robert Laneham in his Letter from Kellingworth, and by Sir Walter Scott in his admirable novel of Kenilworth. How long Johnson remained in the service of Sir Thomas Kytson, we have no means of ascertaining. He probably came to London soon after the earl of Leicester's entertainment, and commenced his career as a composer for the theatres. In June, 1611, we find him in the service of Prince Henry, receiving a stipend of £40 annually; and on the 20th of December, 1625, his name occurs in a privy seal, exempting the musicians of the king, Charles I., from the payment of subsidies. Johnson composed the music for Ben Jonson's *Masque of Gypsies*; Beaumont and Fletcher's *Valentinian*; and Shakspeare's *Tempest*. Fragments of the two first have been preserved; but the latter has shared the fatality which seems to attend almost everything in connection with our great bard.—E. F. R.

JOHNSON, SAMUEL, an English divine, who wrote much and suffered severely in support of the principles of the Revolution of 1688, was born in Warwickshire in 1649, and studied in St. Paul's school, London, and Trinity college, Cambridge, with considerable distinction. Having entered into orders, he was presented in 1669 to the rectory of Corringham in Essex; but the air of the place did not agree with him, and he was not sorry to have such a plea for removing his residence to London. He was a keen politician, and his lot was cast upon turbulent times. The duke of York having declared himself a papist, his right of succession to the crown was hotly disputed, and the popish controversy became once more the grand religious question of the day. Johnson was no sooner in London than he threw himself with violence both into the political and the theological strife. By the study of Bracton and Fortescue he made himself master of the constitutional principles involved in the succession question; and in the pulpit he thundered against popery, which he declared would infallibly be made the established religion of the kingdom, if the duke was not set aside. The earl of Essex became his patron, and Lord William Russell made him his chaplain. In 1679 he preached before the mayor and aldermen at Guildhall on his favourite theme, and from that time, in his own words, "he threw away his liberty with both hands and with his eyes open, for his country's service." In 1682 he published a book entitled "*Julian the Apostate*," in reply to a sermon by Dr. Hickey, in which the latter had laid down the slavish doctrine of passive obedience; and this he followed up soon after with a tract bearing the still more offensive title of "*Julian's arts to undermine and extirpate Christianity*." But before this second piece could be published, Lord Russell was seized and put in prison, and Johnson took the advice of his friends to recall and suppress it. Still the court had notice of it, and he was summoned to appear before the king and council. He refused to deliver up the obnoxious tract, and was sent to prison; and the court finding itself foiled in all its attempts to get possession of a copy, dropped the prosecution, though only to begin a new one on the ground of his earlier piece, "*Julian the Apostate*." When the trial came on Johnson found himself in the hands of Jeffreys, who upbraided him with meddling with what did not belong to him, and recommended him to study the text—"Let every man study to be quiet and mind his own business;" to which the intrepid pamphleteer replied, "that he did mind his business as an Englishman when he wrote that book." He was condemned to pay a fine of five hundred marks, and was thrown into the king's bench till he should pay it. Here he languished for some time; but having at length obtained his release, he employed his new liberty only to give new provocations to the tyranny which threatened to overthrow the ancient liberties of the realm. In 1686 he took the bold step of publishing "*An Humble and Hearty Address to all the Protestants in the Present Army*," when the army was encamped on Hounslow Heath with the view of overawing the citizens of London. This brought him a

second time into heavy trouble. He was condemned to stand in the pillory in Palace Yard, Charing Cross, and the Old Exchange, to pay a second fine of five hundred marks, to be degraded from the priesthood, and to be publicly whipped from Newgate to Tyburn. The sentence was carried into execution in all its parts with unrelenting severity, and he bore it all with the courage and magnanimity of a martyr. When the Revolution at last came, the house of commons made him full amends for his indignities and sufferings, declaring the whole proceedings taken against him to have been illegal, and in an address to the king, "recommending him to some ecclesiastical preferment suitable to his services and sufferings." He was accordingly offered the deanery of Durham, but refused it. Nothing less than a bishopric would satisfy him, and a bishopric was impossible; for a political pamphleteer such as he, even though a martyr, would have made a dangerous bishop. His temper was rough and his spirit turbulent; and all that could be done for him was to settle a pension upon him of £300 a year for his own and his son's life, with a gift of £1000 in money, and a place of £100 a year for his son. He survived till May, 1703, after having made a narrow escape of being assassinated by seven men who broke into his house in the dead of night, and threatened "to pistol him," for a pamphlet which he had shortly before sent forth, which gave huge offence to all who had complied with the Revolution without approving of it. In 1710 all his writings were collected in one folio volume, with memoirs of his life prefixed.—P. L.

JOHNSON, DR. SAMUEL, the celebrated English lexicographer and critic, was the son of Michael Johnson, a bookseller at Lichfield, and born there, 18th September, 1709. Afflicted in early life with scrofula, he was taken to Queen Anne to be touched, according to the notions then prevalent. He was first at school at Lichfield, then at Stourbridge, then went to Pembroke college, Oxford. From youth he was distinguished by the moral and physical peculiarities that afterwards made him so remarkable. With a large and powerful person; with much awkwardness of manner, much vehemence, yet much indolence; a generous and manly heart, yet morbid and melancholy—he entered life by the bitter road of poverty, and was too long in the stony way ever after to shake off the marks and stains of his travel. His countenance was disfigured by his complaint, and his sight and hearing were also affected. That a man of great talent, under these circumstances, should exhibit peculiarities of temper is assuredly no wonder. The wonder is that Johnson's strength of mind enabled him to triumph over so many difficulties, and to leave an honoured name for the especial esteem of his countrymen. Although indolent, he was not idle. He acquired knowledge in spite of his many infirmities. At college his strange mien and uncouth manners brought him humiliation, but humiliation only served to rouse the spirit of opposition. He was still unsubdued, and occasionally rebellious. Having to translate Pope's *Messiah* into Latin verses, he executed his task with so much spirit, that Pope is said to have declared that posterity would doubt which was the original, and which the translation. His father died in 1731, but not before Samuel had been obliged to quit the university without a degree on account of his poverty. With a fortune of £20, a disordered frame, a hypochondriacal temperament, and a tendency to something like monomania, Johnson had to make his way in the world. The prospect was not encouraging; but a patient and stout heart had been given to Samuel, and in the course of time he overcame the difficulties that would have swallowed up ordinary men. The business of life he commenced by entering as usher in a school at Market Bosworth in Leicestershire; but the drudgery of that occupation was unsuitable, perhaps unbearable, and he tried to earn his bread by translating for a bookseller in Birmingham. In that capacity he translated the Latin work of Jerome Sabo on Abyssinia. In the midst of his troubles he fell in love with a widow twenty years older than himself, and married Mrs. Porter, whose fortune of £800 he attempted to turn to profit by opening a school. Eighteen months passed and three pupils were the whole of his educational flock—one of them being David Garrick, who in after life turned the foibles of his master into food for his buffoonery. At the age of twenty-eight, Johnson resolved to seek his fortune in London, and thither he repaired, accompanied by Garrick. His lot fell in the evil days of literature. The time had passed away when the patronage of the great was conferred on the brethren of the pen, and the modern race of readers had not come into existence. There

were no patrons, and it may almost be said that there was no public. On the shore of literature the tide was at low water, and Johnson must wait till the flood began to flow. The profession of literature owes no small debt of gratitude to the huge man of uncouth nature, who fought so brave a battle in the early times, who made literature honourable, and who left not merely his own name, but his whole profession, in a position of respect which he won by unflinching toil, courage, and rectitude. Johnson on his arrival in London had no other resource than to write for the booksellers, which at that period, and perhaps at most others, was a barren enough field on which to raise a livelihood. It was at all events much worse than now. He wrote his "London" in imitation of the third satire of Juvenal, and for it received ten guineas from Dodsley. The poverty and misfortunes of his friend Savage, are said to have originated the work. His regular work was in the service of Cave the bookseller, who kept Johnson employed on pamphlets, prefaces, essays, and papers for the *Gentleman's Magazine*. He was on the very lowest step of the ladder—a literary workman of the meanest class, with no social estimation whatever, and all accessory circumstances against him; yet with a brave English heart within that worked on in the full assurance that work was right and good in itself, whatever it might bring in the meantime. Like a genuine Anglo-Saxon, of which race Johnson was one of the truest types, he was a full believer in work. His profit was small, but the work was done.

The *Gentleman's Magazine* owed considerable part of its reputation to the report of proceedings in parliament—to publish which, however, was contrary to law. Cave evaded the law by reporting the speeches in the parliament of Lilliput—France was Blefescu; London, Mildendo, and so forth. Johnson was employed to write the debates, and from a few imperfect notes had to manufacture the arguments and the eloquence. One of the peculiarities of Johnson's character is here notable. He was a man of great talent, powerful impulses, poor, subject to every species of social humiliation, and was compelled to direct his attention habitually to politics. From such a cauldron we might have expected an overflow of boiling radicalism. But not at all. Johnson—the poor, uncouth, ugly, despised, quill-driving, hired author—was an English tory of the staunchest creed; a church and state man; an upright downright tory in the strongest sense of the word; a man for altar and throne against all the world; as high a tory as any squire or lord in the kingdom, and as firm a believer in all things established. Probably this deep conservatism of nature brought him through at last infinitely better than an opposite feeling. It was a happy circumstance for Johnson that he was a tory; for however erroneous arbitrary principles of government may be, the conservative tendency saved a noble-minded man from almost inevitable ruin. Had he been a radical, he most likely would have gone "whistling down the wind" to despair. His tory principles, of course, did not desert him while manufacturing parliamentary speeches. He made the "whig dogs" use the worst arguments and get the worst of the debates. To have done otherwise would have been contrary to his conscientious convictions. From 1740 for several years Johnson continued his occupation. In 1743 Savage died, and Johnson the following year published his "Life of Savage," which gained the approbation not only of the reading public, but of the best critics and the booksellers. In 1747 a proposal was made to him to prepare a dictionary of the English language, in 2 vols., folio. The booksellers were to pay him 1500 guineas, and out of that sum he was to find materials and pay assistants. The prospectus was addressed to the earl of Chesterfield, to whom the dictionary was to have been dedicated. Johnson flattered himself that he would get through the two volumes at the close of 1750, but they were not completed till five years afterwards. In 1749 appeared "The Vanity of Human Wishes," scarcely inferior in excellence to the tenth satire of Juvenal, which served as its model. The tragedy of "Irene" was also brought out under the auspices of his friend Garrick, and went through nine representations, which brought 300 guineas to the author. From March, 1750, to March, 1752, appeared the "Rambler," which, curiously enough, only became popular when republished. At the latter date, 1752, the "Rambler" was discontinued in consequence of the grief occasioned by the loss of his wife. In 1754 he went to Oxford to consult the libraries, and about the same time he received the offer of a living if he would take orders. He preferred remaining in the condition

of layman, probably from the impression that he had not the requisite character and habits for the clerical office. He was too conscientious to enter the priest's office merely as a pecuniary convenience; and although endowed with piety of heart, and a firm believer in the christian faith, he felt that his vocation was not in the pulpit, and honourably preferred still to earn bread by the labours of the pen. In 1755 the great dictionary at length appeared, and was received with an enthusiasm never bestowed on any similar work before or since. Its demerits were not few, but its merits were incomparably greater. The former were at first unobserved or disregarded; and the great fact, patent to all the world, that there was at last a dictionary of the language which could stand as authoritative, outweighed a thousand times the minor considerations of erroneous derivations and the absence of the knowledge of the real sources of the English tongue. The happy quotations; the perspicuity and precision of the definitions; the completeness of the work; and, above all, the amazing amount of conscientious labour everywhere evident—these were the qualities which won for Johnson's Dictionary its thoroughly deserved reputation. Superseded in great measure as it now may be, it was a great national work, entitling its author—for if in any case a dictionary can be said to have an author, it was pre-eminently in the case of Samuel Johnson—to national recognition and national reward. It added greatly to Johnson's fame, but in the meantime little or nothing to his resources; nor was it till 1762 it obtained for the lexicographer a royal pension of £300 a-year—certainly as well deserved as any pension that ever was granted by the British crown. It would be out of place to attempt here a complete list of Johnson's many publications—for that purpose the reader must consult Boswell's Life; but when the dictionary was completed, he still continued to ply his pen systematically; abridged his dictionary; wrote for the *Literary Magazine*—one of the articles, a review of Soame Jenyns' Inquiry into the Origin of Evil, being esteemed one of the very best of his productions; commenced the "Idler," which went on weekly for two years; and lived a life of laborious literary toil. At this period he lost his mother, and to defray the funeral expenses and some small debts, wrote the curious story of "Rasselas," which was singularly successful, and long remained the most popular of his writings. Anything more absurd than "Rasselas," as matter of fact, could scarcely be conceived; but the places and persons are merely taken to convey certain moral teachings and reflections. Yet "Rasselas" was a genuine expression of Johnson's own style of thought, and certain it is that it must have struck some chord in the public mind, or it never could have attained its remarkable success. To Johnson it seems to bear somewhat the same relation that Werther bears to Göthe.

The year 1762 brought a complete change in Johnson's career. George III. had come to the throne, and the tories were in power. A pension of £300 was granted to the industrious author, now to be industrious no more for a period of years. With ease of circumstances, his native indolence revived, and he abandoned himself to talk. For ten years he wrote nothing except a few pamphlets, which in his laborious days would scarcely have cost him a week's work. But if he did not write he talked, and happily for literature, he soon fell in with a genius for recording his sayings, unsurpassed probably in the whole history of letters. This genius was James Boswell, who formed Johnson's acquaintance in 1763, and photographed him for all after generations. "Everything about him," says Macaulay, "his coat, his wig, his figure, his face, his scrofula, his St. Vitus' dance, his rolling walk, his blinking eye, the outward signs which too clearly marked the approbation of his dinner, his insatiable appetite for fish sauce and veal pie with plums, his inextinguishable thirst for tea, his trick of touching the posts as he walked, his mysterious practice of treasuring up scraps of orange peel, his morning slumbers, his midnight disputations, his contortions, his mutterings, his gruntings, his puffings, his vigorous, acute, and ready eloquence, his sarcastic wit, his vehemence, his insolence, his fits of tempestuous rage, his queer inmates—old Mr. Levett and blind Mrs. Williams, the cat Hodge and the negro Frank—all are as familiar to us as the objects by which we have been surrounded from childhood." Such is the picture of the man of literature of the eighteenth century, drawn by the hand of the man of literature of the nineteenth. Johnson had now his period of relaxation, and came into familiar contact with the celebrated men of his day. At his weekly club he met Goldsmith, Sir Joshua Reynolds, Burke, Garrick, Gibbon, Sir William Jones,

Topham Beanclore, Bennet Langton, and James Boswell, and there he laid down the law with a solemnity of diction little less than magnificent. He talked, in fact, better than he wrote, and it is to his talk, not his pen, that he owes the place he holds in the estimation of England. His sledge-hammer style of conversation is altogether unequalled by anything known elsewhere. In 1765 the university of Dublin conferred on him a doctor's degree, but he did not use the title till ten years after, when Oxford was moved to extend the same honour. It was at this period that he took up his residence with Mr. Thrale at Streatham. Henry Thrale was a rich brewer, benevolent and hospitable, whose young wife made it a duty to take care of Johnson, and in many ways to conduce to the comfort of his declining years. He accompanied them to Bath, Brighton, and Wales, and with them made a short excursion to Paris. But he still preserved his home in Bolt Court, Fleet Street, and there his own beneficence was extended to the singular inmates who found in him a protector and a friend. In 1773, when Johnson was sixty-four years of age, Boswell prevailed on him to undertake a journey to Scotland. The account of his journey to the Hebrides has been preserved in one of his best known works. In it he indulged in some caustic observations which made the work less popular in Scotland than England, and also exposed what he considered to be the impudent fraud of Macpherson in palming Ossian off for original poetry. A tory pamphlet against the Americans, called "Taxation no Tyranny," was also published at this time. In 1777 he commenced "The Lives of the English Poets;" and this work, which is probably Johnson's best, appeared in 1779-81.

Age was now approaching, and various warnings were given that he must prepare to quit the scene of earthly labour. For many years Mr. Thrale's house had been his home; but Mr. Thrale was dead, and his wife had fixed her affections on an Italian. Johnson by no means approved of the transfer; and, supposing his presence no longer acceptable, he returned to his house in Bolt Court, where death had also been busy among his dependents. Paralysis sounded the first stroke of the knell in 1783, and in 1784 dropsy came to repeat the summons. Nor were friends unmindful of the old man who, in his better times, had done so much to relieve the calamities of others. The fear of death had haunted him during life, but on the near approach of the grim enemy his faith waxed stronger and his confidence more secure. On the 13th December, 1784, he took his departure from this nether world, and on the 20th his body, with due solemnity, was committed to Westminster abbey. In Poet's corner—near the monument to Shakspeare, and beside the grave of David Garrick—lie the remains of Samuel Johnson.

To explain the vast influence which Dr. Johnson exercised in past times is not now easy. His opinions were once regarded with a reverence that raised him to a species of dictatorship in the world of English letters. That he was a man of probity and of strong convictions is no sufficient explanation. The convictions of a man of small intellect, though of great importance to himself, are of no importance to the public, and never can acquire power over the public mind; but Johnson, though specially distinguished in no branch of scholarship or literature, did attain to singular power over the mind of England, and for that circumstance there must have been a reason. He appears to have represented the England of his day. His very prejudices did not detract from the estimation in which he was held. To the English eye he seemed a large, bulky, powerful man in intellect and moral character, not less than in person—while his pompous sentences gave the appearance of dignity to his utterances, and gratified the ear of those who supposed that wisdom must reside in words so high-sounding and imposing. In the popular mind, he became a sort of champion who could do battle with all comers for the established institutions of the country; and to him the suffrages of the nation were accorded as they are to a great naval or military commander who has fought his way upward, and at last has arrived at the head of his profession. With all his dogmatism, his terrible insolence, and insufferable opinionativeness, he was a man of true and rare benevolence of disposition, of kindly and considerate nature—that acknowledged fellowship with the distressed, and held out a helping hand to the weak and weary.—P. E. D.

JOHNSON, THOMAS, an industrious botanist of the seventeenth century, who was born at Selby in Yorkshire, was bred an apothecary in London, and kept a shop at Snowhill. Dur-

ing the civil wars he was made a lieutenant-colonel in the royal army, and in 1643 the university of Oxford rewarded his loyalty and his learning by conferring on him the degree of M.D. In the following year he died from the effects of a gunshot wound in the shoulder, received in a skirmish with the enemy near Basinghouse, Hampshire. He wrote "*Iter in agrum Cantuanum*," 1620; "*Ericetum Hamstedianum*," 1632; and afterwards published the results of some other botanical excursions, one of which extended to Wales; but he was best known by an enlarged and improved edition of Gerard's *Herbal*, which he published in 1733, and which continued to be the most useful work on the subject until the publication of Ray's.—G. BL.

JOHNSTON, SIR ARCHIBALD, of Warriston, a distinguished Scottish lawyer, judge, and statesman, was the son of James Johnston of Beirholm in Annandale, who is styled in a charter of 1608, "the king's merchant." His mother was a daughter of the celebrated lawyer, Sir Thomas Craig. The date of his birth is unknown; but he was admitted to practise at the bar in 1633. He took a prominent part in the opposition which the people of Scotland made to the innovations of Charles I. and Laud on the services of the Scottish church in 1637, and was employed in drawing up the protests and petitions of the covenanters, and their answers to the royal proclamations. He was unanimously chosen clerk of the famous general assembly held in 1638, and before the session terminated was elected procurator for the church. He was one of the eight persons appointed to treat with the English commissioners in 1640 at Ripon and London. In the following year, during the king's visit to Scotland, Johnston was made one of the lords of session, and received the honour of knighthood. In the parliament of 1643 he represented the county of Edinburgh, and was appointed speaker to the barons as a separate estate. When the civil war broke out in England, Sir Archibald exerted all his influence to induce the Scots to cast their weight into the parliamentary scale. He was a member of the celebrated Westminster assembly. On the death of Sir Thomas Hope in 1646, Johnston succeeded him as lord-advocate, and three years later was appointed lord-register, an office which he had long coveted. On the downfall of the monarchy his principles led him readily to support the Commonwealth, and he was named in 1657 one of the commissioners for the administration of justice in Scotland. He was subsequently created a peer by Cromwell, and sat in the protector's upper house with the title of Lord Warriston. After the death of Oliver he acted as president of the committee of safety under Richard Cromwell. At the Restoration, knowing that he was a marked man, Warriston fled to the continent. He was in consequence outlawed, and in May, 1661, sentence of forfeiture and of death was passed against him in absence. After lurking for some time in Germany and the Low Countries, he imprudently proceeded to France, and was betrayed by a confidant and arrested at Rouen in 1663. He was brought to Edinburgh, and was executed without trial (22nd July) on the sentence passed upon him in absence.—J. T.

JOHNSTON, ARTHUR, a Scottish physician and classical poet of great eminence, was the fifth son of George Johnston, the proprietor of Caskieben and other estates in Aberdeenshire, by Christian, daughter of Lord Forbes, and was born in the year 1587. He acquired the first elements of classical learning at the burgh school of Kintore, and afterwards studied at Marischal college, Aberdeen. He then proceeded to the continent, and took the degree of M.D. at Padua in 1610, and there acquired some celebrity for his skill in Latin poetry. It appears from an elegy which he addressed to Wedderburn, that he twice crossed the Alps, and twice visited Rome; that he travelled in Germany, the Netherlands, Denmark, and England; that he resided twenty years in France, where he probably followed the profession of a physician; was twice married, and became the father of thirteen children. Sir Thomas Urquhart mentions that Johnston was laureated poet at Paris before he was twenty-three years of age. He spent a considerable time at the university of Sedan, and appears to have lived on intimate terms there with his learned countrymen Andrew Melville and Daniel Tilenus. On his return to Britain about the year 1628 he was appointed physician to the king, probably on the recommendation of his friend Land. During his residence on the continent Johnston had acquired considerable reputation as a classical poet. His first publication was an elegant but keen satire, entitled "*Consilium Collegii Medici Parisiensis de Mania G. Eglisheimii*," &c., Edin. 1619. In the following year

Johnston published another poem on the same subject, entitled "Onopordus Furens." His next publication was a Latin elegy on the death of James VI. in 1625, which was followed by "Elegiæ Duæ," &c., in 1628; a collection of small pieces of poetry, entitled "Parerga Arturi Johnstoni," 1632; his "Epigrammata," published at the same time; and his paraphrase of the Song of Solomon, which appeared in 1633, and was accompanied with a translation of the seven penitential and the seven consolatory psalms. A collection of short poems, entitled "Musæ Aulicæ," was published in 1635, along with an English translation by Sir Francis Kinaston. His best known work—a complete version of the Psalms, together with Solomon's Song, the Creed, and the Lord's Prayer, was published at Aberdeen in 1637. Johnston was also an extensive contributor to the *Deliciæ Poetarum Scotorum*, which appeared about the same time. He was elected rector of King's college, Aberdeen, in June, 1637, and died while on a visit at Oxford in 1641. A complete collection of Johnston's poems, in 1 vol. 16mo, was published at Middleburg in Zealand in 1642.—J. T.

JOHNSTON, CHARLES, or as it is sometimes written, JOHNSON, was born at Carrigounnell in the county of Limerick, about the year 1719. After graduating in Trinity college, Dublin, he was called to the bar, and went to England to practise there. He had little success in his profession, owing partly to deafness, which precluded him from taking court business. In literature he was more fortunate, having published in 1750 the two first volumes of "Chrysal, or the adventures of a guinea." It was very popular, as it contained very long sketches of many distinguished personages, a good deal of scandal, and not a little truth—exposing political intrigues, social delinquencies, and town profligacy. In 1765 he added two volumes more. The interest of this work is now nearly passed away. In 1782 he sailed for Bengal, which he ultimately reached after having been wrecked off the coast of Madagascar. He pursued literature as a profession till his death in 1800.—J. F. W.

JOHNSTON, GEORGE, an eminent Scottish naturalist, was born at Simprin in Berwickshire, on the 20th July, 1797, and died on the 30th July, 1855, at the age of fifty-eight. He was sent to school at Kelso, and then to Berwick. He afterwards went to the high school of Edinburgh, and he commenced his medical studies in that city about 1812, as an apprentice of the late Dr. Abercrombie. He passed as surgeon, and then went to London. He commenced practice at Belford. Subsequently he took the degree of M.D. at the university of Edinburgh, and became a fellow of the Royal College of Surgeons. He then settled as a medical man in Berwick, where he remained till his death. While he was a successful and celebrated medical man, he was also distinguished as a naturalist, and he lost no opportunity of cultivating science. He was an able zoologist and botanist. He published a "Flora of Berwick-upon-Tweed," "The Botany of the Eastern Borders," "History of British Zoophytes," and of "British Sponges;" and he contributed various papers to *Loudon's Magazine*, and to the *Magazine and Annals of Botany and Zoology*, now continued under the name of *Annals of Natural History*. He was one of the editors of the last-named journal. He had a happy geniality of mind, and a kindness of disposition which endeared him to all. Wherever he went he gained friends, and he was universally beloved. He was the founder and first president of the Berwickshire Naturalists' Club, which has published valuable Proceedings. He was three times elected mayor of Berwick, and twice served the office of sheriff.—J. H. B.

JOHNSTON, JAMES T. WEIR, a distinguished agricultural chemist and professor, was born at Paisley in 1796. His career offers an excellent example to youth of what may be accomplished by perseverance and study. His father does not appear to have been able to attend much to his education. He was so attentive, however, to his studies, and so successful in his efforts to obtain information, that he was soon enabled to gain his own livelihood by giving private instruction to pupils in the university of Glasgow. In 1825 he went to Durham, where he opened a school. In 1830 he married a lady with some private fortune, which enabled him to give up his school, and allowed him henceforward to devote his time to the study of chemistry—a plan which he had for some time conceived in his own mind. For the purpose of carrying out this plan he went to Sweden, and became a pupil of the celebrated Berzelius. He there made such rapid progress in his chemical studies, and achieved such a

high reputation, that at the establishment of the university of Durham he was, while still abroad, invited to become reader in chemistry and mineralogy. Upon his return to England to take the chair, which was kept open for him, he took up his abode in Edinburgh, and there devoted himself to the study of agricultural chemistry, and was soon afterwards appointed chemist to the Agricultural Society of Scotland. When this society was dissolved, he left Edinburgh, and took up his future residence in Durham. He now occupied himself principally with writing works on the relation of chemistry to agriculture, and analyzing soils from all parts of the kingdom. His works have been eminently successful, as they have been extensively read and circulated, while his "Lectures on Agricultural Chemistry and Geology" formed a ready medium for propounding his principles on this subject. As an author, Johnston was eminently popular, and his writings exhibit an enthusiasm which renders them attractive even to the unscientific reader. His "Catechism of Agricultural Chemistry" had at the time of his death gone through no fewer than thirty-three editions, and has been translated into almost every European language. His writings and lectures have contributed very much to induce the farmers of Great Britain to pay more attention to the different soils of the farms which they occupy, and have in consequence helped to produce in many districts a more intelligent system of farming. Besides the works mentioned above, he is the author of several others that have been very popular, as well as many papers contributed to various scientific journals. Among the former we notice particularly his "Chemistry of Common Life," the circulation of which both in England and America was enormous. He became F.R.S. in 1837. He died of a rapid decline in 1853.—W. B.-d.

JOHNSTON, JOHN, a Scottish poet and classical scholar, who flourished at the close of the sixteenth and the beginning of the seventeenth century. He was a member of a good family located at Crimond in Aberdeenshire; but the precise date of his birth has not been ascertained. He studied at King's college, Aberdeen, and subsequently at Helmstädt, Rostock, and other continental universities, and enjoyed the friendship of Justus Lipsius and other eminent scholars. At an early period Johnston embraced the doctrines of the presbyterian church. He was appointed, about 1593, professor of divinity in the new college, St. Andrews; probably through the influence of his friend, Andrew Melville, whom he strenuously supported in his resistance to the ecclesiastical innovations of James VI. Johnston died in 1612. His poems are distinguished by classical elegance and aptness of illustration rather than by poetic fire.—J. T.

JOINVILLE, JEAN or JEHAN, Sire de, one of the oldest and most interesting of the French chroniclers, was born in 1224. He belonged to an illustrious family of Champagne, descended in direct male line from Godfrey de Bouillon. His mother, Beatrice, daughter of the duke of Burgundy, was cousin to Frederick II., emperor of Germany. Several of his ancestors had distinguished themselves in the crusades, and one of them, Geoffrey, was so highly esteemed by Richard Cœur-de-Lion that Richard conferred on him the right of quartering the arms of England on his escutcheon. Joinville was brought up at the court of the count of Champagne, and there probably acquired some of the qualities that afterwards made him the trusted friend and special favourite of St. Louis. With the crusade of 1248 Joinville is for ever identified by the inimitable chronicle in which he narrates its history. When St. Louis resolved on the crusade, Joinville took part in the expedition, followed by nine knights. He embarked at Marseilles in August, 1248, met the king at Cyprus, and was taken into his service. In the spring they sailed for Egypt, and disembarked at Damietta. After spending some time there, the army advanced to Babylon (Baboul, near old Cairo), where Joinville was placed in command of the castles, and encountered the Greek fire, of which he gives a graphic description. Advancing to Massourah, the crusaders began to experience the first portion of their terrible disasters; and Joinville, who fought magnificently in the battle of Massourah, received five wounds, and his horse seventeen. So many dead bodies were thrown into the Nile that a bridge constructed by the crusaders was actually blocked up by them. The army was obliged to retreat, and Joinville narrowly escaped being murdered, when taken prisoner in the galley where he sought refuge. A "bon Sarrasin" saved his life when the knife was at his throat, and, seeing that he was ill, took care of him. A Saracen

remedy also cured his disease; and with the king and the other prisoners he was put to ransom. To the king his advice was no less valuable than his sword. When the sum agreed upon for the ransom of St. Louis came to be made up, there were still wanting thirty thousand livres, and Joinville gave the bold counsel of demanding them from the commander of the templars. The templar refused; and our good knight of Champagne went himself, and demanding the keys of the treasure chest, provided the needful sum for the king's release. From Egypt Joinville followed the king to Syria, and there in the king's council opposed the king's return to Europe, although the courtiers were exasperated at his temerity. With a chivalry that he seems to have inherited by instinct, he declared that no christian could return with honour so long as any of those who had come on the same crusade remained prisoners in the hands of the infidels. The king was overcome by his argument, and resolved to remain; whereupon Joinville made with him various journeys through the cities of Palestine, and contributed no little to relieve St. Louis' many anxieties and cares. To him the king confided the care of his queen, and Joinville became in an honourable sense the queen's knight. His ready wit, his knowledge of courts, and the chivalry of his character, rendered him a man of note even in the presence of the highest rank. He returned to France after six years of absence, and there devoted himself to the care of his estates. At the court of the king he was always a welcome guest, and thither he often repaired. In 1270 St. Louis determined on another expedition, but Joinville refused to accompany him, alleging that the evils to France in consequence of absence were greater than the good to Palestine. King Louis went and perished, and Joinville was one of those called on to give their testimony regarding his canonization. He declared on oath that during the thirty-four years in which he had known the king, he had never heard him speak a word of detraction. He lived to a great age, and saw no less than six kings of France. The precise date of his death has not been ascertained, but it probably took place in 1317. In 1853 the council-general of Haute-Marne decreed a bronze statue to his memory. Joinville's chronicle, entitled "The Life of St. Louis, ninth of the name, King of France," appears to have been written in his very old age. It is little less than a marvel of composition, and has never been excelled for the wonderful simplicity and pathos with which he narrates events. In person he was of almost gigantic stature, and endowed with a robust strength and overflowing good-nature, that formed a striking contrast to the pale and dreamy asceticism of St. Louis.—P. E. D.

JOLY, CLAUDE, a French theologian, was born at Paris in 1607, as Du Pin says, "of a family wherein he found illustrious examples of erudition and piety." In 1631 he became canon of the cathedral of Paris, in which post "the reading and meditating upon the scriptures and the fathers," filled up all the time which was not devoted to his religious duties. He attended at Munster as the adviser of the duke de Longueville, and afterwards visited Rome to seek for peace in a time of civil commotion. He was three times appointed to discharge judicial functions in the archiepiscopal court of Paris. Joly was much respected by his contemporaries, and died in 1700 at the age of ninety-three. According to his biographers, he chiefly studied authors of the middle ages, and particularly French historians, and was well versed in theology, law, and other departments. His writings which are numerous, both in Latin and in French, were mostly originated by special circumstances. His style was vigorous, but somewhat harsh, and without ornament and affection.—There was another **CLAUDE JOLY**, born in 1610, who died in 1678, and who was eminent as a preacher.—B. H. C.

JOMELLI, NICOLÒ, a musician, was born at Aversa in the kingdom of Naples in 1714; he died at Naples, August 28, 1774. He was first taught music by Muzillo, a canon in his native town; in 1730 he went to Naples, and studied there successively in the Conservatorio degli Poveri di Gesù Cristo, and in that of Pieta di Turchini, with Proto, Mangini, Feo, and Leo for his masters. His first public essay in composition was a comic opera called "L'Errore amoroso," produced at Naples in 1737, respecting which he was so diffident that he announced it under the assumed name of Valentino; and he only avowed himself to be its author, when its unexpected success gave him confidence to do so. He was invited to compose for Rome in 1740, and for Bologna in 1741; there he placed himself under the instruction of Padre Martini, to whose lessons particularly

he attributed his sound contrapuntal knowledge. In 1745 Jomelli went to Vienna, where he remained eighteen months, produced several operas, and made the friendship of Metastasio. He returned to Naples in 1746, and went to Venice in 1747, where he was appointed principal of a conservatorio, which must have been an honorary office, since he was again in Naples in 1748. He wrote, however, a Laudate for double choir for his conservatorio, which is the first work of his that is known in this class of composition. Jomelli went to Rome in 1749, and in the April of this year he was appointed maestro di capella at St. Peters, which office he held until May, 1754. To give peculiar solemnity to the celebration of Holy-week, in 1751, Jomelli, Perez, and Durante each set the Lamentations for successive performance on the Wednesday, Thursday, and Friday, a competition that excited great interest. In fulfilment of his ecclesiastical office Jomelli also wrote a Requiem, a Te Deum, and four oratorios, which are much extolled. In 1754 he was engaged as kapellmeister by the duke of Wurtemberg, and he lived alternately for fifteen years at Stuttgart and Ludwigsburg, actively engaged in dramatic composition. He finally returned to Naples on quitting the duke's service; but though he was welcomed by his countrymen, his style had become so much more serious than when he was last among them, that the operas he now wrote—"Armida," "Demofonte," and "Ifigenia"—failed to please them, and greatly as these works are praised by critics, they were each more coldly received than its predecessor. It is supposed that his vexation at the non-success of the last of these brought on his paralytic stroke in 1773, from which, however, he recovered sufficiently to resume his artistic labours; and the Miserere for two voices he then wrote—set to an Italian version of the psalm by his friend Mattei—is accounted his masterpiece. He produced in all forty operas. He was almost as greatly esteemed for his sacred as for his secular music, and his obsequies were celebrated six weeks after his death by the performance of a Requiem composed for the occasion, in which all the musicians in Naples assisted.—G. A. M.

JONAS, JUSTUS, a distinguished German reformer, was born at Nordhausen in 1493. His real name was Jodocus, which he changed into Justus. In 1519 he was appointed rector of the university of Erfurt, and in 1521 the successor of Guden at Wittenberg. In 1521, also, he accompanied Luther at Worms. As professor of theology at Wittenberg, he laboured zealously to promote the Reformation, and was in correspondence with several of its leaders. He devoted himself ardently to the composition of works in defence of protestant doctrines, and for the exposition of the scriptures; and his public lectures had the same end. The importance which was attached to his opinions, led to his taking part in many of the colloquies which were held on the subject of religion, as those of Marburg and Augsburg. He was also one of the compilers of the Augsburg confession, and exerted a powerful influence upon the measures adopted for the organization of the reformed churches. In the history of the time he is continually to be met with, as equally ready with his presence, his tongue, and his pen. He was present at the deathbed of Luther, and delivered a panegyric or funeral oration over him at Isleben. For some years he superintended ecclesiastical affairs at Halle, but was expelled thence about 1546, and found his liberty greatly restricted. Towards the close of his life he was appointed pastor at Eislefeld, where he died, October 9, 1555. His works are numerous, learned, and valuable. They comprise several translations.—B. H. C.

JONATHAN, APPHUS. See **MACCABEUS**.

JONES, HENRY, was born at Drogheda in Ireland, about the year 1720. His birth was humble, and like Ben Jonson he was a bricklayer, with an ardent love for literature; and it is said of him, that while at his work "he composed alternately a line of brick and a line of verse." Some small poems that he wrote attracted attention and gained him friends; and when Lord Chesterfield came to Ireland as viceroy in 1745, the young artisan-poet was brought favourably under his notice. The earl with his wonted liberality patronized Jones, who under his auspices went to England with his patron to push his fortune. Friends and subscriptions were procured, and a volume of poems published. The drama was now Jones's ambition. His first essay was "The Earl of Essex," a tragedy, which the earl is said to have corrected, and by his influence got performed at Covent Garden in 1753. It was successful, and gained him the friendship of Cibber, then the laureate, who is even said to

have wished to make him his successor. But a vain, infirm, and capricious temper alienated his friends and marred his fortunes. Prosperity, too, brought improvidence, and Jones soon found himself as poor as when he commenced authorship. For a time he struggled on through a life of reverses and suffering, which came to a close in April, 1770, when he died in utter destitution in a garret in Bedford coffee-house, where the charity of the owner afforded him a shelter. He left an unfinished tragedy, "The Cave of Idra," and a few poems.—J. F. W.

JONES, INIGO, one of the most famous of English architects, was the son of a clothworker in the neighbourhood of St. Paul's, London, where he was born in 1672. His father, a Roman catholic, is believed to have given the child the Spanish form of his own name (Ignatius), out of respect to some connection in Spain. Of Inigo's education nothing very distinct is known. It has been said that he was brought up as a joiner; but the report appears to have originated from Ben Jonson satirizing the great architect as "In-and-in-Medley, the joiner of Islington." Others have asserted that he was sent to Italy at the expense of the earls of Pembroke and Arundel. Jones' own statement (Dedication to "Stonehenge Restored") is simply that, "being naturally inclined in his younger years to study the arts of design, he passed into foreign parts to converse with the great masters thereof in Italy;" that he applied himself to "search out the ruins" of the ancient buildings still remaining; and that on returning to his native country he applied his mind "more particularly to the study of architecture." His studies in Italy attracted so much notice, that he was about 1604 invited to Denmark, and appointed architect to the king. Buildings are named both in Italy and Denmark as having been designed by Inigo Jones, but, it is pretty certain, without sufficient reason. His connection with the Danish court, however, probably introduced him to that of England, as on his return to this country in 1605 he was appointed architect to the queen (Anne of Denmark) and to Prince Henry, and employed in designing the costly scenery and machinery of the court masques. The buildings designed by Jones when he first came to England differed in little from those at that time in vogue, which are in the most debased phase of the Elizabethan style. But the death of Prince Henry permitted Jones again to visit Italy, and he now set himself earnestly to study the more refined style of renaissance architecture, known as the Palladian. How long he remained in Italy is not clear; but on his return to England (before 1616) he was made surveyor to the king, and was soon busily occupied in the erection of important buildings. It was the ambition of James to have a palace that should surpass every other in Europe, and Inigo was directed to design one. His plan was quickly supplied. It consisted of a stately structure comprising seven courts, and having frontages towards St. James' Park and the Thames of eight hundred and seventy-four feet each, and towards Westminster Abbey and Charing Cross respectively of eleven hundred and fifty-two feet, and covering an area, therefore, larger than that of the new palace at Westminster; the whole being in the richest Italian style, and plentifully adorned with statues, vases, &c. James had not, indeed, provided the necessary funds, but Jones had so arranged his design that the parts might be built in succession, and the banqueting-house, a small portion only of the Charing Cross end, was accordingly erected (1619-21). Farther, it is unnecessary to add, it never proceeded; neither James nor his successor found money to add more. What it would have been if completed may be seen in Jones' designs, which were published in 1727, &c., by the architect Kent. In the banqueting-house, Whitehall, Jones was the means of introducing to his countrymen an example of a true Palladian structure. Bold, chaste, and stately in design, it was regarded with unbounded admiration by contemporaries, was looked up to as a model by succeeding generations of architects and patrons, and even to the present day holds its place firmly in the general estimation. This building it is especially which gives to Inigo Jones his right to the title often assigned to him of the English Palladio, and the Father of modern English architecture. On completing Whitehall, Jones was employed in repairing old St. Paul's cathedral, to which, among other incongruities, he affixed a large and lofty Corinthian portico, the first of its kind erected in England and one of the largest that had been built in recent times. Other London buildings erected by him were part of old Somerset house, Ashburton house, Lindsay house, the church of St. Paul's, Covent Garden—"the hand-

somest barn in Europe"—and many more. He also laid out Lincoln's inn (the first of the London "squares") and built the piazza, Covent Garden. The Queen's house, Greenwich Park, was built by him; and the northern portion of Greenwich hospital was erected from his designs (but not till after his death) by his pupil, Webb. Of the many country mansions erected from his designs, it will suffice to mention Coleshill, Berkshire; Amesbury, Wilts; Lord Chancellor Henley's, the Grange, Hants. Wilton house, near Salisbury, usually ascribed to him, appears to have been really erected in 1648 by Webb, but at Jones' recommendation, and probably with his assistance in the design. The garden front of St. John's college, Oxford, built at the cost of his friend and patron, Archbishop Laud, illustrates his eye for picturesque effect. Heriot's hospital, Edinburgh, and two or three other buildings in Scotland, are also attributed to him. We have mentioned above that he was employed on first coming to England in preparing the masques then in so much favour at court. During the remainder of the reign of James, and till 1640, in that of Charles I., Jones continued to be so occupied, and he seems to have imparted to those costly trifles no little variety and splendour of effect. For some years Ben Jonson was engaged with him as deviser of the poetic part of the entertainment. But the architect was vain and the poet irritable, and their differences resulted in an irreconcilable quarrel. The immediate cause of the breach is said to have been the placing of the poet's name first on the title-page of a masque which was published. Be that as it may, Jonson lashed the unlucky architect in some merciless verses, and when the other gave vent to his anger, pilloried him as a leading character in his *Tale of a Tub*, as well as in his *Bartholomew Fair*. Jones was deeply mortified, and he was not of a placable temperament. The king was offended, for Jones was a favourite, and Jonson was made to feel that his enemies were the mighty of the land. There can be little doubt that the quarrel with Jones greatly embittered the last years of the great dramatist's life. But Jones's later days were also marked with adversity. His salary was ill-paid, and ceased altogether when the king's troubles culminated. He was summoned before the parliament in 1649, for having removed the parish church of St. Gregory in order to enhance his improvements at St. Paul's, and ordered to make restitution. Later he was fined £545 as a "malignant;" and he had the unhappiness of seeing his royal master led out to execution through a window of his own banqueting-house, Whitehall. He died, worn out with grief and disappointment, in June, 1653. Walpole says that Jones hesitated for a while between painting and architecture, and that a landscape still at Chiswick showed that he had attained some skill in the former art. He also appears to have tagged verses; but the specimen of them prefixed to Coryat's *Crudities* makes us rejoice that the rest are lost. Nor was his archæology much more successful than his poetry. King James when at Wilton in 1620 saw Stonehenge; and wishing the mystery of its foundation to be elucidated, he assigned the task to his architect. In due time Jones made his report, and after his death it was given to the world by his nephew, Webb, under the title of "Stonehenge Restored," folio, 1655. His conclusion was, that the mysterious circle was a temple of *Cælus*, and erected by the Romans during their occupation of Britain! Of the genius of Inigo Jones as an architect there can be no question; nor can there be any as to his vast influence on the course of the art in this country. As to the quality of his genius and the effect of his influence, opinions differ very widely.—J. T.-e.

JONES, JEREMIAH, a learned English dissenting minister, was born in 1693, and received his education for the ministry at the celebrated academy of his uncle, Samuel Jones. At the end of his course of study he became minister of a congregation assembling at Forest Green, Avening, in Gloucestershire, and established himself at Nailsworth in that neighbourhood, where he kept an academy. His preaching was of a superior order, and attracted to him the support of persons of considerable station. He had manifested as a student a peculiar liking and aptitude for critical studies; and still applying himself with ardour to his favourite pursuits, he published in 1719 "A Vindication of the former part of St. Matthew's Gospel from Mr. Whiston's charge of Dislocations, or an attempt to prove that our present Greek copies of that gospel are in the same order wherein they were originally written by that evangelist; in which are contained many things relating to the harmony and history of the four

gospels"—a work pronounced by Dr. Harwood to be very valuable, displaying much critical acumen, and abounding with ingenious remarks. But his principal work was his "New and Full Method of Settling the Canonical Authority of the New Testament," which was published in 1726 in 2 vols. 8vo, followed afterwards by a third volume. Though published under the serious disadvantages of a posthumous work, it was highly esteemed by the learned as a trustworthy repository of the external evidences of the literary genuineness of the canonical books; and it has enjoyed the distinction in our own day of being reproduced at the Clarendon press, Oxford, where it appeared in 1827, along with a reprint of the "Dissertation on Matthew." Its author, who displayed at thirty a ripeness of scholarship and judgment which would have done credit to a man of double that age, was cut off in 1724, in his thirty-second year.—P. L.

JONES, JOHN, LL.D., was born in 1765 or 1766, in the parish of Llandinog in Carmarthenshire. His father was a farmer, and intended his son to follow the same occupation. But he had shown such enthusiasm for learning, being accustomed to retire to a solitary brookside, and engage in severe study till hunger compelled him to return home, that he was in 1780 sent to the grammar-school at Brecon. In 1783 at his father's death, through the influence of a relative, a Mr. Jones who subsequently became Dr. Priestley's colleague, he was placed on the foundation of the Unitarian college at Hackney, where he remained a favourite pupil for six years. He subsequently for three years taught classics and mathematics in the Welsh academy at Swansea. From 1795 to 1800 he officiated as a Unitarian minister, first at Plymouth for two years, afterwards at Halifax in Yorkshire. The remainder of his life he spent in London, giving instruction in the classics to the sons of persons of influence and station. For some years he occasionally occupied the pulpits of friends, but afterwards he destroyed all his sermons. He died, January 10, 1827. He was the author of many works connected with theology and philology. A thorough believer in the "Socinian" system, he wrote with great ardour against the Deists and the orthodox. He believed Josephus and Philo to have been converts to christianity. His most celebrated work is his "Greek and English Lexicon," 8vo, 1823. Dr. Jones was one of the first who taught Greek through the medium of English.—D. W. R.

JONES, PAUL, was the name assumed by John Paul, a bold naval adventurer of last century, and rear-admiral in the Russian service. He was born on the 6th of July, 1747, at Arbigland in the parish of Kirkbean and stewardry of Kirkcudbright. The residence of his father (gardener to Mr. Craik of Arbigland) was on the shore of the Solway, and the lad contracted early a familiarity with the sea. Bound apprentice at the age of twelve to a Whitehaven merchant in the American trade, he became in time the mate of a vessel in the West India trade, and seems to have amassed some money. It was about 1773 that, but for what reason does not appear, he assumed the name of Jones, and in that year he had settled in Virginia, where an elder brother had left him some landed property. On the declaration of independence by the American colonies he entered the naval service of the infant republic, a member of its marine committee being a warm friend of his. His commission was dated the 10th of May, 1775. Beginning as first lieutenant of the *Alfred*, he was appointed in the following year captain of the *Providence*; and cruising in the West Indian waters, he made numerous captures of English merchant vessels. In the May of 1777 he was despatched by congress to Paris, carrying orders to Franklin and the other United States commissioners there, to give him a "fine ship." They procured for him the *Ranger*, as commander of which he sailed from Brest in the April of 1778 on a cruise, in the course of which he effected a night-landing at Whitehaven, where he burnt some shipping; and making a descent on St. Mary's Isle, he plundered the house of the earl of Selkirk: it was with two hundred prisoners that he returned to Brest. In the autumn of the following year he sailed again for the coast of Britain with the *Bonhomme Richard* and a few small vessels. He entered the frith of Forth and menaced Leith, but was driven back by a contrary gale. It was in this cruise, and on the 23rd of September, that off Flamborough Head the *Bonhomme Richard* engaged the *Serapis* British frigate, and captured her after a battle which lasted from seven in the evening till half-past ten. He returned to France to be lionized and fêted at Paris, and to receive a gold

sword from Louis XVI. In 1781 he proceeded to Philadelphia with the title of Commodore, received the thanks of congress, and sailed till the peace with the French fleet then cruising in the American waters. Towards the close of 1783 he was appointed agent for all prizes taken in Europe under his command; and returning to France spent the next three years in Paris, where he made a considerable figure. Returning to America for the last time in 1787 he received a gold medal from congress, which sent him back to Paris with a recommendatory letter to the king. Jefferson had spoken of him to the Russian ambassador at Paris, and he proceeded to St. Petersburg in 1788, where he was cordially received by the Empress Catherine, and lionized in the Russian metropolis. He was made a rear-admiral; and Russia being then at war with Turkey, Potemkin gave him the command of the naval force stationed on the Liman, at the embouchure of the Dnieper, to act against the capitan pacha until Oczakow should fall. He quarrelled with his fellow-commander, the prince of Nassau-Siegen, and returned to St. Petersburg eight months after he had left it. He fell into disgrace with the empress, and was virtually ordered out of Russia. Returning to Paris he spent his last years in dejection and ill health, dying of dropsy on the 18th of July, 1792. The French national assembly sent a deputation to attend his funeral. Cooper's Pilot is founded on his career, and he is the hero of a romance by Allan Cunningham. The best biography of him is that contained in the Memoirs of Rear-admiral Paul Jones, now first compiled from his original journals and correspondence, Edinburgh, 1825. He is described as having been in person "a short, thick, little fellow, about five feet eight in height, of a dark, swarthy complexion." The extracts from his letters, &c., published in the work referred to, give the impression of a fiery sailor, prompt to take offence, and whose real courage was marred by a boastfulness seldom its concomitant.—F. E.

JONES, SIR THOMAS, chief-justice of the common pleas under James II., was the author of the law reports of the courts of king's bench and common pleas, 19 Car. II. to 1 Jac. II. He was appointed to supersede Chief Justice Pemberton at the time of the trials of Russell and Sydney. The compliant servility implied in this appointment would not go far, however; for when the king sought to exercise his dispensing power in defiance of an act of parliament, Jones was dismissed from the bench for refusing to obey his majesty. See Macaulay's England, ii. 82, for Jones' reply to King James' threat of loss of place. In 1717 was published a work written by Sir Thomas Jones, entitled "The Rise, &c., of the Society of Ancient Britons," 8vo.—R. H.

JONES, THOMAS, an English optician, was born on the 24th of June, 1775, and died on the 29th of July, 1852. He was a pupil of Ramsden, and obtained a high reputation for skill in making astronomical instruments of great size and accuracy; many of the great meridional and equatorial instruments now in use in the principal observatories of Britain and the British colonies having been his work.—W. J. M. R.

* JONES, THOMAS RYMER, physiologist and comparative anatomist, born about 1810. He received a medical education, but soon relinquished the practice of his profession in order to devote himself to the study of comparative anatomy. In this he made such progress that on the establishment of King's college, London, he was appointed professor of comparative anatomy. In 1838 he published his "General Outline of the Animal Kingdom," the work by which he is best known. In 1840 he was appointed Fullerian professor of physiology in the Royal Institution of Great Britain, and subsequently received the appointment of examiner in comparative anatomy and physiology in the London university. He is also the author of the "Natural History of Animals," and of various contributions to the Cyclopædia of Anatomy and Physiology, &c. He was elected a fellow of the Royal Society in 1844.—W. B.-d.

JONES, SIR WILLIAM, a judge, was born in Castellmarch, Carnarvonshire, in 1566. At fourteen he was placed at St. Edmund's hall, Oxford, and five years later was admitted of Lincoln's inn. In 1617 he became sergeant-at-law, was shortly after knighted, and made chief-justice of Ireland, a post which he held for three years. In 1622 he was made a justice of the common pleas, whence he was removed to the king's bench in 1625. He died in 1640. His reports of cases in the king's bench, common pleas, exchequer, &c., were published, 1620-41, and are quoted as the First Jones' Reports, to distinguish them from the Reports by Sir Thomas Jones.—R. H.

JONES, WILLIAM, an eminent mathematician, and father of the celebrated oriental scholar, was the son of a small farmer in the isle of Anglesea. He was born in 1680, and began his career in life as a teacher of mathematics on board a man-of-war. In 1702 he published "A new Compendium of the whole Art of Navigation," and afterwards established himself as a teacher of mathematics in London. In 1706 he published "Synopsis Palmariorum Matheseos," which was long considered one of the best summaries of mathematical science, and obtained for the author the friendship and esteem of Newton, Halley, and other eminent persons. A manuscript tract of Newton's, entitled *Analysis per quantitatum series, &c.*, which had fallen into his hands, was published by him, along with some other analytical papers, in 1711, and he thus secured to that great man the honour of being acknowledged as the first who applied the method of infinite series to all sorts of curves. Through the influence of Lords Hardwicke and Macclesfield, whom he had instructed in the sciences, he obtained some offices under government, which brought him a considerable income. At his death in 1749 he was vice-president of the Royal Society, to which he had contributed several valuable papers. He bequeathed his books and MSS. to Lord Macclesfield, and among the latter was a work which he had prepared with great labour as an introduction to the profound writings of Newton, but which has been lost.—G. BL.

JONES, WILLIAM, a learned divine of the Church of England, of the Hutchinsonian school, commonly called Jones of Nayland, was born at Lowick in Northamptonshire on the 30th July, 1726, and was educated at the Charter-house, London, and University college, Oxford. In 1749 he took the degree of B.A., and in 1751 was ordained priest by the bishop of Lincoln, when he accepted first the curacy of Finedon in Northamptonshire, and a few years later, that of Wadenhoe in the same county. It was while holding these curacies that he published his first philosophical and theological works, including *The Catholic Doctrine of the Trinity* and "An Essay on the First Principles of Natural Philosophy." In 1764 his merits procured him from Archbishop Secker a presentation to the vicarage of Bethersden in Kent, and in the following year to the rectory of Pluckley in the same county; and here he resided for the next thirteen years of his life, continuing with ardour his studies in theology and natural philosophy, giving instruction to pupils whom he took into his house, performing with exemplary faithfulness all the duties of the pastoral cure, and issuing through the press many useful fruits of his pen; among others, "A Letter to the Common People in answer to some Popular Arguments against the Trinity," which was added by the Society for Promoting Christian Knowledge to its list of books, and extensively circulated. Having accepted the perpetual curacy of Nayland in Suffolk, he removed thither with his family, and there he remained for the rest of his life, having never had the offer of any higher preferment in the church. In 1781 appeared his "Physiological Disquisitions, a discourse on the natural philosophy of the elements;" and in 1786 his "Lectures on the Figurative Language of Holy Scripture." He was for some time the only Sunday schoolmaster in his parish, and excelled in the art of instructing and interesting young minds. Hence his two books for children—"The Book of Nature" and "The Churchman's Catechism." In 1795 he published "Memoirs of the Life, Studies, and Writings of Bishop Horne," who was one of his earliest college friends, and who had made him his chaplain upon his elevation to the see of Norwich. His last publication was a "Discourse on the Use and Intention of some Remarkable Passages of the Scriptures not commonly understood," which appeared in 1799. On 6th February of the following year he died in the seventy-fourth year of his age; and his whole writings were published in 12 vols. 8vo in 1801.—P. L.

JONES, SIR WILLIAM, the eminent orientalist and scholar, was born on the 28th of September, 1746. At the age of three he lost his father, who was of Welsh extraction, a mathematician of considerable skill and reputation, the friend of Sir Isaac Newton. The education of the boy was superintended with the greatest care and devotedness by his mother, a woman of remarkable sense and accomplishments, and at an early age he displayed signs of a quick and inquisitive intellect. Sent to Harrow at seven, he soon distinguished himself by his proficiency, not only in the studies of the place, but by the eager acquisition of knowledge of every kind. He left Harrow an excellent Greek and Latin scholar, not unacquainted with Hebrew and Arabic,

a student of French and Italian, well read in English poetry a skilful versifier and draughtsman. Some of these accomplishments he owed to his mother, and to residence at home during a year's illness and the usual holidays. Dr. Thackeray, his first head master said of him, that he was "a boy of so active a mind, that if he were left naked and friendless on Salisbury plain, he would nevertheless find the road to fame and fortune." Early in 1764 he was entered at University college, Oxford, in which city, that she might be near him, his affectionate mother took up her residence. It was here that he laid the foundation of his oriental learning, eagerly studying Persian and Arabic—the latter with some assistance from a native of Aleppo whom he had met with in London, and whom he allured to Oxford. Persian he learned in the only Persian grammar then extant, and he laboured hard at the *Gulistan* of Saadi. The range of his culture, intellectual and physical, was remarkable. Besides the studies already named, he prosecuted at Oxford all those indigenous to the place; and during his vacations in London, he read Spanish, Portuguese, and Italian, and learned riding and fencing; in short, to use his own expression, "with the fortune of a peasant, he gave himself the education of a prince." He did not wish to be a burden to his mother, and in 1765 he cheerfully accepted an offer to become private tutor to Lord Althorpe, afterwards Earl Spencer, then a boy of seven; and about a twelvemonth afterwards he obtained a fellowship, to which £100 a year was attached. This connection procured him good society, the advantages of continental travel, and leisure for study. While it continued he prosecuted his oriental studies, and wrote most of his commentaries on Asiatic poetry, taking lessons in dancing and the broadsword the while; prepared a Persian grammar, commenced a Persian dictionary, and studied "music with all its sweetness and feeling, difficult and abstruse problems in mathematics, and the beautiful and sublime in poetry and painting." Oriental study was comparatively rare in those days; and Jones had acquired a reputation in 1768, when the secretary of state applied to him to execute a French version of a Persian life of Nadir Shah, which the king of Denmark had brought with him in MS. to England, and of which his majesty was anxious to possess a translation. He performed within a year the difficult task, and the translation was published in 1770. The only reward received by the translator was a diploma, constituting him a member of the Royal Society of Copenhagen. It was in the year of the publication of the *Life of Nadir Shah* that he resigned his tutorship, and became a student of law in the Temple. He studied law hard, not forsaking, however, his favourite pursuits. During his years of studentship he published, in 1771, his "Persian Grammar," still a standard work, and the same year (anonymously) a sharp reply in very tolerable French, in the form of a letter, to ill-natured remarks on Oxford university and some of its members which Anquetil du Perron had made in the introduction to the translation of the *Zendavesta*. In 1772 appeared a small volume of poems, chiefly translations from oriental languages, more elegant than striking; and in 1774 his critical and philosophical "*Poeses Asiaticæ Commentarii*," formerly referred to, composed somewhat on the plan of Lowth's *Prelections*, and which, written in Latin, was republished by Eichhorn at Leipsic in 1776, procuring for their author a continental reputation. Called to the bar in 1774, he resolved to sacrifice literature to law, and kept his resolution pretty faithfully for several years, in the course of which he was appointed a commissioner of bankrupts, and practised his profession with diligence and success. A quasi-legal publication was his version, with an instructive introduction and notes, of the "*Speeches of Isæus in causes concerning the law of succession to property at Athens*," 1778; and decidedly legal was his "*Essay on the Law of Bailments*," 1780, which received the approval of Lord Mansfield. His only manifest divergence into pure literature was the publication of a version of the *Moallakat*, the ancient Arabic poems of the pre-mahometan period, which were rewarded for their assumed excellence by being hung up in the temple of Mecca. Translations published by him apparently about the same time, of an Arabic poem and tract on the mahometan laws of inheritance and of succession to the property of intestates, were written partly to advance his professional aims. He cherished the hope of being made an Indian judge, of accumulating a fortune rapidly in the East, and of returning home to play a part in public life. At this time Jones was a keen

politician. He had saluted the American revolution in a Latin ode, and was the friend and correspondent of Franklin. He was a member of political societies, and spoke and wrote in favour of parliamentary reform—at one time indulging in a brief dream of representing his *Alma Mater* on advanced liberal principles. His liberalism did not further his prospects of a judgeship, or strengthen the friendships which his accomplishments and character had procured for him among men of eminence, but of different politics. With the accession, however, of the Shelburne ministry to power, his ambition was gratified. Chiefly through the influence of Dunning (Lord Ashburton), he was appointed a judge of the supreme court of judicature at Fort-William. The following month he was thus enabled to marry. Lady Jones was the eldest daughter of Dr. Shipley, bishop of St. Asaph, who had recommended him as tutor to Lord Althorpe; and it was in those early years that he formed the attachment at last crowned by wedlock. After a voyage in which he occupied himself with framing large projects, literary and legal, he arrived in the September of 1783 at Calcutta, where his fame had long preceded him, and where he was warmly received. Thus advantageously situated for the prosecution of his favourite studies, he always subordinated them to the improvement of judicial practice and procedure in India. If he began the study of Sanscrit, his chief inducement was to be able to test and correct the interpretations of the native legal practitioners, at whose mercy a judge ignorant of Sanscrit was placed. If a master of Sanscrit, he amused himself with the translation of Sakontala, that charming drama of "the Shakespeare of India," as he called its author Kalidasa; he exerted himself still more strenuously to produce an English version of the Ordinances of Menu, as the foundation of Hindoo jurisprudence. If one of his first enterprizes on arriving in India was to found the Asiatic Society, of which he was appointed president—and his papers read before which are among the most interesting of his miscellanies—he laboured still more diligently to execute another, and so to speak, a professional scheme. It was in 1788 that he broached in an elaborate letter to Lord Cornwallis, then governor-general, his project for the compilation of a digest of Hindoo and Mahometan law, which should effect for India what the Pandects of Justinian effected for the Roman world. The scheme was approved of by the governor-general, who gladly accepted Sir William Jones' offers of superintendence and co-operation. Sir William selected a number of competent persons, Hindoo and Mahometan, to execute the work, of which he traced the plan and superintended the execution until his death, bequeathing its completion to Colebrooke. It was a remarkable homage paid to his character and disinterested zeal, that in this, as in other and minor instances, the Brahmins threw off their usual reserve and distrust so far as to accept the direction of a European in compiling a digest of their own laws. His anxiety to see the great work completed led him to allow Lady Jones to proceed by herself to England, when in 1793 the state of her health rendered her return indispensable. He intended to follow her home in 1795, but a sudden and rapid attack of inflammation of the liver carried him off on the 23rd of April, 1794. He was attended in his last moments by his friend and biographer Sir John Shore, then governor-general of India, and afterwards Lord Teignmouth. Sir William Jones' was a pure, elevated, and harmonious character. In all the relations of life, and in the performance of all its duties, he was irreproachable. If he lacked the brilliancy and susceptibility of genius, he pursued his own culture and improvement in his own sphere with the rarest assiduity. Few men, even among professed scholars, have been so generally accomplished. There were oriental scholars in England before him, and Wilkins preceded him in the study of Sanscrit. But by his tact and taste, the judgment of his selections and the elegance of his style, he was the first to popularize in Europe the literature of the East, and to help in bridging over the chasm which formerly separated the mind of England from that of her great Indian dependency. His essays and disquisitions on eastern literature, philology, and mythology abound with fruitful hints and suggestions, and contain the germs of those most surprising theories of later days which have affiliated to one common origin important languages and worships seemingly the most disconnected and dissimilar.—F. E.

JONSON, BENJAMIN or BEN (as in his own days he was generally, and is now universally known), one of the great masters of the English drama, was born in Westminster in 1574,
VOL. III.

and Hartshorne Lane, near Northumberland Street, Charing Cross, is assigned as the locality. He was of Scotch descent, and his father, who died shortly before Ben's birth, was "a grave minister of the gospel," who had suffered persecution and loss of property in the time of Mary. It is stated by Malone, on the authority of an entry in a parish register, that his mother again married in 1575, a master bricklayer. This assertion, as old as Anthony à Wood's day, and adopted by Gifford, has been strongly impugned by recent inquirers; and it may be now doubted whether she married a second time, and if so, who was her husband. At all events Ben was not neglected. He was sent after some preliminary education to Westminster school, where he had the good fortune, as he gratefully acknowledges, to learn under Camden. It is stated by some of his biographers that Jonson went to St. John's college, Cambridge. Of this there is no evidence, though it is not improbable. His stay, however, could have been but short, as we find him actually working as a bricklayer in London, helping, as Fuller records, "in the building of the new structure of Lincoln's inn; when having a trowel in one hand, he had a book in his pocket." How uncongenial and disgusting this occupation was we learn from himself. It became intolerable; he enlisted as a volunteer, joined the army then in Flanders, and during his short service gave proof of personal daring. He says himself—"He loved the profession, and did not shame it by his actions." At nineteen years of age he is again in London, with a good stock of knowledge and a scanty supply of money. To turn the former to account, and to increase the latter, Jonson betook himself to the stage, and trod the boards as an actor with no great success, writing, as was the habit of the day, in conjunction with others for the stage. A misadventure suspended his labours for a season. A dispute with a man, who is supposed from an entry in the parish registry of St. Leonards, Shoreditch, to have been one Gabriell Spencer, a player, ended in a duel, in which the latter was killed, and the victor severely wounded, imprisoned on a charge of murder, and "brought near the gallows." (If the date of this entry is correctly given by Mr. P. Cunningham as 1598, Spencer could not have been the person whom Jonson killed.) After a confinement of near a year, during which he was converted by a Romish priest, Jonson was set at liberty—by what means is not known, probably for want of prosecution. Again he betook himself to his literary work in connection with the stage; and being now twenty years of age, he married a young woman, who Gifford states was "of domestic habits, and content, perhaps, to struggle with poverty for the sake of her children." "Shrewish, but honest," is Ben's own brief description of her in 1618, after her death. He soon became of sufficient mark as a writer to induce Henslowe to advance him occasional small loans; but whether he wrote any drama by himself previous to 1596 is uncertain. In that year we first find mention of "Every Man in his Humour," as being performed at "the Globe." It was evidently successful from the outset, as it was played eleven times between the 25th of November in that year and the 10th of May following. It was acted in the form in which it is now published (English scenes and names substituted for Italian) by the lord chamberlain's servants in 1598. Shakespeare is said—though Gifford controverts it—to have aided in the introduction of this comedy on the stage. By this admirable drama Jonson acquired high reputation and numerous enemies, whom the temper and lofty scorn of one conscious of his own high powers, and struggling for the very necessities of life, did not tend to conciliate. Marston and Decker were foremost in the assaults upon "the line and mortar poet," the "bricklayer" with his "hod and trowel," jeering at his scorbatic face when they could not write down his genius; provoking him, as he says, "on every stage with their petulant styles, as if they wished to single him out as their adversary." But Jonson pursued the course which he had prescribed to himself, despite of calumny and clamour—stooping to no unworthy courting of favour by conforming to vulgar prejudices, but seeking—his aim through life—to correct the taste, to reform the judgment, and to improve the morals of his countrymen. And with this end in view, he put on the stage in 1599 his comical satire, "Every Man out of his Humour." Its reception was such as the growing fame of the author deserved, and honoured by the presence of his early and steady patron the queen. These two fine dramas exhibit strongly the peculiar power of Jonson's mind. A keen observer of the dispositions of mankind, their

characteristic foibles and habits, he exhibits these with a vigour, distinctness, and truth that prove him to be a great moralist, who sought by the power of satire to work a social reform, and to make the stage—what it should ever be—the instructor in virtue, not the stimulant to vice. And so in his next play, "Cynthia's Revels," performed in 1600, he exposed to the ridicule of the people the fopperies and the ceremonious sillinesses of an age whose fantastic manners and euphuistic language were afterwards so happily exhibited by Sir Walter Scott. The satire was too true and telling not to be at once appropriated by many a courtier, and the imaginary insults were soon avenged by his old enemies both on the stage and off it. Jonson administered a heavy retaliation in his "Poetaster," gibbeting Marston as Crispinus, in traits that were unmistakable, and portraying Decker as Demetrius with such justice, that by his angry recrimination he adopted the picture and fixed his name to it for ever. This piece, we are told, involved Jonson with the army and the lawyers; but he contrived to appease the anger of both professions. Decker's rage found vent in the *Satiro Mastix*, or the *Untrussing of the Humorous Poet*; and Jonson pays off "the untrusser" in the apologetic address added to his "Poetaster." It must be confessed that the personalities and scurrility of both parties are pretty well balanced. Jonson about this time tried his hand at tragedy. One, "Richard Crookback," was never played, and the manuscript was burnt with other papers; another, "Sejanus," was played at the Globe in 1603, Shakspeare taking a part. It was performed only for a few nights, but was subsequently recast, and again presented with better success. It is not strange that a wit of Jonson's reputation should be sought by the wits of the day. He became one of the luminaries at the celebrated club at the "Mermaid," and took the chief part in the "wit combats" which Beaumont has commemorated and Fuller described, breaking a lance with Shakspeare himself and other notabilities. At the Devil's tavern, Temple Bar, Ben was as omnipotent as in after days Dryden was at Will's, or Addison at Button's. Upon the accession of James, Jonson in conjunction with Decker was deputed to prepare the pageant for the king's reception. The latter quickly discerned the merit of the poet, and thenceforth took him into favour; and Jonson wrote more than one of those entertainments with which it was then the fashion to amuse the court. A fact is recorded highly to the honour of Jonson. Marston and Chapman produced a comedy, *Eastward Hoe*, in which Jonson had some small share. It gave such offence to the Scotch that the two former were thrown into prison, and it was said that the pillory and slit noses was to be their punishment; nevertheless, Jonson voluntarily joined them in prison and took his share of the danger, which happily passed away, nor does it seem to have affected his position with the king. Mr. Dyce mentions a second imprisonment which Jonson underwent with Chapman. In 1605 Jonson produced "Volpone," one of the dramas, says Gifford, "of which the nation may be justly proud," and its reception was too favourable not to awake the envy of its enemies. Between this and his next play he was occupied with those masques whose beauty and poetic excellence are at this day unrivalled, so that the "Epicene, or the silent woman" was not acted till 1609. In the following year came the "Alchemyst," the noblest effort of the author's genius; but neither this nor the next play, "Cataline," was successful. More masques followed, and in 1614 he put on the stage "Bartholomew Fair," which was very popular. Two years afterwards came "The Devil is an Ass," and a folio volume of his tragedies and comedies, with some of the masques and other compositions. The favour of the king was shown in 1616 by conferring on the poet the post of laureate and a life pension of one hundred marks a year, which was afterwards augmented in 1630 by Charles I. to £100 and a cask of canary yearly. It was in the summer of 1618 that Jonson went to Scotland, and after visiting several persons of note he finally reached Hawthornden in April, 1619, spending that month with its owner, William Drummond the poet. Ben opened his heart fully and freely in their hours of social converse, and Drummond noted down his guest's remarks, with his own comments. There is no reason to believe that these were ever intended to be published; nevertheless, after the death of both parties they were given to the world, and in consequence, to adopt the words of Campbell, Jonson's memory has been damned for brutality and Drummond's for perfidy. Neither condemnation is justifiable, and no candid mind will endorse the fierce

attack which Gifford has made on Drummond, while admiring the fervour with which he defends Jonson. On his return from Scotland Jonson visited Oxford, where the degree of M.A. was conferred on him; and for some years subsequent he appears to have spent much of his time with the most distinguished persons, with whom he was ever a welcome guest. The pressure of his means, and the expenses of failing health, obliged him to supplement his masques and courtly entertainments with work for the stage. Accordingly in 1625 he appeared again with "The Staple of News." A long interval of sickness and confinement followed, and in 1630 he produced "The New Inn." Its fate was not encouraging; and the only other dramatic pieces which he wrote were "The Magnetic Lady" and "Tale of a Tub." They do not sustain the reputation of his more vigorous years. Meantime a quarrel with Inigo Jones had deprived him of court patronage and the profit of writing the royal masques, and the city withdrew his salary as their "chronologer." Poverty, sickness, and years were working their work upon him. His state is disclosed in two sad letters which he addressed to two noble patrons, and not in vain. Gifts of money and tributes of respect were not wanting to alleviate the sufferings and soothe the spirits of the failing man. Once more the light of genius flashed up in all its pristine brightness, and his last drama, "The Sad Shepherd," may not only bear comparison with the best productions of his youth, but with anything of its kind in any age or country. Death was now approaching: he had long since returned to the faith of his fathers. He died on the 6th of August, 1637, and on the 9th was buried in the north aisle of Westminster abbey, "standing on his feet." For many a year his only epitaph was that which clings enduringly to his memory, "O Rare Ben Jonson," carved for eightpence by a stone-cutter through the charity of a friend. A tablet was added a century after his death; and when the grave was rebuilt some years ago, the original stone was taken away and the present one placed in its stead. In person Jonson was large and corpulent, especially in his later years. His features, though regular, were somewhat coarse, and characteristic of intellect and strong passion. A word or two of criticism is indispensable. In the mass of contradictory testimony as to his merits and his faults, it is hard to form a just estimate. That he was irascible, impatient of injury, scornful of inferior natures, and fierce in conflict with them, cannot be denied: that he was generous, brave, forgiving, and honest, is proved by many instances. "He blustered and was angry," writes his best apologist, "but his heart was turned to affection, and his enmities appear to have been short-lived, while his friendships were durable and sincere." As a dramatist he stands perhaps next to Shakspeare. A judgment quick and subtle, an intellect strong and massive, deeply imbued with classical learning, and profoundly impressed with the great moral mission of a dramatist, he never pandered to popular taste or outraged probability. If his dramas have not kept the stage like those of his great contemporary and superior, they are scarcely less the delight of the student; and while we give our whole heart to Shakspeare in love, we give all our mind to Jonson in admiration. We have not noticed the poems and prose writings of Jonson, though these would of themselves make a fame. "The Forest" and "Underwoods" are fine poems. His translations, especially that of "The Art of Poetry," are accurate and full of the spirit of the originals. His English grammar is incomparably the best of its day; and the collection which he calls "Timber" is a vast repository of the cogitations of a great scholar, a shrewd thinker, and a large observer.—J. F. W.

JORDAENS, JACOB, was born at Antwerp in 1594, and died there in 1678. He was the scholar of Adam Van Oort and an assistant of Rubens, of whom he was a confirmed imitator. Jordaens was a painter of great ability, but of not much taste; his colouring is forcible, but wants refinement. His large alterpieces, which are numerous, betray this characteristic want of refinement. There is a portrait of Jordaens by P. Pontius after Vandyck: he himself also etched a few plates.—R. N. W.

JORDAN, CAMILLE, a French politician and orator, was born at Lyons in 1771, and educated there as a lay pupil at the seminary of St. Irenée. The French revolution found him a youth of eighteen, the friend of his senior, Mounier the constitutionalist, and not forgetful of the religion which he had learned at the jesuit seminary. He published some pamphlets against the civic constitution proposed for the French clergy,

aided the movement at Lyons against the tyranny of the national convention, and took refuge from its vengeance in Switzerland. Thence he proceeded to England, where he studied carefully our politics and institutions, and acquired the friendship of such leading whigs as Fox, Erskine, and Lord Holland. Returning to France after the close of the Reign of Terror, he was sent by the department of the Rhone to the council of Five Hundred, where he protested with striking eloquence against the proscription of the Roman catholic religion. His political career was suspended by the *coup d'état* of the 18th Fructidor; and again an exile he withdrew to Switzerland, and proceeded thence to Germany to join his old friend Mounier, who, under the patronage of the grand-duke, superintended an educational institution at Weimar. There are several references to Camille Jordan in the correspondence of Göthe and Schiller. After the 18th Brumaire he returned to France, and published an anti-Napoleonic pamphlet, but was not molested. At the Restoration he became a deputy, and a prominent member of the constitutionalist party in the chamber, becoming more liberal as the government became more repressive. He died in the May of 1821, regretted for the sweetness of his disposition, and respected for the elevation of his character. He left no elaborate work behind him. By translations from Klopstock and Schiller he contributed slightly to make known in France the literature of Germany, which he had studied diligently at Weimar.—F. E.

JORDAN, MRS., a celebrated actress, whose real name was Dorothy Bland, was born at Waterford about 1762; her mother, Mrs. Bland, being then an actress. In 1777 the young player appeared on the stage for the first time at Dublin, under the name of Miss Francis. After an engagement at Cork she proceeded in 1782 to Leeds in Yorkshire, and making an engagement with Tate Wilkinson, once a fellow-player with her mother, Miss Bland achieved great success at Leeds, York, Sheffield, Hull, and Wakefield. In 1785 she quitted Wilkinson's company for an engagement at Drury Lane, London, where her admirable playing and agreeable appearance won great applause. She played both in tragedy and comedy, appearing one day as *Viola* in the Twelfth Night, and on the next as *Imogen* in Cymbeline; but unquestionably she excelled in comic parts, in which she showed real genius. Her style of playing was emphatically natural, and yet it was the result of consummate art. In 1790 she formed a domestic connection with the duke of Clarence, afterwards King William IV., which lasted more than twenty years, during which period she bore him several children. She still, however, remained on the stage. Her habits of profuse expenditure sometimes pressed heavily on the duke's embarrassed finances, and she played to make a purse of her own. In 1811 the pair separated at the duke's request, for reasons which remain unexplained. Going abroad to live on the allowance received from the duke of Clarence, Mrs. Jordan could not keep free from debt, and she died in comparative poverty at St. Cloud, 3rd July, 1816.—R. H.

JORNANDES or JORDANES, a Gothic historian of the sixth century. His grandfather had been secretary to Candax, king of the Alani, and he himself filled a similar post. It is also known that he became a christian and a bishop in Italy, some say of Ravenna. Jornandes is known by two works—"De Getarum, sive Gothorum origine et rebus gestis," and "De regnorum ac temporum successione." Both these are in Latin. They have no literary value, but they are of great importance in the study of Gothic history.—B. H. C.

JORTIN, JOHN, D.D., the son of René Jortin, a French refugee, was born in London, October 23, 1698. In 1715 he entered Jesus' college, Cambridge, of which he became a fellow in 1721, and in 1722 M.A., about which time he published a few Latin poems entitled "Lusus Poetici," which were well received. He had previously been employed, on Dr. Thirlby's recommendation, in translating for Pope some of Eustathius' notes on Homer. Jortin says—"I was in some hopes in those days, for I was young, that Mr. Pope would make inquiry about his coadjutor, and take some civil notice of him. But he did not; and I had no notion of obtruding myself upon him. I never saw his face." Yet Pope had published nearly all the notes of Jortin. In 1723 he was ordained a deacon by Bishop Kennett, and in 1724 a priest by the bishop of Ely; in 1727 his college presented him to the living of Swavesey, near Cambridge, and in 1728 he married. Three years later he came to London; soon after which he published his "Four Sermons on the Truth of the

Christian Religion," the substance of which he afterwards incorporated with his "Remarks on Ecclesiastical History," &c. In 1731 and 1732 he took part in issuing "Miscellaneous observations upon authors, ancient and modern," which was translated into Latin, and continued in Holland by Burman and others. In 1734 he published "Remarks on Spenser's Poems, on Milton, and on Seneca," which were afterwards reprinted in his "Tracts, philological, critical, and miscellaneous." In 1737 he was appointed vicar of Eastwell in Kent, but soon after resigned, and returned to the metropolis, where he was already popular as a preacher. In 1746 he brought out "Discourses concerning the truth of the Christian religion," in which he made much use of the sermons on the same subject. In 1749 he was appointed to preach the Boyle lecture; but instead of publishing his discourses, he determined to make them the basis of a dissertation, of which the first volume appeared in 1751 under the title of "Remarks on Ecclesiastical History;" the second volume came out in 1752, the third in 1754, and two additional volumes in 1773, after the author's decease. In 1751 he was made rector of St. Dunstan-in-the-East, which rather facilitated his learned labours, as he found his clerical duties a profitable diversion from study. In 1755 he was made D.D. by Archbishop Herring, his patron; and the same year he published "Six Dissertations upon Different Subjects." His "Life of Erasmus" appeared in 1758 and 1760, with a supplement of "Remarks upon the Works of Erasmus." He published no other new work, although he contributed some remarks upon the life of Pole, by Phillips, which were published by Nene in 1766. Dr. Jortin died, September 5, 1770, and his son Roger collected and edited his sermons and tracts. He was well read, was honest and frank in his criticisms, but disposed to be satirical and eccentric in his expressions.—B. H. C.

JOSEPH I., Emperor of Germany, son of Leopold I., was born at Vienna, 26th July, 1678; died 17th April, 1711. On the 19th December, 1687, he was crowned hereditary prince of Hungary, and on the 6th January, 1690, king of the Romans. The whole of his reign was occupied by the war of the Spanish succession. Against Bavaria he continued the hostilities commenced by his father on account of the French tendencies of the elector. He besieged Munich and laid waste the environs, and, 11th May, 1706, placed the elector under the ban of the empire. He was more hostile to France than even his father; but after the battle of Turin, 7th September, 1706, the war in Italy between the two powers ceased by treaty of 13th March, 1707. The city of Milan Joseph gave to his brother, the Archduke Charles, and took possession of Sicily when the English laid hold of Sardinia. The battles of Oudenarde and Malplaquet, with the victorious career of Marlborough, would probably have deferred the peace of which Europe, and perhaps especially France, stood so much in need; but the death of Joseph left his brother Charles the last male representative of the house of Hapsburg, and Charles, instead of seeking the throne of Spain, was called to wield the sceptre of the empire. Joseph obtained the appellation of "victorious," which meant that he was on the winning side of the European alliances. He had, however, the tact to avoid a conflict with Charles XII. while his troops were required elsewhere. He reformed the penal laws, and re-established the chamber of justice.—P. E. D.

JOSEPH II., Emperor of Germany, eldest son of Francis I. and Maria Theresa, was born at Vienna, 13th March, 1741, and died 20th February, 1790. In addition to his name Joseph, he was baptized Benedict-John-Augustus-Anthony-Michael-Adam. Maria Theresa held him in her arms when she appealed to the estates at Presburg to protect her hereditary rights. In testimony of gratitude to the Hungarians, she gave Joseph a Hungarian tutor—Count Bathiany—had him instructed in the language, and clothed in the garb of Hungary. His religious instruction, however, was committed to the care of the jesuits. He excelled in athletic exercises, and was endowed with a love for music that lasted during life. In youth he was anxious to take part in the military operations of the army, but the empress would not permit the indulgence. On the 6th October, 1760, at the age of nineteen, he espoused the Princess Isabella, daughter of Duke Philip of Parma, and on the 27th May, 1764, he was elected at Frankfort king of the Romans. The early death of Isabella left him at liberty to seek a new bride, and he married Maria Josephine, daughter of the Emperor Charles VII.—a union that produced a considerable amount of dis-

cord. By the death of his father in 1765, he was associated with his mother in the government, rather than admitted to full power. So long as she lived Maria Theresa was determined to govern, and until her death Joseph was obliged to content himself with the military department, and such internal affairs as the empress was pleased to permit. He was a useful subject of his own empire—alleviated distress, made efforts to obviate famine, introduced conscription into the hereditary estates of the crown, participated in procuring the abolition of torture, and was far from being opposed to the suppression of the jesuits. He travelled much—visited Italy and France under the name of Count Falkenstein, and passed Ferney without seeing Voltaire, being restrained, it is said, by the positive injunctions of the empress, who fancied that Joseph had already imbibed quite a sufficient number of the modern ideas then in vogue. The death of the empress in 1780 left him master of the empire, and he became ambitious to extend his dominions. His schemes were large enough, but Frederick of Prussia and the interests of France were more than sufficient to render them inoperative. His proposal to create a kingdom of Burgundy, and to absorb the Netherlands into the empire, could not be accomplished. He did better than conquer territory, he introduced reforms at home—insufficient, as the condition of Austria has always testified, but still reforms at the time. He went far to abolish the worst parts of the feudal system, converted servitudes into fixed money payments, put down local jurisdictions, and equalized the law. By an edict of censorship, 1781, he established freedom of thought and conscience, provided that there was no offence against religion, morals, or laws. All christians, of whatever denomination, were made citizens, eligible to office. Dissenters were allowed, by an edict of toleration, to build their own churches, provided they could insure the support of the pastor. The disabilities of the Jews were modified, and they were admitted to schools and universities. These institutions were extended and encouraged, while at the same time convents were curtailed even when not suppressed. Rapid innovations of this character, carried out by despotic rules, could not pass unopposed, and Pius VI. made a journey to Vienna to counteract the mischiefs of liberalism—not obtaining much satisfaction. Joseph's desire for unity involved him in troubles. He wished the German language to be made universal in his dominions, and roused the Hungarians to revolt, while the Netherland provinces resolved on emancipating themselves from the Austrian yoke. He was successful as a disturber of established institutions, but not as the founder of a new constitution. Some measures he was obliged to retract, others were left as a heritage, to produce future turmoil. In 1787 Joseph engaged in war with Turkey, and raised an immense army; but the summer heats of 1788 saw twenty thousand Austrians in the hospitals; and Joseph contracted fever by visiting the sick. He returned to Vienna, was there apprised of the insurrection of the Netherlands, and after some months of suffering, died on the 20th February, 1790. Twice married, he left no issue, and was succeeded by his brother, Leopold II.—P. E. D.

JOSEPH BONAPARTE. See BONAPARTE.

JOSEPHINE, first empress of the French, née MARIE-JOSEPH-ROSE-TASCHER DE LA PAGERIE, was born at Trois-Ilets in Martinique, on the 24th of June, 1763, the day on which the treaty was signed by which England restored that island to France. Her father seems to have been forced by poverty to become manager of a plantation. At thirteen the fair young Creole is described as already most fascinating, and at fourteen, taken to France, she was married to the Vicomte De Beauharnais. Of her two children by this marriage, the son, Eugene, became viceroy of Italy, and the daughter, Hortense, married to Louis, king of Holland, was the mother of the present emperor of the French. The union was a stormy one, and was suspended by a separation, during which Josephine revisited, in 1787, Martinique and her mother. Forced, three years later, to fly from the island and its political convulsions, on her return to France she was reconciled to her husband. Their second connection was not of long duration. The Vicomte De Beauharnais had been an active constitutionalist. Husband and wife were thrown into prison during the ascendancy of Robespierre, and the husband was guillotined. In prison Josephine became the friend of the future Madame Tallien (see FONTENAY), and when the fall of Robespierre restored her to freedom, she shared in that lady's leadership of the new society which sprung into existence with the close of

the Reign of Terror. The young Bonaparte was one of the victims of her fascination, and against the wishes of both her children, indeed not without some misgivings of her own, she became his wife. The date of their marriage, one purely civil—not supplemented by religious ceremony until 1804—was the 9th of March, 1796. A few days afterwards Napoleon left his bride to join the army of Italy, and to commence his career of victory. His letters of this period are full of affection, mingled with jealousy; for during his absence Josephine was gay among the gayest. At last she joined him at Milan where she was received with queenly honours, and lavished money with more than queenly extravagance. During his absence in Egypt the old accusations against her were repeated with such success that, on his return, he was about to separate from her. She recovered, however, her ascendant over him, and from that time forward seems to have been a loyal and affectionate wife, with only one striking fault—pecuniary extravagance. The influence of her attractions was exerted to promote his ambition. She co-operated with him in the *coup d'état* of the 18th Brumaire; and assuming a new dignity of demeanour when Napoleon became first consul, she conciliated to a certain extent the troublesome royalist party. His assumption of imperial power she steadily opposed, though not from any suspicion of the fate which awaited her. Even before the empire Talleyrand had advised a divorce from Josephine, and a marriage with a Bourbon princess, as likely to strengthen politically Napoleon's position. But it was not until after Wagram and a sojourn in Schönbrunn that he followed the evil counsel, and divorced the wife whom he dearly loved, to marry a frigid and heartless Austrian princess. The divorce was effected on the 16th December, 1809. In the little court of Malmaison, to which the divorced Josephine now retired to cultivate her flowers—always a passion with her—she was steadily visited by the high personages of the continent whom events brought to Paris. Napoleon wrote to her frequently, and saw her occasionally. His last visit to her was paid in the January of 1814, three months before his relegation to Elba. After the occupation of Paris, the allied monarchs did her personal homage at Malmaison. Alexander of Russia was walking in its gardens when, after an illness of some duration, the ex-empress died of a cancerous disease, and with Hortense and Eugene by her side, on the 29th of May, 1814. At least she was spared the catastrophe of Waterloo.—F. E.

JOSEPHUS, FLAVIUS, the Jewish historian, was born at Jerusalem A.D. 37. The facts of his history are mainly derived from his own writings. He was well instructed in his youth, and had a remarkable capacity for learning. He tried each of the three Jewish sects, and decided for the Pharisees. About 63 he went to Rome on behalf of certain priests, whom Felix had sent there as prisoners on some slight pretext. Having obtained their acquittal, he returned home, and exerted himself to preserve peace between his countrymen and the Romans. When the revolt actually broke out, he says he only joined it after he found that it must go on. He was appointed to Galilee as a sort of governor, and with a pacific mission. If we may trust his own account, his conduct was marked by prudence, courage, and ability. John of Giscala and others endeavoured to ruin his credit, and to take his life; but he succeeded in defeating their attempts. On the approach of Vespasian his followers mostly abandoned him, and he retired to Tiberias, whence he sent to the senate, to inform them that if they did not help him he must succumb. But when Jotapata was besieged he directed its defence, and on its capture escaped to a cave with forty men. His retreat was discovered, but rather than surrender, his companions agreed to die by one another's hands. Lots were taken, and all perished except Josephus and one other, who gave themselves up to Vespasian, and their lives were spared. At the siege of Jerusalem he was present; and when the city was taken he saved the lives of many, including his own brother, and he also preserved copies of the sacred books. Titus conferred upon him an estate in Judea, but took him to Rome, and presented him to Vespasian, who received him kindly, made him free of the city, allowed him a pension, and granted him a house, which had formerly been his own residence. By many of his countrymen he was regarded as a traitor, and efforts were made to undermine his credit with the emperor, but in vain, and he was treated with consideration as long as Vespasian lived. He took the surname of Flavius in token of his allegiance to the Flavian family; but it is uncertain whether this was before or after he

came to Rome. Titus and Domitian continued the favours of Vespasian; Domitian freed his Judean estates from tribute, and Domitia, the emperor's wife, treated him with kindness. He was three times married, but divorced his first and second wives; by the second he had three sons, and two by the third. He seems to have occupied himself with his literary labours while at Rome, but it is not known exactly when he died; he was living, however, in 97. Some of his personal reminiscences appear to be exaggerated, if not fictitious; but some allowance must be made for a man who, after being involved in occurrences which brought the destruction of his nation, succeeded in winning and retaining the affection and confidence of several emperors in Rome itself. He has won for himself a place in the history of his people as a warrior and a statesman; but he is best known as their great historian. His works are his "Autobiography;" "Jewish Antiquities," in twenty books, a history of the Jews from the creation to the 12th of Nero; "Wars of the Jews," in seven books, which he says he first wrote in Hebrew, and then translated into Greek; "Against Apion," two books on the antiquity of the Jews; "On the Maccabees, or the empire of reason," in one book, which is printed in some editions of the Bible as the fourth book of Maccabees; a treatise *περί τοῦ παντός*, which bears his name, but is spurious, although published by Whiston as Josephus' "Discourse to the Greeks concerning Hades." The first Latin edition of Josephus was published at a very early period, and only contained the "Antiquities," and the second in 1470 only included the "Antiquities" and the "Wars." The first Greek edition was printed in 1544 at Basle. Among the better editions may be named those of Hudson, Oxford, 1720; of Havercamp, Amsterdam, 1726; of Oertthür (incomplete), 1782-85; and of Dindorf, published by Didot at Paris. There are English translations of Josephus by L'Estrange and Whiston.—B. H. C.

JOSQUIN DEPRES. See DEPRES.

JOUBERT, BARTHELEMY CATHERINE, a general of the French republic, born at Pont de Vaux, 14th April, 1769; killed at the battle of Novi, 15th August, 1799. He left college and entered a regiment of artillery at the age of fifteen, but afterwards retired and studied law at Lyons. In 1789 he was carried away by the revolution fever, and employed all his time in military drill and the practice of arms. In 1791 he entered as sergeant and joined the army on the Rhine. In August, 1792, he was lieutenant, and under General Anselme crossed the Var in September. In the Col de Tienda, with thirty grenadiers, he was attacked by five hundred Austrians, wounded, and taken prisoner. Carried to Turin, he was presented to the king of Sardinia, and when asked if he was a noble, replied, "I am a French citizen"—an answer that sent him to prison. He was soon released on parole, and returned to France, where he loudly protested against the severities of the convention. He again joined the army, and in 1795, having received promotion, was ordered with two thousand volunteers to cut off six thousand Hungarians entrenched at Melagno. In the contest he lost fifty-six officers and four hundred and fifty men, and was repulsed. Kellerman appointed him to the command of a battalion, and at Loano he was made brigadier on the field of battle. At Montenotte, St. Margaret, Cossaria, and the battle of Mondovi, he was again distinguished—receiving a ball in his chest. He was also at the passage of the bridge of Lodi, and by Bonaparte was charged to lay siege to the fortress of Milan. Later he commanded the vanguard of Massena's army, and entered the Tyrol. In the defile of Corona he was attacked by Wurmsner and compelled to retreat, thereby uncovering the road to Mantua. He was now almost constantly engaged in the actions of the time up to the battle of Rivoli, after which he again went into the Tyrol, and engaged in what Carnot termed the campaign of giants. In a month he fought seven battles, and took out his army, contrary to expectation. Returning to Paris, he was employed on the Rhine for a short time, but again went to Italy, occupied Piedmont, married Mlle. de Montholon, and in a month after, while personally leading his troops in the thickest of the fire, was shot under the right arm. Joubert was one of the generals that seemed to take the "glory of France" as their ruling motive—a high-minded, upright, courteous soldier, with the character of being a "thorough gentleman."—P. E. D.

JOUFFROY D'ABBANS, CLAUDE-FRANÇOIS-DOROTHÉE, Marquis de, one of the inventors of steam navigation, was born of a noble family in Franche-Comté about 1751. In 1772 he

obtained a commission in the *régiment de Bourbon*; and soon afterwards, in consequence of an affair of honour with his colonel, was exiled to Provence for two years, which he passed in the study of mechanical science. In 1775 he returned to Paris; and having examined an atmospheric pumping engine, then recently erected at Chaillot, he turned his attention to the use of steam power for propelling vessels. In 1776 he drove a steamboat forty feet long, on the Doubs, by propellers of the duck's-foot class, moved back and forward by a chain from the piston of a single steam-cylinder with a counterpoise. In 1780 he added a second cylinder, the pistons rising alternately. In 1783 he used paddle-wheels, driven by the steam-pistons through back-work, to propel a vessel one hundred and thirty feet long on the Saône. As to the cause of the failure of this and other inventions of the same kind, prior to the application of Watt's engine to marine propulsion by Symington in 1801, see the article FULTON. In 1784 the invention of Jouffroy, having been submitted to a committee of the Academy of Sciences, met with less encouragement than it deserved. During the revolutionary troubles he emigrated for ten years; and on his return to France, his attachment to the principles of royalism prevented him from bringing his invention before the government until after the restoration of the Bourbons. In 1816 he obtained a patent for the propulsion of ships by steam, and organized a joint-stock company to carry it out; but the undertaking proved unsuccessful. He died at the Invalides in 1832, being then the senior captain of infantry in the French army. An account of his inventions was published by his son, the Marquis Achille de Jouffroy, in 1839.—W. J. M. R.

JOUFFROY, THEODORE SIMON, a French philosophical writer, who was born in 1796. His father sent him to Pontarlier, where his uncle was a professor, and afterwards he studied at Dijon, where he was fortunate enough to attract the attention of M. Roger, who procured his admission to the normal school at Paris. While there his philosophical tastes were developed by a course of lectures on philosophy by Victor Cousin. In 1817 he was appointed pupil-teacher of philosophy at the normal school, and at the same time elected to deliver a philosophical course at the Bourbon college, now called the Lycée Bonaparte. He remained at this post till 1820. The normal school was suppressed in 1822, and then he commenced a course of private instruction, and began to write for the periodical press. In 1826 he published a translation of Dugald Stewart's *Essays on Moral Philosophy*, to which he prefixed a valuable introduction. In 1828 he delivered a course of lectures on ancient philosophy at Paris, and the same year brought out a volume of his translation of the complete works of Thomas Reid the Scottish philosopher. This version of Reid consists of six volumes, and was not concluded till 1835. The first volume, which was the last published, contains an introduction, copious and carefully written, in which we have Jouffroy's estimate of the Scottish philosophy. Following this introduction is Stewart's *Life of Reid*, and a curious bibliography of Scottish philosophy from the days of Hutcheson to our own time. In the compilation of these valuable works, he was assisted by some of his Scottish friends. The third and fourth volumes of his edition of Reid's works are enriched with fragments of lectures by Royer Collard, and an introduction to them. Royer Collard was, as is well known, the first who endeavoured to give a popular exposition of the Scottish philosophy in France. In 1830 Jouffroy returned to a post in the normal school, which had been restored. He was at the same time named co-professor of the history of modern philosophy at the Faculty of Letters, and delivered a course of lectures on the law of nature, which was taken down in shorthand and published in 1835 and 1842. He succeeded M. Thurot at the college of France in 1833 as lecturer on Greek and Latin philosophy, and was elected titular member of the Academy of Sciences. The same year he published a collection of miscellaneous essays under the title of "*Mélanges Philosophiques*;" most of these had already appeared in periodical publications, but some were now printed for the first time. In 1835 alarming symptoms showed themselves, and he was compelled to abandon for a time his much-loved studies, and to go to Italy for the sake of his health. After a time he recovered sufficiently to return to Paris, and in 1838 exchanged his place at the college of France for that of librarian to the university, and his place at the Faculty of Letters for that of philosophy. Although not well fitted for political life, Jouffroy in 1831, and for several years

after, was a member of the chamber of deputies, where, however, his voice was seldom heard. Once he is said to have saved the ministry by a speech, and once, in 1840, he was intrusted with the preparation of an address which resulted in his being forsaken by his own party. An affection of the chest, under which he had laboured for four years, carried him off, February 4, 1842. After his death Damiron published the third volume of his course on the law of nature, a new volume of "Mélanges Philosophiques," and a volume entitled "Cours d'Esthétique," &c. The writings of Jouffroy ought to have special interest in the eyes of the admirers of the Scottish philosophers.—B. H. C.

JOURDAN, JEAN BAPTISTE, Marshal of France, and one of the generals of the Revolution, was the son of a surgeon at Limoges. He was born in 1762, and was educated by one of his uncles, a curé, who kept an academy at Aix. On the death of his father in 1777 he was taken into the warehouse of another uncle, but soon enlisted in a regiment which was destined for America as part of the expeditionary army of Count d'Estaing. After serving six years in the New World, he obtained his discharge on account of ill health, and returned to France, where he married the sister-in-law of a respectable mercer in his native town, and commenced the same business on his own account. In 1791 he was made a lieutenant in the local corps of national guards, and in the following year was elected to the command of a battalion of volunteers, who joined the army of the North. In this capacity he distinguished himself so much in several actions under Dumourier, Dampierre, and Custines, that his promotion was exceedingly rapid, and in 1793 he obtained the rank of general of division. A masterly movement which he made at the battle of Hondschoote chiefly contributed to the victory obtained by Houchard, and when the latter was guillotined by the republican tyrants at Paris for not sufficiently improving his advantages, Jourdan was appointed to succeed him in the chief command. He then defeated the Austrians at Wattignies, and accomplished the principal object of the campaign by compelling the prince of Coburg to raise the siege of Maubeuge. In 1794 he received the command of the army of the Moselle, and after being compelled in his turn to raise the siege of Charleroi, he obtained a considerable advantage over the Austrians at the battle of Fleurus, and a decisive victory at Aldenhoven, which gave him possession of Juliers, Cologne, Bonn, Coblenz, and Maestricht. This was the culminating point in Jourdan's career. His army, neglected by the authorities at Paris, rapidly diminished in numbers, and after being beaten by the Archduke Charles in September, 1796, he resigned the command in disgust. He then retired to Limoges, and in the following year was elected by his fellow-townsmen a member of the council of Five Hundred. In 1799 he resigned the presidency of that body to assume the command of the army of the Danube; but being again beaten by Prince Charles at Stockach, he relinquished the command to Massena. Re-elected to the council of Five Hundred, he took a prominent part in opposing the ambitious designs of the first consul. This was followed by a reconciliation, apparently cordial on both sides, and in 1800 Jourdan was appointed inspector-general of the forces and governor-general of Piedmont. In 1802 he was named a councillor of state, and in 1804 was created a marshal of France, and grand cross of the legion of honour. He received also the command of the forces in Lombardy, but when war broke out with Austria in 1805, Bonaparte, who had a poor opinion of Jourdan's military talents, superseded him in this command by Massena. In 1806 he became governor of Naples under Joseph Bonaparte, who had a great respect for him; and when that prince was made king of Spain, Jourdan accompanied him to Madrid as major-general of his armies. His authority, unsupported by Napoleon, was disregarded by Soult and the other French generals, and after a succession of misfortunes, terminating in the disastrous affair of Vittoria, Jourdan returned to France with a heart completely ulcerated by a sense of neglect. In 1814 he gave in his adhesion to Louis XVIII., who made him a count; and though afterwards compelled to accept a nominal command from Napoleon during the Hundred Days, his age excused him from being present at the battle of Waterloo. At the second restoration he again recognized the royal authority, and was made a peer of France in 1819. After the revolution of 1830 he held for a short time the position of minister for foreign affairs, and was then made governor of the Invalides, an office which he retained till his death in 1833.—G. BL.

JOUVENET, JEAN, one of the most distinguished of the French painters, was born at Rouen in 1644 of a family originally Italian. He learnt painting under his father Laurent Jovenet, whose father, Noel, was the master of Nicolas Poussin. Jean settled in Paris in 1661, and became an imitator of the style of Poussin, and while still quite young was employed by the celebrated Le Brun as an assistant in his extensive works at Versailles. He executed an altar-piece for the cathedral of Notre Dame in 1668, and painted the so-called "May Picture," in 1673, presented every May by the goldsmiths of Paris, and dedicated to the Virgin in Notre Dame. In 1675 he was elected a member of the French Academy, of which he became professor of painting in 1681. Four of Jovenet's works now in the Louvre, were executed in tapestry at the Gobelins by order of Louis XIV., who presented the tapestries to the Czar Peter the Great. Jovenet's works are numerous, but in 1713 his right hand was attacked with paralysis, and from this time he painted with his left hand, an effort he was driven to through having several unfinished works on hand at the time; and the first performance of any consequence of this kind was the painting of the "Triumph of Justice" for the ceiling of the parliament chamber of Rouen, which was executed entirely with his left hand. His last work was the "Magnificat," or Visitation of the Virgin, for the choir of Notre Dame, also painted with the left hand, but Jovenet never saw it in its place; he died at Paris, April 5th, 1717, then holding the office of rector of the Academy, a post he had held since 1707. Jovenet painted in oil and in fresco; the twelve apostles in fresco in the dome of the Invalides are by him. Jovenet belongs to the able academic painters of the eighteenth century, whose works are for the most part entirely devoid of sentiment; the effect of the subject is lost in the obtrusiveness of the means employed to represent it. There are ten large pictures by him in the Louvre, all of religious subjects. One, "The Descent from the Cross" painted in 1697, has a place of honour in the Salon Carré, in the centre of the west wall. It is dramatic in composition and generally effective in colour in spite of a prevailing brown, but fails to attract by any higher qualities. Yet Jovenet on the whole must be considered a superior painter to Le Brun, while he was in dignity and character much behind Le Sueur. Neither Jovenet nor Le Sueur ever visited Italy, of which the French make a great boast. Most of Jovenet's works have been engraved by some of the best engravers of France.—(*Mémoires Inédits des Membres de l'Académie Royal de Peinture, &c., 1854.*)—R. N. W.

JOUY, VICTOR JOSEPH ETIENNE DE, chiefly notable for having made to modern French literature contributions somewhat in the style of our own Tatlers and Spectators, was born at Jouy, near Versailles, in 1769, according to one account, but more probably in 1764. His father was engaged in trade, and he was sent to the college of Versailles. In consequence of a love affair the immature Lothario was shipped off, before he had fairly commenced his studies, to French Guyana, whence he managed soon to effect his return, and took his seat again on the benches of his college. Two years afterwards he entered the artillery, and served as a subaltern officer in India, where he met with various romantic adventures and made the acquaintance of Tippoo Saib, the hero afterwards of one of his dramas. A reader of Voltaire from his childhood, he hurried home when he heard of the capture of the Bastille, offered his sword to the Revolution, and rose rapidly in military rank. Disgraced and accused of "moderantism" for having refused to drink the health of Marat, he escaped to Switzerland. Returning to Paris after the fall of Robespierre, he was reinstated and re-employed at one time, being appointed commander of Lille; but even under the new and more moderate régime he was arrested on suspicion of having held treasonable communications with Lord Malmesbury, whose niece he is said to have married. Tired of these vicissitudes, he gave up the army after his acquittal on this new charge; and on the establishment of the system of prefectures, accompanied the Count De Pontecoulant to Brussels, holding for a short time an official situation, which he resigned, then devoting himself to literature at Paris. Talma personated the hero of his tragedy of "Tippoo Saib," 1813; and Spontini wrote the music for his opera "La Vestale," which was a success. He is remembered, however, less by such pieces than by the series of papers, "L'Hermite de la Chaussée d'Antin," which he contributed in 1813-14 to the *Gazette de France*, and which were afterwards collected. Lively sketches of life

and character in the Paris of that period of transition, the closing years of the empire, they are the nearest approach that French literature has made to the essays of Addison and Steele, and were very successful. Less popular were its successors, especially "L'Hermite en Province," written by Jouy in his study in Paris—though professing to describe the contemporary life of the French provinces—and swarming with geographical blunders. At the first restoration he was introduced to Louis XVIII. by Madame De Stael, but accepted a theatrical post from Napoleon during the Hundred Days. At the second restoration Jouy went into opposition, and was fined and imprisoned for his liberalism—reviving his old popularity by the publication of "L'Hermite en Prison." He wrote plays, contributed to periodicals, and after the revolution of 1830, was appointed by Louis Philippe chief librarian of the Louvre. He had quite survived his reputation when he died at the chateau of St. Germain en Laye on the 4th September, 1846.—F. E.

JOVELLANOS, GASPARD MELCHIOR DE, a Spanish statesman, economist, and poet, born at Gijon, Asturias, 5th January, 1744, of a noble family, and educated for the law at the universities of Oviedo, Alcalá, and Madrid. At the age of twenty-four he was made one of the judges in criminal cases at Seville, and ten years afterwards exchanged this office for the more congenial one of civil judge at Seville, but in 1778 he was appointed judge of criminal cases at Madrid. It was during his residence at Seville that he wrote the tragedy of "Pelayo," and the comedy of the "Honourable Culprit;" acquired a knowledge of English for the purpose of studying political economy; and prepared the outline of his great work, "Informe sobre ley agraria" (Memoir on law as applied to agriculture). He also found time to be the patron of art, and the promoter of schools and hospitals. After spending a year and a half at Madrid, he became a member of the Council of military orders, in which capacity he visited his native province of Asturias, and founded the Asturian institute for the study of sciences connected with the mineral wealth of the country. His connection with Cabarrus cost him a sort of honourable exile to his native province (1790-97), which he devoted to the improvement of mines, roads, and all useful public works. He also wrote his excellent treatise "On public amusements," and completed his work on agricultural law above named. In 1797 he became minister of justice under Godoy; but the next year he was again exiled to Asturias, and in 1801 was seized in his bed under the authority of the inquisition, carried across the country and embarked for Majorca, where he suffered a rigorous confinement of seven years' duration. Refusing to acknowledge Joseph Bonaparte, he represented his province in the central junta, where his enlightened views met with a very insufficient response. When the junta was dissolved in 1810, at his earnest desire, Jovellanos returned to Asturias to find his beloved institute ruined by the French occupation, and had only time to publish his noble "Memoir" in defence of his own conduct and that of the junta, when a second French invasion compelled him to escape on board a small vessel. Landing at the little port of Vega, he expired from the results of exposure and fatigue, 27th November, 1811. Besides the works named above, we have from his pen two satires, numerous memoirs, and several poetical epistles to his friends. As a writer no less than as a statesman, he well deserved the title, revived for his sake by the cortes, "Benemerito de la patria."—F. M. W.

JOVIANUS, FLAVIUS CLAUDIUS, one of the best of the later Roman emperors, was born in 330. He was the son of Count Varronianus, a native of Pannonia, and received the name by which he is generally known from having been appointed by Diocletian to the command of the Jovian corps. As a military leader he acquired a high reputation, and when he offered to resign his command rather than abandon his christian principles, Julian the Apostate had so much respect for him that he not only suffered him to retain the command, but took him into his intimate confidence. He accompanied that emperor in his rash expedition against the Persians, under the honorary title of chamberlain or chief domestic; and when Julian died in the midst of the hazardous enterprise, Jovian was elected to the purple in 363, by the acclamations of the soldiery. He then continued one of the most disastrous retreats in history, with an army utterly disorganized, famishing with thirst and hunger, and pursued and harassed by an enemy vastly superior in numbers. In these circumstances he was compelled to con-

clude a treaty, by which he accepted the most humiliating conditions from the Persians; and although he was severely censured for doing so, it is admitted by the best authorities, some of whom were present in the expedition, that he had absolutely no alternative. On arriving at Antioch he gave promise of a liberal and enlightened reign by issuing a decree which permitted the exercise of any form of worship, while at the same time he re-established christianity as the recognized religion, recalled the exiled bishops of the orthodox faith, and ordered the restoration of the churches to all the adherents of the council of Nice. He then continued his progress towards Constantinople, and was received with every demonstration of joy in the different cities through which he passed; but before reaching his destination his life and reign were brought to a sudden conclusion. At Dadastana, after partaking of a plentiful supper, he retired to rest, and was found dead in bed next morning, 17th February, 364, whether from apoplexy, poison, or the fumes of charcoal, is not known; but his death in the thirty-fourth year of his age, and after a brief reign, appears to have been sincerely regretted by both christians and pagans.—G. BL.

JOVIUS. See GIOVIO.

JOYCE, JEREMIAH, remembered chiefly as the author of the well-known "Scientific Dialogues" which bear his name, was born in 1764. He is said to have been a self-taught man, and in early life to have worked as a glazier. The proceeds of a small copyhold left him by his father enabled him later to procure the necessary education, and he became a dissenting minister. It was probably in this capacity, and from the zeal with which he asserted the principles of advanced liberalism, that he attracted the notice of Lord Stanhope, then an ardent champion of popular rights. In 1794 he was arrested with Horne Tooke, Hardy, and Thelwall, on a charge of high treason. It is said that the arrest was hastened by a laconic note from Joyce to Tooke, "Shall you be ready by Wednesday?" which related to a literary work on the verge of publication, but which was supposed by the authorities to indicate the date of an intended revolutionary movement. The arrests were made on the Tuesday. After the acquittal of his friends, Joyce was released without being brought to trial; and on his return to Chevening, Lord Stanhope gave a splendid entertainment in honour of the event. On leaving Lord Stanhope's family, he settled in London as an author by profession. He was employed as a coadjutor of Dr. Gregory in the preparation of the latter's Cyclopædia. The work was very successful, and a body of London booksellers engaged Joyce to edit, single-handed, a new work on the plan of Gregory's, and which was published under the name of William Nicholson. Both works were completed in the brief period of thirty months, and Joyce's industry entailed upon him a severe attack of disease, from which he never recovered. Soon afterwards appeared his very successful and popular "Elements of Arithmetic," which went through repeated editions of ten thousand each. It was followed by the best-known of his works, the "Scientific Dialogues" (the predecessor of Mrs. Marcet's Popular Conversations on Science); long a standard book, and which, with the corrections and additions rendered necessary by the lapse of time, still holds its ground. Among his other works may be mentioned his "Dialogues on Chemistry" and on the "Microscope," and his "Letters on Natural Philosophy." He contributed for many years a meteorological summary to the *Monthly Magazine*, the number of which for July, 1816, contains a brief memoir of him.—F. E.

JUANES or JOANES, VICENTE, was born at Fuente la Higuera in Valencia in 1523, and therefore could not possibly have been the pupil of Raphael, as stated by Palomino; he, however, studied in Italy, and chiefly at Rome. He was the head of the school of Valencia, and is sometimes termed the Spanish Raphael. His subjects are exclusively religious, and he was of a pious disposition: he is said to have invariably taken the sacrament before he commenced an altar-piece. His chief works are at Valencia, but there are many in the museum of the Prado at Madrid. Juanes died December 21st, 1579, at Bocairente while engaged on an altar-piece there, but his body was in 1581 removed to Valencia and buried in the church of Santa Cruz. His son, JUAN VICENTE DE JUANES, was a respectable painter, and two daughters also distinguished themselves in the art.—(Cean Bermudez, *Diccionario*, &c.)—R. N. W.

JUBA I., King of Numidia, and a descendant of Masinissa, succeeded his father Hiempsal about the year 50 B.C. He

favoured the cause of Pompey against Julius Cæsar, and marching to the succour of Varus who was besieged in Utica, he relieved him by defeating Curio, one of Cæsar's lieutenants. After the battle of Pharsalia, Cæsar himself passed over into Africa to crush the remaining adherents of Pompey, and Juba hastened to join Scipio at the head of a large army. In the battle which followed Cæsar was victorious, and the Numidian prince fled to his own country, where the inhabitants of Zama shut their gates against him. Finding that all was lost, he caused himself to be killed by one of his slaves, or according to others by his friend Petreius, 42 B.C. Cæsar reduced his kingdom to a Roman province, of which the historian Sallust was the first governor.—G. BL.

JUBA II., King of Mauritania and Gætulia, was the son of the preceding; and being very young at the death of his father, was carried by Julius Cæsar to Rome to adorn his triumph. The dictator requited him for this humiliation by giving him an education worthy of his rank, in consequence of which the young prince, endowed with amiable dispositions and excellent natural parts, became a distinguished author and one of the most learned men of his time. He attached himself strongly to Augustus, under whose standard he fought during the wars of the triumvirate; and the emperor rewarded his fidelity by giving him in marriage Cleopatra, the daughter of Antony, and conferring on him, with the title of king, the two Mauritanias and part of Gætulia. After some wars with the neighbouring tribes in which Augustus assisted him, he obtained peaceable possession of his dominions about 30 B.C.; and by his mild and enlightened government he soon gained the devoted affection of his subjects, who almost honoured him as a god. He wrote a history of Arabia; of Assyrian and Roman antiquities; of painting and painters; of theatres; dissertations on the corruption of language; on the source of the Nile; on the nature and properties of different animals; and on the plant Euphorbia. He died in the reign of Tiberius, about 23 or 24 A.D. Only a few fragments of his works are preserved by Pliny, Athenæus, and other writers, who speak of the royal author in very high terms.—G. BL.

JUDA, LEO, the intimate friend and coadjutor of Zwingle, was born at Rapperschwyll in Alsace in 1482, and was educated in the excellent school of Schlettstadt, where Crato was his teacher, and at the university of Basle, where he first became acquainted with Zwingle, and enjoyed along with him the instructions of the evangelically-minded Thomas Wyttenbach. He remained in Basle till 1512, where he filled the office of deacon for some time in the church of St. Theodore; and from thence he removed at the request of Zwingle, first to Einsiedeln, and afterwards to Zurich, where he was chosen preacher at St. Peter's. In that position he was able, by his learning and indefatigable industry, to render valuable aid to the reformer, to whom he was as affectionately attached as Melancthon was to Luther, and whose relation to him has sometimes been compared to that which so closely and beneficially connected the two chief reformers of Saxony. But in genius and learning he was far inferior to Melancthon, although nearly resembling him in the mildness of his temper and the moderation of his language. After the death of Zwingle he worked with equal fidelity and goodwill at the side of Bullinger. His Hebrew learning made him a valuable coadjutor in the theological school of Zurich, and qualified him to undertake a translation of the Old Testament, which he executed first in German and afterwards in Latin. The German translation was repeatedly printed, and was of great service to the cause of the Reformation in Switzerland. The Latin translation was left unfinished at his death, but he bequeathed it to the care of his colleague, Bibliander, by whom it was completed. His other publications, which were pretty numerous, were chiefly translations of the works of Swiss and German reformers into German or Latin. His "Catechism" was published both in Latin and German, at the request of the synod of 1533; and his "Smaller Catechism," an abridgment of the former, was long used in the churches of Zurich, and other reformed cantons. He survived till 19th June, 1542. His life was written by his son in 1574, and has recently been rewritten by Carl Pestalozzi, in the valuable series of Lives and Select Writings of the Fathers and Founders of the Reformed Church, edited by Professor Hagenbach of Basle.—P. L.

JUDAH or JEHUDAH HAKKADOSH (JUDAH THE HOLY), was born at Tabariah or Tiberias in 123. According to others, he was born at Sepphoris (Diocæsarea) in 120. By the Jews he

is called Nasi or prince, Son of Simeon, Rabbenu, and the phoenix of his age; they compare him with the Messiah, and say that God collected all rare gifts and virtues in him. They tell us he was favoured by several Roman emperors, and that he devoted thirty-nine years to the collection and arrangement of ancient traditions, which he gave to the world under the name of the Mishneh or Mishna. This work is divided into six parts, of which the first treats of agriculture; the second of festivals; the third of women; the fourth of damages; the fifth of holy things; and the sixth of purifications. All these are subdivided into sections, of which there are sixty-three larger, and five hundred and twenty-four smaller. The best edition is that of Amsterdam, 1698, &c., in six folio volumes. It has been translated into Arabic and German. The principal commentaries upon the Mishna are the Gemaras of Babylon and Jerusalem, of later date. The whole constitute the Talmuds. He seems to have died about 190.—B. H. C.

JUDAH CHAYUG. See CHAYUG.

JUDAS MACCABEUS. See MACCABEUS.

JUDEX, MATHEW. See RICHTER.

JUDSON, ADONIRAM, an eminent American missionary, was born at Malden, Massachusetts, on the 9th of August, 1788. The son of an Independent minister, he was educated at Brown's university, and was ordained at the theological seminary of Andover. It is related of him that in early life he had been a freethinker, and that his conversion to christianity commenced with the death of the friend from whom he had imbibed his sceptical notions. Judson at that time was travelling with a company of actors, and while staying at an inn he was troubled to learn that the occupier of the next bedroom was dying. To fortify his mind he recalled the ideas of his sceptical friend, but without deriving the expected comfort; and in the morning he was greatly shocked to find that it was this very friend who lay dead in the next room. Seriously intent after this upon his new calling of minister, Judson was induced to become a missionary by reading Buchanan's missionary sermon, the Star in the East. A missionary association of young men which he formed at Andover is reported to have been the germ of that important body, the American Board of Commissioners. In 1812 the young preacher married, and was sent out by the board to the Burmese empire. On the voyage he resolved to leave the Independent church for the Baptist, a resolution which brought upon him some obloquy. After many vicissitudes he reached Rangoon, and at once applied himself to the study of the language of the natives. The knowledge he acquired of Burmese and of Pali was soon turned to account. Receiving a printing-press and type from Serampore, and a working printer from America, he printed in 1817, in the Burmese character, a brief "View of the Christian Religion," and a Catechism. Meanwhile he laboured among the natives, and worked diligently at his translation of the scriptures. He found the Buddhists very slow of belief, and in 1822 had but eighteen converts. In 1823 he printed the New Testament in Burmese, with an abridgment of the Old Testament by way of introduction. He travelled several times into the interior, and on one occasion had an interview with the king at Ava, obtaining from him permission to open schools, and to preach in public. On the breaking out of the war between England and Burmah, Judson, as a suspected foreigner, was imprisoned and suffered many hardships, of which a touching account has been given by his wife in her History of the Burman mission. At the end of the war he was employed by the Burmese as interpreter and negotiator of a treaty of peace. His mission at Rangoon, which had been completely broken up, was re-established at Moulmein, and native preachers were ordained. A great accession to the church was made by the conversion of a wild race of men, the Karens, through the instrumentality of two zealous missionaries, Mr. and Mrs. Boardman. Judson having lost his wife, married in 1834 Mrs. Boardman, then a widow, and shared her labours for the converted Karens. In 1834 the translation of the Old Testament into Burmese was completed, and a quarto edition of the Burmese Bible, revised, was published in 1840. The christian converts now nearly numbered twelve hundred; but the health of the indefatigable missionary began to fail. He lost his second wife in 1845, and went home to America. There becoming acquainted with Miss Emily Chubbuck, who undertook to write a biographical memoir of his last wife, Dr. Judson married her in July, 1846, and returned with her to Rangoon.

Beside his work as pastor of the infant church, he now engaged ardently in the task of composing a dictionary of the Burmese language. He lived only to complete the first part, English and Burmese. While occupied with the Burmese and English part he was seized with a fever, and hurried on board ship, with a hope that the change would be beneficial. He survived but nine days, dying on the 12th April, 1850, and was buried at sea. Dr. Judson's three wives were all remarkable women, whose merits stand on record.—ANNA HASSELINE, the first, was the faithful partner of his captivity and sufferings, and the eloquent historian of the early trials of the Burman mission. The illness she underwent after her unavailing efforts to obtain her husband's release, deprived her for a time of reason. She died in October, 1826, shortly after his liberation from prison.—SARAH BOARDMAN, his second wife, the widow and zealous assistant of the missionary among the Karens, was a beautiful and accomplished woman. For three years after her first husband's death she presided over the mission alone, and conducted the worship of the semi-barbarous converts. To her second husband her intimate acquaintance with the native language proved of inestimable service. She died on board ship in the port of St. Helena, on her way to England, September 1, 1845, in her forty-second year. An account of her life has been published by the third Mrs. Judson.—EMILY CHUBBUCK, a writer well known in America under the pseudonym of Fanny Forester, was born at Morrisville, state of New York, of which place she has given a graphic account in her village sketches entitled "Alderbrook," 2 vols., 1846. For a list of her works, see *Cyclopædia of American Literature*. She survived her husband four years, and died 1st June, 1854.—R. H.

JUGURTHA, King of the Numidians, grandson of Masinissa, and natural son of Manastabal, born about 154 B.C. His uncle, Micipsa, on coming to the throne in 149 took charge of him, and brought him up with his own children; but alarmed at the early superiority manifested by Jugurtha, sent him to the wars in Spain, where he gained the attention and favour of Scipio. On the death of his uncle in 118 he formed the project of seizing the kingdom, and procured the death of Hiempsal, one of the heirs. Finding favour with the troops, he influenced the senate to give him a share of the government, and soon disposed of the other heir, Adherbal. The Roman senate thereupon sent an army into Africa under the consul Calpurnius; but the gold of Jugurtha was influential with Calpurnius and his lieutenant Scæurus, and the consul returned to Rome. The tribune Memmius, indignant at the corruption, desired that a new army should be sent to Africa to bring Jugurtha to Rome, and there, in the year 111 B.C., he appeared to make his submission. In Rome gold had its value as well as in Africa, and Bæbius, another tribune, was not insensible to its value. Memmius called on the Numidian to declare the names of the Romans who had been his accomplices, but Bæbius did not allow him to answer. At Rome Jugurtha manifested the extreme of audacity, and went so far as to procure the assassination of Massina, a grandson of Masinissa, whom he supposed to be aiming at the crown of Numidia. For this crime he was not brought to trial, but was ordered to quit Italy. On leaving Rome, Sallust says that he cried out—"Oh venal city! soon wouldst thou perish if thou couldst find a purchaser!" War was again declared, and the consul Albinus at first took the command in the year 110. He did not remain, and his lieutenant, Aulus, allowed his army to be caught in an unfavourable position and defeated. The Romans were compelled to pass under the yoke, and agreed to retire from Numidian territory. The capitulation, however, was not assented to by the senate, and Metellus hastened to retrieve the disaster. He pushed the war with vigour and brought Jugurtha to extremity, but was supplanted by Marius in 107. Jugurtha had formed alliance with Bocchus, king of Mauritania, and after some severe conflicts Marius was successful. Bocchus was captured, and as the price of his safety he betrayed Jugurtha to the Romans. Loaded with chains, the latter was reserved to grace the triumph of the conquerors. After the ceremony he was stripped by the lictors, who tore off his garments, and even his golden earrings. Five days without food in a wretched prison, he at last fell a victim, 104 B.C. His two sons were also condemned to captivity for life. In the pages of Sallust the Numidian chief has been handed down to posterity as one who inspired the Romans with apprehension, if not with terror, due probably to his Numidian

tactics, which, in the recent days of Algerian conflict, were also perplexing to the modern Romans who have attempted the subjugation of the same land.—P. E. D.

JULIA, a daughter of Julius Cæsar by Cornelia, born in 82 B.C., was celebrated for her beauty and her virtues. She married Cornelius Cæpio, whom her father obliged her to divorce to marry Pompey the Great. Though much younger than Pompey, she became tenderly attached to him; and as long as she lived, her virtues and amiable disposition strongly cemented the friendship of the father and son-in-law; but her sudden death in childhood, 53 B.C., broke off all ties between them, and a deadly struggle ensued, which resulted in the defeat of Pompey and the overthrow of the republican government.—G. BL.

JULIA, only daughter of the Emperor Augustus by his third wife Scribonia, born in 39 B.C., was distinguished by her personal charms and sprightly genius, as well as by her abandoned life and wretched fate. She was tenderly loved by her father, who caused her to be educated in every accomplishment, and gave her in marriage at an early age to his nephew and intended successor, Marcellus. After the premature death of the latter she became the wife of Agrippa, by whom she had five children; but her gallantries and intrigues, though totally disregarded by her husband, were the scandal of Rome. When Agrippa died she married Tiberius, who was soon so disgusted with her infidelities that he retired to Rhodes. Augustus, being then for the first time informed of her profligacy, was deeply grieved, and banished her to a small island on the coast of Campania. Tiberius hypocritically pretended to take her part; but on succeeding Augustus as emperor, he stopped her small pension, and allowed her to die of starvation A.D. 14.—G. BL.

JULIA, daughter of Germanicus and Agrippina, was born A.D. 17. Suspected of a conspiracy, she was banished by her brother Caligula, but was recalled by Claudius. She was soon after banished again, at the instance of Messalina who was jealous of her beauty, and who, charging her with adultery and other crimes, at last procured her death A.D. 41.—D. W. R.

JULIA DOMNA. See DOMNA.

JULIANUS, FLAVIUS CLAUDIUS, surnamed THE APOSTATE, the most talented prince of the house of Constantine, was the son of Julius Constantius, the brother of Constantine, and was born in the year 331. On the death of Constantine in 337, his father and all the other members of his family, except his brother Gallus, were assassinated in a rising of the imperial troops, and he narrowly escaped the same fate. In his sixth year he was removed to Nicomedia, the chief city of Bithynia, where he had possessions inherited from his mother; and here his education commenced under the care of the imperial chamberlain Eutherius, and the eunuch Mardonius, by whom he was introduced to the study of the ancient Greek authors. Having been invited by the Emperor Constantius to return to Constantinople, he enjoyed there the instructions of Nikokles in Greek literature, and of Ekebolius in rhetoric; and before he was fourteen he had already excited so much public admiration by his talents and attainments that the emperor deemed it expedient to remove his residence to Cæsarea in Cappadocia, where he resided for six years with his brother Gallus in the imperial castle of Makella. Here great attention was paid to his christian instruction; and as he was destined for high office in the church, much of his time was occupied in the study of the scriptures and in exercises of devotion. For a short time he had even the character of being a zealous christian, and this reputation procured him the emperor's permission to return to Constantinople in 351. Being now free from the control of tutors and governors, and at liberty to indulge his own inclinations and tastes, these soon manifested themselves strongly in the direction of heathen literature, and impelled him after a short stay at court to return to Nicomedia, and to give himself up wholly to that pursuit. For some time the writings of Libanius, a celebrated heathen rhetorician of the day, were his favourite study, and awakened in him sympathies with the school of the New Platonists. The philosophers of that school abounded in the chief cities of Asia Minor; he sought their society, and imbibed their spirit and views. Maximus of Ephesus especially made a deep impression upon him by his teaching and pretended magical powers, and it was he who completed his conversion to the philosophy and mythology of new-platonism. The truth is, he had been ill instructed in the true nature of christianity. The dogmatical controversies of the church in regard to the person of Christ had

a bad influence upon him; and the violence with which the contending parties persecuted each other when they were alternately in the ascendant, disgusted a mind which was more at home in the tolerant element of Greek beauty and sentimental speculation, than in the severe and earnest region of dogmatic truth and polemical debate. He had all the enthusiasm of a new convert, but for several years considerations of prudence obliged him to conceal his conversion from all but a few intimate friends, and to conform to the established religion of the empire. He had many enemies at court, who omitted no opportunity of bringing him into discredit with the emperor; and in 354 he was seized and thrown into prison in Nicomedia, and even carried in chains to the emperor in Milan, under an accusation of political misconduct, which was false and groundless. After being a prisoner for nearly seven months, he was released by the intercession of the Empress Eusebia, and left Milan for Athens, where he spent the summer and autumn of 355 in the congenial society of the philosophers, priests, and hierophants who still crowded the ancient capital of Greek religion and philosophy. He was initiated into the Eleusinian mysteries; and had already inspired the heathen party of Athens with the liveliest hopes of what he might yet be able to effect for the old religion, when these hopes received an unexpected sanction from the proceedings of the emperor at the close of that year. Constantius had resolved to confer upon him the command of the army of the Rhine, and to intrust him with the defence of the western half of the empire; and summoning him to Milan he raised him to the dignity of Cæsarship, and gave him in marriage his own sister Helena. His command and administration in Gaul were eminently successful; he became at once the idol of the army by his soldierly qualities and habits, and the favourite of the province by the justice and usefulness of his rule. He remained there for five years; concealing all that time the fact that he was no longer a christian, though he occasionally practised along with one or two intimate friends the rites of heathen worship. A premature disclosure of his apostasy would no doubt have proved fatal to his hopes of empire; and these were now rapidly approaching fulfilment. In 361 the emperor, jealous of his designs, sent an order of recall to the best of his troops, under pretence of employing them in a war with the Persians; but the army of the Rhine refused compliance with the order, and proclaimed Julian emperor in the room of Constantius. A civil war was imminent; and Julian had already marched as far as Dacia on his way to Constantinople, when tidings reached him of the death of his rival upon his march against the Persians. On the 11th December, 361, he entered Constantinople, and assumed without dispute the imperial purple. It was now safe for him to tell the world that he was no longer a christian; and he soon was at as much pains to display his heathen zeal, as he had so long been to disguise it. At first he affected toleration for all religions alike, and for both parties equally of the christian community; but it soon became evident that he had a special dislike for those orthodox bishops—such as Athanasius of Alexandria—who were able to offer the most serious obstruction to his pagan designs; and it was not long before he turned open persecutor of the church, in contradiction to all his professions of liberality and philosophical enlightenment. He published a decree which not only stripped the christians of all the advantages which they had enjoyed since the days of Constantine, but which removed them from all state offices and employments; prohibited them from receiving for their children or communicating to them instruction in the Greek and Roman classics; and even disqualified them from filling any office of teaching in the public schools of the empire. It was evident that he wished to fix the brand of barbarism upon the church, and to undermine her influence by depriving her of the education of the young. Heathenism was to have a monopoly of the schools and of all polite learning. The church was to sink down into contempt as an unlettered and ignorant sect. Not long after the publication of this decree Julian was in Antioch, where he did his best to restore the rites of paganism, and to induce the christian population to return to the empty temples. But all his efforts were vain; the people replied to them only with mockery and derision; and Julian vented his chagrin and resentment not only by writing against their religion and satirizing their manners and life, but also by stirring up and encouraging the Jews to attempt the rebuilding of the temple of Jerusalem, by way of falsifying the prophecy of Christ that it should never be rebuilt.

The irritation on both sides became extreme. The splendid temple of Apollo Daphnicus, near the city, having been accidentally destroyed by fire, the heathen priests accused the christians of having applied the torch. Julian believed the lie, and appointed his heathen friend, Sallustius, prefect of the province, with instructions to discover and punish the authors of the crime. In all probability his exasperation would have ended in a cruel persecution, if his life and reign had been prolonged. But he was soon after (27th June, 363) slain in battle with the Persians, while as yet only in the thirty-first year of his age. His treatise against the christians, which was his principal work, was in seven books, and was answered by Cyrillus, Apollinaris, Photius, and Philippus of Sida in Pamphylia. Unhappily the work is lost, and only the reply of Cyril has been preserved, which, however, affords a very imperfect view of its contents. All the fragments which have descended to modern times were collected and translated by Marquis D'Argens in his *Defense du Paganisme par l'Empereur Julien en Grec et en Français, avec des dissertations et des notes, &c.*, Berlin, 1764.—P. L.

JULIUS OF ROME, was chosen bishop of his native place, 6th February, 337. He was a strenuous patron of Athanasius, and an opponent of the Arians. At a synod held at Rome in 341, where both the friends and adversaries of Athanasius were summoned to be present, the cause of the former was vindicated, and the patriarch of Alexandria restored to the exercise of his rights. Julius also took part by his deputies in the synod of Sardica, whose decision agreed with that of the Roman assembly. He died April 12, 352. Only two of his epistles are extant, addressed to the inhabitants of Antioch and Alexandria respectively.—S. D.

JULIUS II., son of Raphael della Rovere, and nephew of Sixtus IV., was born in 1441. In consequence of the enmity of Alexander VI. he repaired to France, and accompanied Charles in his expedition against Naples. He was chosen pope, 31st October, 1503. His character is that of a fearless warrior and politician, not an ecclesiastic. He defended the Romagna against Venice; and endeavoured to get possession of the Borgian strongholds. In 1506 he took Perugia, and entered Bologna in triumph. He also entered into the league of Cambray along with Maximilian and Louis XII. against Venice, which was threatened with a terrible interdict if it did not submit within twenty-four days, and restore what it had taken from the church. After the republic yielded, he united with it in a new treaty against France, whose monarch he declared, in 1510, to have forfeited Naples, which he bestowed on Ferdinand the Catholic. With Venice, Spain, England, and Switzerland, he concluded a holy alliance. At the head of an army he drove back the French beyond the Alps. In opposition to the council of Pisa, called by Louis XII. and Maximilian for the introduction of reforms in the papacy in 1511, he summoned another assembly in the Lateran. He died on 21st February, 1513. Thus Julius' life was spent amid wars and schemes for the aggrandizement of the papal see. Yet he was a friend to the arts and sciences; and had a noble spirit full of lofty designs. With the passions and infirmities of the warrior he united many better tastes.—S. D.

JULIUS III. (GIOVANNI MARIA DE MONTE), born at Arezzo in 1487, elected pope, 7th February, 1550, was very favourable to the jesuits, whom he exonerated from many disqualifications for public places. His reign was wholly inactive, as he gave himself up to ease, luxury, and vice, in his charming villa; leaving affairs of state to Cardinal Crescentio. His nepotism and dissoluteness were notorious. He even bestowed the cardinal's hat on a youth hardly sixteen, the keeper of his monkeys, chosen from the lowest populace; and when reproached by the cardinals for it, replied—"What virtue did you find in me to put me in the papal chair?" He died 23d March, 1555.—S. D.

JULLIEN, LOUIS, the celebrated composer of dance music, was the son of Antonio Jullien, band-master of the Cent Suisses in the revolution of 1789. Upon the massacre of his regiment at the Louvre, he emigrated to Rome, where, attaching himself to the body guard of the pope, he formed an alliance with an Italian lady of some distinction. Some time after the union M. Jullien determined on revisiting France; and while on the journey, in the French Alps, on the 23rd of April, 1812, at a chalet near Sisteron young Jullien was born. The intervention of circumstances altered the original intention of proceeding to France, and the family remained at Sisteron amid the wild solitudes of the Alps. Here Antonio taught singing, and his little son,

with an intuitive genius for music, it is said, learned the *solfeggios* from casually hearing them several times, so as to be able to repeat them with astonishing precision and fluency. His father, surprised and delighted at this wonderful power of acquirement, cultivated his infant voice, taught him a number of pleasing French and Italian songs, and gave concerts in the most important towns of the south of France, where the child was regarded, in all the fondness of public enthusiasm, as *le petit phénomène*. At the age of five, doubtless from the too premature exercise of a delicate organ, he lost his voice; and returning to his mountain home, he devoted himself ardently to the study of the violin, on which instrument he displayed so much skill as to induce his father to project a series of concerts in the principal Italian cities, where he met with universal favour. On one occasion, after performing the difficult variations of Rode at the Teatro Reale at Turin, he was lifted from the stage into the queen's box by command, to receive the regal marks of gratification and delight. This incident brought him into great favour with the court, and for a whole season he was the caressed of the Sardinian nobility. Whilst sojourning for professional purposes at Marseilles, his father met the Admiral De Rigny, then commander of the squadron of the Levant, who induced him to abandon his musical pursuits and enter his service. This strange mutation in their manner of life led to father and son remaining in the French navy for three years, both being present at the battle of Navarino in 1827. Returning to France at the end of this time, young Jullien, inspired with a feeling of heroism, enlisted as a soldier, and for six months bore the drudgery of a musket in the 54th regiment of infantry. But this dull routine of stringent discipline was ill adapted to the temper and restless genius of our hero. His regiment being ordered to Briançon on the Piedmontese frontier, he deserted for the purpose of visiting his mother then living at Turin, whom he had not seen for several years. Returning to the quarters at night in a deep snow, he scaled the walls of the ramparts, and seeking the colonel in command, sued for clemency at his hands. The officer who, it seems, was a benevolent man, heard his story; and touched by the filial love of the young soldier, immediately interceded, and thus saved him from ignominy and death. His father shortly after this occurrence purchased his discharge, and with the secret love of the musical art burning in his soul, he set out on foot and walked to Paris, determined if possible to enter the conservatoire. A firm will and indomitable energy overcame every obstacle, and in less than six months after his arrival he was entered as an élève in that institution. On retiring from this establishment, Jullien received the appointment of director of the concerts at the Champs Elysées, and the balls of the Académie Royale. In this position he was brought prominently before the public of the French capital, and a well-earned popularity induced him to lease the hotel of the duke of Padua, which he converted into a grand sal for balls and concerts that were long the rage of Paris. So successful was his initial introduction of the Italian casino into France, that several managers of the leading theatres formed a clique to frustrate the efforts of their devoted rival, the end of which was, that the year 1839 drove him to England. He commenced his excellent promenade concerts at Drury Lane theatre at the same period, and from that time until 1859 his brilliant festivals created, not only in London, but throughout the United Kingdom, the most enthusiastic feelings of interest among all classes. Amid the vivacity of his *ad captandum* levities, Jullien never lost sight of the sterling and beautiful compositions of the great masters. In this respect he may be said to have educated the public at large, familiarizing by degrees the general ear with a class of music that formerly was confined to the sympathies and appreciation of the select few. This popularization of the works of such authors as Beethoven, Mozart, and Mendelssohn, is an achievement in itself worthy of conferring honour on Jullien, who undeniably has had the public taste to a considerable extent under his direction. With a laudable desire to establish in London an English opera, he organized in 1847 a troupe of artistes of celebrity, and produced a series of works in a style of splendour unprecedented in the annals of the English lyric stage. But this effort, like many others of a similar nature, was ill requited; and at the end of the season the manager found himself loser of an enormous sum, the result of at least ten years of active professional labour. It was during this time that he introduced to the English public in opera Mr. Sims Reeves,

whose fine voice had attracted his attention in Italy. M. Jullien's most ambitious work was the opera of "Pietro il Grande," produced in 1853 at the opera house, Covent Garden. Its production was characterized by a magnificence and splendour of ensemble, rarely witnessed even at the first opera house of the metropolis; but in spite of the show it did not succeed. M. Jullien was not quite up to the mark in writing a grand opera. To enumerate his smaller works—his "waifs and strays" of music—would be like naming the leaves of the forest. They have been taken into custody by the world, and many have become "household sounds." If Jullien passed the greater part of his life in gilded saloons, surrounded by dance and revelry, his end showed a fearful reverse. Confined for debt in a French prison, he breathed his last amidst poverty and wretchedness, at the beginning of the year 1860. Poor Jullien deserved a better fate. He was a simple, kind-hearted, honourable man, wishing well to every body. Had he put less trust in his fellow-men, he might have been prosperous to the end.—E. F. R.

JUNG, JOACHIM, a distinguished physician, mathematician, and botanist, born at Lubeck in 1587. Deprived at an early age of his father, who was assassinated, he was obliged to trust chiefly to his own exertions for obtaining his education. Having chosen the study of medicine as a profession, he graduated at Giessen in 1607; and then travelled over the greater part of Germany and Italy, in order to cultivate the acquaintance of the most distinguished physicians of the time. He remained a few years at Giessen as a mathematical tutor, but in 1625 was chosen professor of physic at Helmstädt. In 1629, having previously been obliged to fly from Helmstädt in consequence of the Danish war, he was appointed rector of the school at Hamburg, where he remained till his death, which took place in 1657. Jung is the author of several works of considerable learning and ingenuity; they relate to medicine, theology, mathematics, metaphysics, and botany. In his botanical writings he appears to have been a great critic in nomenclature, and to have constructed a variety of terms which agree with those used by Linnæus. His remarks upon botanical discrimination have been of considerable advantage to succeeding botanists, and many of his definitions are made use of by our own distinguished naturalist, John Ray. His most celebrated work, and in which most of his botanical remarks occur, is called "Doxoscopie Physicæ minores, sive isagoge physica doxoscopica."—W. B.-d.

JUNG, JOHANN HEINRICH, better known under his nom de plume Stilling, a German author, was born in humble circumstances at Im-Grund, duchy of Nassau, 12th December, 1740. He was apprenticed to a tailor; but by his own unremitting exertions successively rose to the dignity of schoolmaster, physician, professor, and at length in 1804 was appointed to the chair of political economy at Heidelberg. He died at Karlsruhe, 2nd April, 1817. His numerous writings have a tinge of the supernatural, but by their naïveté and the depth of their feeling won a great popularity. The first rank amongst them takes "Heinrich Stilling's Leben," 5 vols., 1806, in which he has given a graphic narrative of his own early struggles, and the peaceful domestic life of his later years.—K. E.

JÜNGEN, —, a mechanic of Brunswick, is said to have invented the spinning-wheel about 1530.—W. J. M. R.

JÜNGER, JOHANN FRIEDRICH, a German novelist and comic dramatist, was born in 1759, and died in 1797. He studied the law, but deserted it for a literary career. In 1789 he was appointed dramatic poet to the Vienna Hof-theater, but was dismissed in 1794. Among his numerous comic novels, "Huldreich Wurtsamen," "Fritz," "Der Kleine Cæsar," and "Vetter Jakob's Launen" enjoyed the greatest popularity. His comedies were distinguished by well-sustained plots, an easy dialogue, and sparkling wit. They were published in three collections—"Lustspiele," 5 vols.; "Komisches Theater," 3 vols.; and "Theatralischer Nachlass," 2 vols.—K. E.

JUNGMAN, JOSEF, a celebrated Bohemian-Sclavonist, who contributed materially both by his example and writings to the revival of national life and a national literature in Bohemia. He was born at Hudlitz, near Beraun, on the 16th of July, 1773, and was the son of a peasant bee-breeder. After overcoming the impediments to a liberal culture which arose from his condition in life, he was enabled to pursue his studies at Beraun, whence he proceeded to the university of Prague. In 1799 he obtained the professorship of grammar at the gymnasium in Leitmeritz. The national language of Bohemia was at that

time excluded from polite society, and confined to the peasant class from which Jungmann sprang. He, having suffered much annoyance and mortification at being obliged to acquire the knowledge he thirsted after through the medium of the German language, resolved to restore his native Tcheck to some consideration. When not engaged in his gymnasium he lectured gratuitously upon the national history and language. He laboured at his great Tcheck and German dictionary; and as his influence increased, he succeeded in substituting the Tcheck language for the German in the course of instruction at the Bohemian schools. In 1815 he was elected professor of Latin at the college of the old town in Prague, of which establishment he became director nineteen years later (1834), and did not relinquish the office until 1845, only two years before his death. In 1840 he was elected rector of the university of Prague, his brother Antonin, an eminent physician and writer on medicine, having held the office the previous year. Another brother, Jan, a priest, officiated at the ceremony of installation. Josef died on the 16th of November, 1847, leaving a name that will long be revered by his countrymen. Jungmann's title to be called the lexicographer of Bohemia is amply sustained by his great dictionary, which passed through the press between 1835 and 1839, and was published at the expense of the Bohemian museum in 5 vols. 4to. An imperial decree directed that the orthography of this dictionary should be the standard in all schools; but in 1824 another system was adopted by the museum, superseding that of Jungmann, who himself in his later works conformed to the new orthography. His other great work was a "History of Bohemian Literature," which is valuable as a catalogue of Tcheck books. Of his many translations from English, that of *Paradise Lost* is the most remarkable.—R. H.

JUNIUS or DU JOHN, FRANCIS, a learned theologian and philologist, was born of a noble family in Bourges in 1545. At the age of thirteen he commenced the study of law; but, after spending two years in preparing himself for the legal profession, he removed to Lyons, where he wasted his time in desultory studies without any fixed plan or object, and had his religious principles shaken by an infidel companion. A popular tumult against the protestants compelled him to quit Lyons and return to his paternal roof at Bourges, where his sceptical doubts were speedily dispelled by his father's arguments, and his christian principles so firmly re-established that he resolved to devote himself to the office of the ministry. With this view he went to Geneva to study the classics; but the assassination of his father by the Romanists, which took place soon after, deprived him of his means of subsistence, and he was compelled to support himself by teaching a school. In 1565 he was appointed minister of the secret French congregation of Huguenots in Antwerp, a position of great danger in consequence of the religious quarrels which then raged in the Netherlands. Young as he was, he was already celebrated for his learning, his eloquence, and his courage. On one occasion he preached a sermon to his flock in a room overlooking the market-place, where at the very instant several protestants were suffering martyrdom, while the light from the flames in which these brethren of the faith were burning was flickering on the glass windows of the conventicle. He was highly esteemed and trusted by the leading protestant nobles in the Netherlands, and in 1566, on the wedding-day of Parma, was invited to Brussels to preach a sermon in the house of Count Calemberg before a small assembly of some twenty gentlemen, who in his presence formed a league against "the barbarous and violent inquisition." His zealous labours, which contributed greatly to the extension of the protestant faith, rendered him obnoxious to the inquisition, and many unsuccessful efforts were made by the emissaries of that blood-thirsty tribunal to obtain possession of his person. He next removed to Limbourg, from which he was also driven by the machinations of the priests and monks. He took refuge at Heidelberg, and was appointed minister of a small church in the vicinity of that town. In 1568 he was sent by the elector palatine, Frederick III., on a mission to the prince of Orange, whom he accompanied in the capacity of chaplain during his expedition to Holland. On the failure of this enterprise Junius resumed his pastoral duties, which he continued to discharge till 1573, when the elector palatine invited him to Heidelberg, for the purpose of employing him conjointly with Tremellius in translating the Old Testament into Latin. In 1578 he was appointed professor of theology in the new college founded by the elector at Neustadt. He was subse-

quently sent to Otterburg to establish a protestant church. After remaining there eighteen months he returned to Neustadt, whence he was transferred to the theological chair at Heidelberg. He afterwards accompanied the duke of Bouillon into France, and was despatched by Henry IV. on a mission to Germany. On reaching Leyden on his journey back to France, he was induced by the magistrates of that city to accept the chair of theology in their university, the duties of which he discharged with great ability for ten years. He died of the plague in 1602. Francis Junius was a man of great learning and energy, and though not distinguished for profound and original thought, he possessed a sound judgment and an amiable disposition. Though living in an intolerant age, he was remarkable for his tolerant spirit. He was the author of commentaries on the first three chapters of Genesis; on Ezekiel, Daniel, and Jonah; on the Epistle of Jude and the Apocalypse; *Sacred Parallels*; a translation of the Old Testament, of the Acts of the Apostles, and of the Epistles to the Corinthians and the Apocryphal Books; a Hebrew Lexicon and Grammar; Notes on the Epistles of Cicero to Atticus, &c., and an immense number of theological and controversial treatises.—J. T.

JUNIUS, FRANCIS, son of the preceding, was born at Heidelberg in 1589, and was educated at Leyden. His early training was directed towards fitting him for the military profession; but the peace of 1609, having put an end to his hopes of preferment in that career, he turned his attention towards literature and theology, which he studied most assiduously during the succeeding ten years. About the year 1620 he passed over to England, where he henceforth fixed his residence, and became librarian to Thomas earl of Arundel. During the thirty years in which he held this office, he became profoundly skilled in the science of philology, and devoted himself with special attention to the study of the Anglo-Saxon language and to the comparison of it with all the cognate dialects of Northern Europe. During a visit to his family in 1650 he learned that the inhabitants of a small district of Friesland spoke a curious dialect, quite different from that of their neighbours. He devoted two years' diligent labour on the spot to the composition of a grammar and dictionary of that tongue, which he found to be a derivative of the Saxon. It proved of great use to him in his subsequent researches. Junius returned to England in 1675, and in the following year took up his residence at Oxford, with the intention of spending the remainder of his life in that learned retreat. But in August, 1677, he was induced to pay a visit to his nephew Isaac Vossius, canon of Windsor, and died there in the November following in the eighty-eighth year of his age. Junius was a man of simple manners and tastes, and of the most laborious industry. Study was his only pleasure, and he lived almost entirely among his books, spending fourteen hours a day in literary labours. Notwithstanding this sedentary life, he enjoyed excellent health, and was of a cheerful and social disposition. His works are numerous and valuable. The principal of them are—"De Pictura Veterum," 1637, which was translated into English under the title of "The Painting of the Ancients;" "Observationes in Willeram Paraphrasin Francicam Cantici Canticoorum," 1635; "Annotationes ad harmoniam latino-francicam quatuor evangelistarum latine a Tatiam confectam," 1655; "Cædemonis Paraphrasis poetica Geneseos," 1655; "Etymologicum Anglicanum," published from his papers by Edward Lye in 1743, the most useful of all his works, and which has been of great service to Johnson and other English lexicographers, as it investigates with remarkable acuteness and learning the Saxon origin of many words in the English language; and a "Glossarium Gothicum," in five languages, which Dr. Fell, bishop of Oxford, caused to be transcribed for the press. We are also indebted to Junius for the publication, illustrated by many learned and valuable notes, of a facsimile of the celebrated Silver Book, which contains a Gothic version of the gospels made by Bishop Ulphilas for the use of the Goths who inhabited the provinces of Mæsia and Thrace, and is regarded as by far the most precious relic of the Gothic tongue. Junius formed a valuable collection of MSS., which he bequeathed to the Bodleian library at Oxford, and the university in return erected a monument to his memory.—J. T.

JUNOT, ANDOCHE, Duke d'Abrantès, a general of the first French empire, was born in the September or October of 1771, at Bussy-les-Forges, where his father seems to have held some judicial appointment. He was a clever but quarrelsome

boy. The revolution of 1789 found him a student of law at the college of Chatillon, and two years later he enlisted in a battalion of volunteers, raised in the department of Cote-d'Or, to which Chatillon belongs. From his stormy daring he was nicknamed "La Tempête" by his comrades, who elected him by acclamation a sergeant, after the performance of some courageous feat. At the siege of Toulon he attracted the notice of the young Bonaparte. Tradition says that Napoleon was dictating a despatch to him when a bomb burst beside them, scattering sand and earth over the paper. Junot's only recognition of the event was the remark—"Good! we had no sand to dry our paper with, and here is some." With the capture of Toulon, Junot was promoted and made first aid-de-camp of Napoleon, to whom he was now devoted. In the ensuing eclipse of Napoleon's fortunes Junot aided him with his purse, and at one time wished to marry Pauline, the sister of the future emperor. As aid-de-camp he accompanied Napoleon to Italy in 1796, was present at the chief battles of that campaign, and severely wounded at Lonato. He had entered the light cavalry, and rose rapidly to be chef d'escadron, and then colonel. In the Eastern campaign of 1799, he distinguished himself specially at the engagement at Nazareth by holding at bay for fourteen hours, and with a little force of three hundred cavalry, ten thousand Turkish soldiers. Now a general of brigade, he was detained in Egypt by wounds received in a duel, and did not reach Marseilles until the day after Marengo. Appointed commandant of Paris, he married Made-moiselle Permon (see JUNOT, LAURA), was made a general of division, and sent to Arras to command the grenadiers of the so-called "army of England." Colonel-general of hussars with the establishment of the empire, he was sent as ambassador to Lisbon, much against his will. A blunt soldier he had no relish for diplomacy. In the October of 1805, he joined, unauthorized, Napoleon in Germany, and distinguished himself at Austerlitz. In the July of 1806 he was made governor of Paris, and commander of the first military division; now becoming noted for his extravagant and luxurious habits. Before the arrival of winter he was despatched to take the command of the army which was collected at Salamanca in the early days of November, 1806, for the invasion of Portugal. His march traversing the mountain-ranges of Beyra, was a difficult one, and the army suffered great privations. Junot, however, exerted himself successfully, reached Abrantès (which afterwards gave a title to his dukedom) on the 23rd of November, rallied a portion of his exhausted army, and with fifteen hundred men boldly marched upon Lisbon. For his great activity, his reorganization of his army, and capture of the principal strong-holds of the kingdom, he was created Duke d'Abrantès, and governor-general of Portugal. But his was not the disposition to conciliate the Portuguese. He held his ground, however, up to the breaking out of the Spanish insurrection, when the embarrassment of his situation was aggravated by the arrival of the English army under Wellesley. With his defeat at Vimiera, 21st August, 1808, followed by the convention of Cintra, and the evacuation of Portugal by the French, Junot's star waned. Napoleon gave him in charge the siege of Saragossa, but he was soon superseded by Lannes, and returned to Paris. In 1810 he was intrusted with the command of a corps in Spain, but under the orders of Massena; and in this disastrous campaign he was severely wounded in the face by a ball. Appointed in 1812 to the command of a corps d'armée, in the war with Russia, he was virtually disgraced by an imperial bulletin, in which he was named as having displayed a want of resolution. He was now relegated to the military command of Venice, and the governor-generalship of the Illyrian provinces; but the change of climate, and the pain of the old wound in his head, were too much for his constitution; while to his physical sufferings was added the anguish of disgrace and imperial disfavour. His mind gave way. Taken to his father at Montbard, he arrived there on the 22d of July, 1813, and in a paroxysm of fever two hours afterwards he threw himself out of the window. His thigh was broken; amputation was resorted to, but he tore off the bandages, and died on the 29th of July, 1813.—F. E.

JUNOT, LAURA, Duchess d'Abrantès, née PERMON, wife of the preceding, the daughter of a contractor who had enriched himself by supplying provisions to the French army, was born at Montpellier in November, 1784. With her husband at Toulouse,

Madame Permon is found, after the Reign of Terror, living at Paris with her two daughters, visited only by men, and allowing play at her house. Among the *habitués* of the Permon establishment were Napoleon Bonaparte, then in distressed circumstances, and his friend and familiar Junot. On his appointment, years afterwards, to the governorship of Paris, Junot married Mademoiselle Permon, and received with her a handsome dowry from the first consul. Fascinating and brilliant, but imprudent, extravagant, and intriguing, Madame Junot shared the fortunes of her husband until his death. After that event she held up her head for a time, and seems to have been kindly treated by Louis XVIII. Poverty, however, was the companion of her later years, and in 1831 she consented at the invitation of a bookseller to turn her reminiscences of a more brilliant period to account, by the publication of her piquant and amusing, though often untruthful memoirs. Vol. xviii. of the work appeared in 1833. She wrote a number of novels, &c., and died in great distress in 1838.—F. E.

JURIEU, PIERRE, a celebrated French protestant minister and writer, was born December 24, 1637, at Mer, near Blois. He studied first at Saumur, then at Sedan, and afterwards in Holland and England. In England he took orders in the national church, but was afterwards reordained as his father's successor at Mer. Here he continued for the most part till 1674, when he was nominated professor of Hebrew and divinity at Sedan, and elected after due examination. Though of a feeble constitution, he accepted the post of pastor in addition to his professorship. In 1680 the university of Groningen invited him to become divinity professor; but he refused, and remained at Sedan till 1681, when the academy was suppressed. Among the works which he had published up to this date, were a treatise on devotion, which was very popular, and translated into English by Bishop Fleetwood; an "Apology for the Morality of the Reformed;" a treatise on the "Power of the Church;" and a preservative against a change of religion, in reply to Bossuet. On the suppression of the academy at Sedan he found it prudent to accept a divinity professorship at Rotterdam, a post to which he is said to have been called through the influence of Bayle, who afterwards wrote so violently against him. He entered Rotterdam in 1681 at the close of the year, and added to his professorship the pastorate of the Walloon church. Being now at liberty, he allowed his controversial spirit full scope, and his works appeared in rapid succession. In these he defended the protestants, and attacked the papists, jansenists included, with extraordinary vigour, but not always with good temper and moderation. He was equally ready to encounter Bossuet and Arnauld, Nicole and Maimbourg, on all sorts of subjects. In 1685 the edict of Nantes was revoked, and this event was both preceded and followed by extraordinary violence against the French protestants. Jurieu's deepest sympathies were enlisted, and in the cause of his suffering brethren he poured out a torrent of publications of the most diverse character. We may especially mention his "Pastoral Letters," which produced a profound impression, and had a marvellous success. Jurieu found himself surrounded with enemies, and attacked on all sides without pity or respect; and unfortunately for himself, he made some grave errors, including a prediction of the downfall of popery in 1689. Naturally irascible, he returned insult for insult, calumny and invective, sarcasm and violence, for their like; and yet he was feared as much as he was hated, and his influence was most powerful in favour of the refugees. Among his other labours he found time to defend our own William and Mary, to conduct a periodical publication for two years, to advocate the alliance of protestant churches, to attack Socinianism, and to apologize for his interpretation of the prophecies. A list of sixty of his works is given in the France Protestante. Some of these were reprinted in various places, and others were translated into German and English. The most important are—"History of Calvinism and Popery compared," in answer to Maimbourg, 1683; "True System of the Church, and true analysis of faith," in answer to Nicole, 1686; "Critical history of doctrine and worship, good and bad, from Adam to Christ," in which the origin of all forms of ancient idolatry is sought for in the Old Testament; "Sure and Honourable Means of Converting all Heretics," printed anonymously at Cologne. The works just named well illustrate the character and attainments of this remarkable man. Jurieu died at Rotterdam, June 11, 1713.—B. H. C.

JUSSIEU, ADRIEN DE, the son of Antoine Laurent de Jussieu, was a celebrated French botanist. He was born at the Museum in Paris on the 23rd December, 1797, and died in that city on the 29th June, 1853, at the age of fifty-six. In consequence of delicate health, he was educated in the first instance at home. He afterwards carried on his studies at the Napoleon lyceum, and in 1814 he obtained the highest prize in the annual competition. He was fond of languages, and became a proficient in classics. In conformity with his father's wish he devoted himself to natural history. At the same time he studied medicine and acquired the degree of M.D., taking for the subject of his thesis the natural order Euphorbiaceae. Botany now became his favourite study, and in 1826 he succeeded his father as professor of rural botany. He was thus a botanical demonstrator in the museum, and he took excursions with pupils in the vicinity of Paris with the view of conveying instruction in the practical department of the science. In 1831 he became a member of the Academy of Sciences, and in 1845 he succeeded Auguste de St. Hilaire as professor of vegetable organography to the Scientific Faculty. He was thrice nominated director of the Museum, and on the death of Desfontaines he was chosen director of the herbarium, an office which he afterwards shared with his friend Brongniart. He was an upright and valuable citizen, and was singularly devoid of ambition. He long laboured under disease of the stomach, and in 1852 the malady assumed a more serious aspect. He continued to suffer much pain till his death. He left two daughters, but no male heirs; so that the family, which during more than a century had been the ornament of science in Paris, became extinct with him. The Museum and Institute lost one of their most illustrious members, the Society of Agriculture its chief ornament, and France a popular and distinguished name, closely connected with those of De Buffon and Cuvier. He published various memoirs on the natural orders of plants. His monograph of Malpighiaceae proved him to possess great botanical knowledge, and to be endowed with the same clear judgment which characterized his father Antoine Laurent. Among his works may be noticed the article "Botanical Taxonomy," in the *Dictionnaire des Sciences Naturelles*, and his "Elementary Treatise on Botany."—J. H. B.

JUSSIEU, ANTOINE LAURENT DE, the celebrated French botanist, was born at Lyons on the 12th April, 1748, and died at Paris on the 17th September, 1836, aged eighty-eight. He was the nephew of Bernard de Jussieu, who also exercised a powerful influence on botany and on natural history in general. After completing his earlier studies, Antoine joined his uncle in Paris in 1765 at the age of seventeen, and there he prosecuted botany with vigour. In 1770 Jussieu took the degree of doctor of medicine, and was appointed assistant to Lemonnier in the botanical chair at the Jardin des plantes. Thus, at the early age of twenty-two he had to teach students the essential characters of plants cultivated in the Paris garden. The collection in the garden was at that time arranged according to the system of Tournefort. Shortly afterwards it became necessary to rearrange the plants, and Jussieu took advantage of this to adopt a new arrangement which had been suggested to him, by what had been done by his uncle in the garden of the Trianon. From the year 1774 to 1789 he was constantly occupied demonstrating to his class of botany; and as his new method was thus brought perpetually before him, he was able to alter and improve it. In his new system the vegetable kingdom was divided not according to certain arbitrary distinctions, but according to natural alliances or affinities in plants. The characters were taken from important characters connected with the embryo, and with the relations which the parts of the flower have to each other. He adapted also the simplicity and accuracy of Linnæus' definitions and descriptions to the exigencies of science. He made the generic characters as short as possible, and took the parts of fructification as the essential means of distinction. Instead of defining his classes and orders by a few artificial marks, he formed them from a view of all the most essential parts of structure; and thus he collected under the same group those plants which were most allied in that respect. In 1789, when Jussieu published his "*Genera Plantarum*," the political state of France was such as to interrupt all peaceful study, and accordingly he was compelled to mingle in the busy scenes of public life. In 1790 he became a member of the municipality of Paris, and was charged with the direction of the hospitals and charities of the city. In 1793 the Jardin du roi was reorganized

under the name of Jardin des plantes and museum d'histoire naturelle, and Jussieu became professor of rural botany. He was afterwards appointed director and treasurer of the museum of natural history. In 1802 he again commenced his botanical writings, and continued his publications till 1820. He may be called the founder of the natural system of classification in botany. His uncle Bernard no doubt took the first step, but his nephew went far beyond him. In 1804 Jussieu became professor of materia medica in the faculty of medicine, and lectured specially on the agreement of the properties of plants with their botanical affinities. In 1822 he gave up his connection with the school of medicine, and in 1826 resigned his chair at the Garden of plants in favour of his son Adrien. His system, when first promulgated, was not appreciated as it ought to have been, and it was not till after the year 1820 that it became known in Britain by the writings of Robert Brown. Among Jussieu's works may be enumerated the following—"Memoir on the Family of Ranunculaceae," which gained him a place in the Academy of Sciences in 1773; "*Genera Plantarum*;" "Principles of the Natural Method in Plants;" "Introduction to the History of Plants;" and numerous memoirs on natural orders, published in the *Annales du Museum*.—J. H. B.

JUSSIEU, BERNARD DE, uncle of the preceding, and also a very celebrated botanist, was born at Lyons in 1699. After being educated at the Jesuits' college at Lyons, he travelled with his brother Anthony in Spain and Portugal, and took his degree of doctor of medicine, first at Montpellier in 1720, and afterwards at Paris in 1726. In 1722 he was appointed sub-demonstrator of botany in the Royal garden at Paris—an office which he held till his death in November, 1777. His knowledge was highly esteemed by his contemporaries—so much so, that Linnæus was accustomed to say, when a problem was proposed to him which he could not solve, "Aut Deus aut B. de Jussieu." He was the first who proved that fresh-water polypi are animals, not plants; and that the Cetacea (whales) ought to be classed, not with fishes, but with the mammalia. He was a member of the principal learned societies of Europe.—D. W. R.

JUSSIEU, JOSEPH DE, brother of the preceding, was born at Lyons in 1704. Having acquired an extensive knowledge of medicine, botany, mathematics, and engineering, he was appointed to accompany La Condamine in the expedition which he undertook to Peru in 1735, in order to determine more exactly the form of the earth. Jussieu remained in South America till 1771, when he returned to France with his health utterly ruined. In 1743 he was elected a member of the Academy. To him we are indebted for the introduction of the heliotrope to our gardens. He died at Paris, 11th April, 1779.—D. W. R.

JUSTIN, "martyr" and "philosopher," was born at Flavin Neapolis, Sichem, in Samaria, in 103. A Greek by education as well as by descent, after vainly seeking satisfaction in the systems of the Stoics and the Peripatetics, of Pythagoras and of Plato, he rested at last in christianity, and, without accepting any office in the church, devoted himself to the propagation of the faith. Much of his life was passed at Rome, where he appeared still wearing the philosopher's cloak, and declaring himself the teacher of a "new philosophy." At Rome he presented his two "Apologies for Christianity" to the two emperors, Antoninus Pius and Marcus Aurelius; and at Rome, in the time of the latter emperor, he eventually suffered martyrdom. Such scanty facts, to which no accurate dates are assignable, are all that is known of the life of Justin. He survives, however, in his writings. Of these, many which were attributed to him by antiquity have perished, amongst which a book against Marcion is especially to be regretted; and perhaps of all the works now circulating under his name, the two "Apologies" and the "Dialogue with Trypho the Jew" are alone genuine. These, however, are of very great value, not only as our only authentic source of information about Justin himself, but as considerable authorities on a dark period of church history. In the disputation with Trypho, Justin gives an account of his conversion, which, as he tells us elsewhere that his mind had previously, while still "rejoicing in the teachings of Plato," been favourably impressed with the constancy of the christians, may possibly be a literally true narrative. He was walking alone, longing for an intuition of the Deity, when he was met by a venerable old man, who exhibited the truths of christianity in so clear a light that our philosopher became a convert; and, without ever entirely discharging his mind of Platonism, yet used it henceforth but

as the vesture of his new faith. The first "Apology" was presented to the Emperor Antoninus Pius, and to his adopted sons Verissimus and Lucius; and as it does not address Verissimus as "Cæsar," a title which he received in 139, it was probably written before that year. In this work Justin clears the christians of various calumnies, asserts the Jewish origin of gentile wisdom, and quotes copiously the Old Testament prophecies of Jesus Christ. He refers incidentally to a statue standing on the Tiberine island as a witness to the presence at Rome of Simon Magus. If, as is most likely, the inscription upon this statue showed it to be really in honour of the old deity Semo Sancus, Justin must have laid himself open in a most unfortunate manner to the witticisms of the learned in Italian archæology. The "Apology" contains important descriptions of the order then followed in baptism and the celebration of the eucharist. One passage, which seems to give undue reverence to angels, has puzzled the commentators; and we may remark generally that much ingenuity has been expended in making Justin's expressions conform to the rigour of post-Nicene orthodoxy. About the year 164 Justin presented to the Emperor Aurelius his second "Apology," where he narrates the story of the persecutions conducted by Urbicus the prefect of the city, and declares the innocence of the christians, by whom many in Rome possessed with devils had been exorcised. His statements on the relations of christianity and heathendom are worthy of notice. He declares that the Logos is the source of all knowledge of the truth; that the Logos is given more or less to all men (§ 13); just as in the first "Apology" (§ 61) he had said that Socrates and Heraclitus, and all who ever lived according to reason (Logos), were christians. Justin soon after fell a victim to the persecution against which he had protested. He had foreboded that his death would be brought about by the emperor's Cynic friend Crescens; and his disciple Tatian informs us that this was the case. The Acta of Justin's martyrdom are unfortunately not supposed to be genuine; otherwise it would be interesting to learn thence that the martyr used to lodge at the Timothe baths, whither all who wished to hear him came, and that he had been to no other place of assembly. Upon this statement a somewhat elaborate superstructure has been raised, as may be seen at large in the ecclesiological novel *Fabiola*. It is asserted that these baths formed part of the house of the pious Pudens family in the vicus Corneliæ, and that their site is now occupied by the church of St. Pudenciana.—T. E. H.

JUSTIN I., born in 450, was originally a Dacian peasant; but fired by an adventurous spirit, he travelled to Constantinople, and enlisted in the guards of the Emperor Leo I. Under Leo and his two successors Justin did important service to the state in the Isaurian and Persian wars, and was successively appointed tribune, consul, senator, and general. When the Emperor Anastasius died in 518, Justin, who then held the command of the guards, was proclaimed emperor by the soldiers. At the time of his elevation to the throne he was sixty-eight years of age, and so ignorant that he did not even know the alphabet; but conscious of his political inexperience, he intrusted the government mainly to the quæstor Proclus, and his own nephew Justinian. By the advice of the latter Justin effected a reconciliation between the Greek and the Roman churches, and the goodwill of the orthodox party was assiduously cultivated. The emperor was personally gentle and honest, as well as brave; but the murder of Vitallian the consul, who was treacherously stabbed at a royal banquet, though mainly the work of Justinian, has cast a dark shade also over the character of his imperial uncle. After a reign of nine years, Justin, having become infirm through an incurable wound in his thigh, as well as from the infirmities of old age, abdicated in favour of his nephew, in 527, and died four months after.—J. T.

JUSTIN II. was the son of Vigilantia, sister of Justinian I., whom he succeeded on the throne in 565, through the influence of the senators and the guards. He generously discharged the debts of his uncle, and set himself to correct the abuses which had crept into the government during the closing years of Justinian's reign. Soon after the accession of Justin, Alboin, king of the Longobards, assisted by the Avars and other barbarous tribes, undertook an invasion of Italy on the invitation, it is said, of Narses, exarch of Ravenna, who on account of his avarice and oppressive exactions had been superseded in his government by a new exarch, Longinus. In 568 the hordes of Alboin crossed the Julian Alps, and poured down like a torrent

on the fertile plains of north Italy, which in a short time were permanently severed from the Byzantine empire. The African provinces too were laid waste, and Asia was overrun by the Persians. The efforts of Justin utterly failed to avert these and other calamities which overtook the monarchy during his reign. A painful disease—which deprived him of the use of his feet, confined him to his palace, and is alleged to have even impaired the faculties of his mind—rendered him incapable of either repelling the attacks of foreign enemies, or of repressing the disorders which had sprung up at home through the malversations of his governors and magistrates. Feeling at least his own incapacity and weakness, he determined to abdicate the throne; and as his only son had died in infancy, he made choice of Tiberius, captain of the guards, a brave and worthy officer, as his successor. The remaining four years of Justin's life were passed in tranquil obscurity. He died in the year 578.—J. T.

JUSTINIAN I., Emperor, was born in Thrace in 483, of an old Slavic family. Having been associated with his uncle in the imperial government he succeeded him in a few months, August 1, 527. The despotism of Justinian in ecclesiastical affairs was the source of many embarrassments and broils to the Oriental church. Wishing to compel the heathens to undergo christian baptism, he was guilty of much cruelty. Those who would not embrace the new religion were fearfully persecuted, many were put to death, and the property of many more was confiscated. He suppressed the new Platonic school of philosophy at Athens; in consequence of which the most distinguished philosophers fled to Chosroes, king of Persia; where, however, Parsism was as distasteful to them as Christianity. But when, after a bloody contest, the Persian christians obtained from the emperor the free exercise of their religion, he was obliged to concede the same privilege to the new Platonists in the Roman empire. He also abolished the consulship at Rome in 541. His efforts to compel the free Mainottes in Peloponnesus to renounce heathenism were equally unsuccessful. In all things relating to christianity his proceedings were of the same arbitrary, imperious nature. He was a zealous defender of the decrees passed by the council of Chalcedon. One of his leading projects was to bring back the Monophysites to the catholic church. In prosecuting it he deposed bishops, excluded all the unorthodox from their offices, and fixed an interval of three months, within which all heretics were to return to the church under severe temporal penalties. This led to the rebellion in Samaria, and the sending of an army to quell it. In consequence of Theodorus persuading the emperor that a condemnatory sentence on the three heads of the Antiochian school would reconcile the Monophysites to the church, he condemned their errors in three chapters in 544. Yet the Western church was opposed to the whole of this measure; so that Vigilius refused to sanction the emperor's second edict against the three chapters in 551. At the fifth œcumenical council of Constantinople, all the imperial propositions were approved; and communion with Vigilius, who was not present, was withdrawn. Justinian's last attempt to bring back the Monophysites to the church was on the occasion of his elevating the incorruptibility of Christ's body to a point of orthodoxy. He compelled all reluctant bishops to be removed; and the patriarch of Antioch was only saved from actual banishment by the unexpected death of the emperor in 565. The great influence exercised over him by Theodora, a beautiful, talented, amorous actress, whom Justinian had married, is well known. It was she that prompted him to his long-continued but fruitless efforts to reunite the Monophysites with the orthodox church, and so guided his edicts that they were generally favourable to that party. She was also the occasion of the terrible insurrection of the two factions in the circus, the blues and greens, which almost overthrew his throne and certainly threatened his life, till it was quelled with bloody cruelty by Belisarius. Theodora favoured the blues. Externally, the power of the empire was widely extended, chiefly by the brilliant and successful wars of Justinian's generals, Belisarius and Narses. In the West the dominion of the Vandals was destroyed by Belisarius (534–35); Africa, Sardinia, and Corsica were conquered; Sicily and Italy were again united to the Byzantine empire, after the dominion of the Goths was destroyed by Belisarius and Narses. Part of the coast territory of Spain was also taken from the Goths. In the East, however, peace had to be repeatedly purchased from the Persian king, Nushirvan. The public buildings of Justinian were cemented with the blood

and treasure of his people. Among them was the splendid cathedral of St. Sophia. A line of fortifications, however, served to protect the northern and eastern boundaries of the empire. Perhaps the best part of Justinian's fame is due to the code of civil law (*Pandects*), which he and his jurists digested from the treasures of Roman jurisprudence; and which has since been the source of legal science for all civilized nations. The reign of Justinian was both long and brilliant. In it the Roman dominion was restored to its former splendour by the arms of his generals. But his efforts to establish uniformity of religious opinion—a true system of orthodoxy for all future time—produced great mischief both to church and state. The emperor's character has been ably drawn by Gibbon.—S. D.

JUSTINIAN II., son of Constantine IV., Pogonatus, became emperor of Constantinople, while yet a boy, in 685. His reign is marked by little else than vice, cruelty, and revenge. After Leontius, a general of reputation, had been imprisoned three years, he was called forth to take the lead of the patriots who longed to deliver their country from a tyrant. Justinian was banished to Chersonæ in Crim Tartary, whence after three years' sojourn, hearing that Leontius had been deposed and Apsimar elevated in his place, he departed first to the Chozars, whose khan proved faithless; and then to the Bulgarians who promised him their aid. After ten years' absence he was restored; and proceeded to perpetrate the greatest cruelties against all his enemies. His implacable hatred to the Chersonites, to exterminate whom he sent a second expedition, led to his assassination in 711.—S. D.

JUSTINIANI. See GIUSTINIANI.

JUSTINUS, FRONTIUS. We know nothing of Justin the historian except his "History." He is quoted by St. Jerome, and must have flourished before the beginning of the fifth century, but further than this we cannot assign a date to his work. It has come down to us in forty-four books under the title "*Historiæ Philippicæ*," with a preface in which the author informs us regarding its source and object. A certain Trogus Pompeius, who flourished in the time of Augustus, had written a larger work in the same number of books and under the same title, giving a detailed account of the rise and fall of the Macedonian monarchy, interspersed with digressions after the manner of Herodotus: thus embracing a considerable portion of the annals of Assyria, Persia, Greece, and Rome, with disquisitions and essays on various cities and minor states, whose fortunes, directly or indirectly, became connected with those of the dynasty of Macedon. Justin undertook to make a redaction of this "History;" mingling on no very definite plan extracts with abridgments, and giving in a condensed form what seemed to him the cream of the whole, "*breve florum corpusculum*." Justin's sole purpose was to produce a readable epitome of his predecessor's work; but, as frequently happens, the copy of a lost original has been preserved, and almost all we know of Pompeius is the result of the labours of Justin, which have handed down a variety of facts not to be found in the more famous annalists of the corresponding epochs. The best edition of Justin is that of Frobenius, to which is prefixed a learned dissertation by Heeren investigating the sources of the author's "History" and that of his prototype.—J. N.

JUVARA or IVARA, FILIPPO, a celebrated Italian architect, was born at Messina about 1685, of an ancient but poor family; learned the rudiments of design under a brother; took ecclesiastical orders; and then proceeded to Rome, where he studied architecture under Fontana. His first employment was to decorate the Villa Ottoboni. When Victor Amadeus became king of Sardinia, he invited Juvara to build a palace at Messina, afterwards took him to Turin, appointed him his architect, and gave him the abbey of Salve. Juvara's principal buildings are at Turin. They include the royal hunting palace of Stupinigi; the Birago di Borgaro palace; the Royal basilica of La Superga, a circular edifice, the cupola of which is a conspicuous object in the general view of the city; the churches of the Carmelites, del Carmine, and that of the fathers of the oratory. At Milan he erected the façade of the church of S. Ambrogio; at Mantua he finished the cupola of S. Andrea; and at Como he made various additions to the cathedral. He went to Lisbon at the special request of the king in order to superintend the erection of the royal palace. So great indeed had his celebrity become, that on the destruction of the royal palace at Madrid by fire in 1784 Juvara was invited to design the new one. He accordingly went thither and prepared a design of extraordinary

magnificence; but the national dilatoriness interposed obstacles, and Juvara died in 1735 of a violent fever brought on, it is believed, from vexation, before any steps had been taken for carrying his design into execution. The present building, a modification of his design, was erected by G. Sacchetti, a countryman of Juvara's, and on a scale of much less magnitude; yet it is pronounced by Ford to be even now "certainly one of the most magnificent palaces in the world." Juvara was a facile designer; but he had little refinement of taste, and his buildings are overlaid with the florid exuberances of the period.—J. T.-e.

JUVENALIS, DECIMUS JUNIUS: very little is known, and a great deal has been conjectured, regarding the life of the great satirist. The biography of Juvenal by Probus, attributed to Suetonius, and those which are the work of later scholastics, in many respects differing, agree in the following results—That the poet was born at Aquinum, the son of a rich freedman; that he was engaged in declamation "*animi causa*" up to nearly middle life; that among his earliest compositions were the lines upon Paris we find in Sat. vii. 86-91; that upon publishing those he was banished by order of the reigning *histrion* under Nero, Domitian, or Hadrian, to Egypt, where he lived in his old age very unhappily, and died either there or immediately after returning to Rome. Some lines of Sidonius Apollinaris, in which allusion is made to Ovid along with another exile banished by an actor, as well as the poet's own references to Egypt, are brought forward in support of an account which closer examination shows to be, in great measure at least, imaginary. The mention of Paris in connection with the poet Statius identifies him with the favourite mime of Domitian who died A.D. 83: the allusions to the death of Domitian (96) at the close of the fourth, and the condemnation of Marius Priscus (100) in the first satire, prove that Juvenal must have been living at least seventeen years after the date assigned to his banishment. It was hardly possible that he could have passed over a period of exile nearly twice as long as that which inspired the *Tristia* and the *Pontic epistles* of Ovid with nothing more than an incidental reference; while the statements regarding Egypt in the fifteenth satire are neither sufficiently minute nor accurate enough to make it probable that they were founded on any extensive personal observation. We know that Juvenal flourished during the last twenty years of the first, or the first twenty years of the second century; that Aquinum was, if not his native town, his favourite residence; that he numbered among his friends the epigrammatist Martial; was a severe censor of the corruptions of Rome under Domitian; and published his satires—to which the first in order, probably one of the latest in composition, forms a sort of introduction—some time or other during the reign of Hadrian. Further than this we know nothing. Roman satire—that original growth of Latin literature, beginning with the lampoons of Nævius and finding its earliest systematic form in the more studied invectives of Lucilius—took on the shape of good-humoured yet searching railery in the hands of Horace; and after losing its spontaneity in the half philosophical half critical essays of a youthful advocate of the Stoics, found in the writings of Juvenal at once its consummation and its close. This master of the art, whose name has become a sort of synonyme for the species of composition which he represents, has many points of contrast as well as of contact with his predecessors. The differences which characterize the Roman satirists are to be attributed in part to the different atmospheres in which they lived, partly to personal peculiarities which have left their mark on their respective styles. Lucilius lived during that period of the Republic when the struggle between the old manners and the new had begun, when the majority still took the side of simple independence against refinement and luxury. He was free to censure in unmeasured terms those individuals and classes who were infected with effeminate manners or a lax morality. The age of Horace was a widely different one; the old institutions survived only in name, the old spirit had died out, the mission of the poet was to reconcile enemies, to elevate the tone of men's minds, and accepting the new civilization to correct its more glaring vices. A century later, when the forms even of a constitutional government had given way to a rigid imperialism, the corruptions which grow up in an advanced stage of society had become more conspicuous; the poet could no longer strive to effect a compromise. The age of Horace was one of transition, the age of Persius and Juvenal was one of decay; he tried to make the best of his, they succeeded in showing the worst of

theirs; the Epicurean criticises, laughs, expostulates, where the Stoic preaches and the Moralist denounces. When we have said that Juvenal was the greatest master of denunciation that ever lived, we have summed his praise. There is no variety, no versatility, and comparatively little grace in his genius, which is strong, intense, and narrow. As an artist he stands in the first, but not foremost in the first rank: the verse, which in the hands of Persius is cramped into the obscure vehicle of a doctrinaire ethics, takes a wider range under the larger inspiration of his successor. Juvenal's hexameters roll along with the sound of a torrent, or the voice of a great speaker in a rage; there is a grandeur in some of his conceptions, and a sledge-hammer force about many of his antitheses, which the best passages of Johnson and Churchill only faintly reflect. He has almost as many quotable passages as Pope, and every now and then hits the nail on the head with an epithet we cannot forget, and gibbets a vice forever in a line. His masterpieces—the thirteenth satire with its magnificent description of the terrors of an angry conscience, the tenth with its succession of great pictures, the eleventh with its elegant familiarity, the fourteenth with its pervading power and finish—are enough to immortalize their author; but when we compare even these with the epistles of Horace, we see the difference between a poet and a consummate rhetorician. Juvenal cannot conceal his art; he aims high, but his purpose is too obtrusive; his finish is perfect, but his labour is too conspicuous; we cannot altogether doubt his sincerity, but he too obviously studies for effect. "*Facit indignatio versum*" he says himself; his graces, writes his best commentator Heinrich, are the furies, *φοβερὰι χαίρειαι*; and the reflex of his age with which we are presented in his pages, must be accepted with some deduction for the bitterness of satire. Juvenal has always been received as the type of a good hater; we can form fancies of the man of whom we know so little, and conceive him a good friend and an unforgiving foe, keen, proud, and caustic, consoling himself for corruption, which he partially shared, by writing rounded verses against hypocrisy and slavish vice; "*laudator temporis acti*," dreaming of an age of innocence among the Marsian and Hernican hills, a lover of the country, of old times, and of old wine—

"*Quale coronati Thræsa Helvidiusque bibebant
Brutorum et Cassi natalibus.*"

—J. N.

JUXON, WILLIAM, Bishop of London, was born at Chichester in 1582, educated at Merchant Tailors', and was elected in 1598 to one of the fellowships of St. John's college, Oxford, belonging to that school. He was originally intended for the bar, had studied law, and entered himself at Gray's inn, when he changed his mind, studied divinity, took orders, and in 1607 was presented by his college to the vicarage of St. Giles', Oxford. Laud was appointed president of John's in 1611, and in that capacity probably became acquainted with Juxon's merits, which were those of a practical preacher, and of a mild and amiable man. However this may have been, when in 1621 Laud resigned the presidency of John's, it was through his influence that Juxon was elected his successor. Laud's affection for him did not stop here. It was through Laud that he was appointed some years later one of the chaplains-in-ordinary to Charles I., as well as dean of Worcester, and in 1632 clerk of the royal closet; the last appointment being asked for, that Laud "might have one that he might trust near his majesty if he himself grew weak or infirm," different as were the dispositions of the two men. It was through Laud again that Juxon was nominated bishop of Hereford in 1633, and dean of the royal chapel. Before conse-

cration he was made bishop of London, after Laud's exchange of that see for the archbishopric of Canterbury; and when Laud prevailed upon Charles to make an ecclesiastic lord-treasurer, Juxon was selected for the high office in 1635, having been sworn of the privy council two years before. Both as bishop of London and as lord-treasurer Juxon seems to have gained the respect of all parties by his moderation and urbanity. He was the first ecclesiastic who had been made lord-treasurer since the reign of Henry VII., and both courtiers and the nation were indignant at the appointment. He managed the finance of his office well, however, though taking advantage of the influence which it gave him over the city of London to advance the interests of the church. Mild as he was, it was Juxon who chiefly, of the king's advisers, protested against the bestowal of the royal assent upon the bill which attainted Strafford. Immediately after the execution of Strafford, he resigned his political office and withdrew to his palace at Fulham, where he continued to be loyal to and consulted by the king, while he received the visits of leaders of the opposite party. Nothing could be discovered in his conduct, whether as bishop or as treasurer, on which to found a charge against him, and so great was the esteem inspired by his character and disposition that he was not deprived until 1649, the year of Charles' execution. By the king's express desire Juxon was in attendance on him during his trial. Early on the morning of the fatal day Juxon was with Charles, and they spent together a considerable time in prayer. He accompanied the king through the park to Whitehall, walking at Charles' right hand. At Whitehall he prayed again with the king in the "cabinet-chamber" and administered the sacrament. On the scaffold it was in answer to an appeal from Juxon that Charles made a declaration of his religious faith. "I have a good cause," he said to Juxon as he prepared for the block. "There is, sire," rejoined Juxon, "but one stage more, which, though turbulent and troublesome, is yet a very short one. Consider, it will soon carry you a great way; it will carry you from earth to heaven; and there you shall find a great deal of cordial joy and comfort." "I go," said the king, "from a corruptible to an incorruptible crown, where no disturbance can be—no disturbance in the world." "You are exchanged," replied the bishop, "from a temporal to an eternal crown; a good exchange!" and Charles' last conversation upon earth was closed. Before stretching out his neck to the executioner, the king took off his cloak and George, giving the latter to Juxon, to whom he said earnestly, "Remember!"—an apostrophe which the bishop is said to have afterwards explained to mean an injunction not to forget his frequent admonitions to teach his son the duty of forgiving his judges. After the execution Juxon took charge of the king's corpse and accompanied it to Windsor. Deprived of his bishopric, he retired to an estate of his own at Little Compton in Gloucestershire, where, curiously enough, he is said to have been a great hunter, keeping one of the best packs of hounds in England. At the Restoration he was appointed archbishop of Canterbury, and died in his eighty-first year, on the 4th June, 1633, leaving a munificent legacy to his own college of St. John's, Oxford, where he was buried; his remains being placed beside those of Laud, transferred thither in the same year from Barking. The only compositions of Juxon's known to be extant are, a sermon on the execution of Charles, 1649; and a pamphlet on the Act of Uniformity, 1662. The Catalogue of the most Vendible Books in England, published in 1658, has been ascribed to him, because signed "W. London." This, however, was the real name of the compiler.—F. E.

K

KAB

KABEL, ADRIAN VAN DER. See CABEL.

KAEMPFER, ENGELBRECHT, a German physician and a distinguished traveller, was born at Lemgo in Westphalia on 16th September, 1651, and died in the same town on 2nd November, 1716. His early studies were carried on at Hameln in the duchy of Brunswick, and he afterwards studied at Luneburg, Hamburg, and Lubeck. Subsequently he went to Poland, and passed surgeon. At Königsberg he also prosecuted the study of medicine and natural science. He visited Sweden, where he was urged to settle; but his desire for travelling made him refuse the most tempting offers. On 26th March, 1683 (o.s.), he departed for Stockholm, and visited Moscow, Finland, Novgorod, and other parts of Russia; and finally along with Fabricius, the Swedish ambassador, he departed for Persia, passing on his way Kazan and Astrakan, and embarking on the Caspian sea. On reaching Persia he prosecuted his botanical researches with vigour, and made large additions to the flora of that part of the world. He visited Chamakh, Ispahan, and other parts of Persia, along with the ambassador, and thus had great facilities for prosecuting science. When the Swedish ambassador had accomplished his mission, he prepared to return; but Kämpfer remained and entered the service of the Dutch East India Company. He visited the Persian gulf, Persepolis, and Shiraz. He was attacked, however, with severe and dangerous illness at Bender-Abbassi near the entrance of the Persian gulf, and was detained there a considerable time. At this time he drew up his "*Amenitates Exoticae*," in which he gave an account of the productions of Persia, and noticed especially the asafetida plant. He also wrote a monograph of the date-palm. Leaving Bender-Abbassi in June, 1688, he went to Arabia Felix, the coasts of Malabar, Ceylon, Bengal, Sumatra, and Java. From the latter island he went to Batavia in 1689, and remained there seven and a half months. During all this time he made large collections of plants, many of which are now deposited in the British museum. He paid special attention to the economical and medicinal products of the countries which he visited, and he has given interesting accounts of them in his writings. In 1690 he went as surgeon of a Dutch East Indiaman to Japan, where he acquired much information as to the language and habits of the people, and made extensive collections of plants. On 10th February, 1691, he went to Jeddo, and continued his valuable researches. Thence in 1692 he returned to Batavia. In 1693 he left Java, and returned to Europe by the Cape of Good Hope, reaching Amsterdam in October of that year. In 1694 he took the degree of doctor of medicine at the university of Leyden, and in his thesis gave some account of the medical and scientific results of his travels. In 1700 he married, but the union was said not to have been a happy one. At the age of sixty he published his great work "*Amenitates Exoticae*." He died from hæmatemesis and fever at the age of sixty-five, and his remains were deposited in the cathedral of St. Nicolas at Lemgo. The manuscripts of Kämpfer got into the possession of Sir Hans Sloane, who published his "*History of Japan and Siam*" in English. It was afterwards translated into French, Dutch, and German. Kämpfer's other manuscripts are deposited in the British museum, with the collections of Sloane. From these MSS. were published "*Icones Selectæ Plantarum Japonicæ*," with eighty-nine plates, London, folio, 1791.—J. H. B.

KAESTNER, ABRAHAM GOTTHELF, a German mathematician and astronomer, was born at Leipsic on the 27th of September, 1719, and died at Göttingen on the 20th of June, 1800. At the university of Leipsic he studied jurisprudence under his father, and mathematics under Professor Hansen,

KAL

and acquired extensive literary and scientific learning through being permitted access to the library of his uncle, G. R. Pommer, an eminent advocate. In 1739 he became a tutor in his university. He first became known as an astronomer through the observations made by himself and his friend Baumann of the comet of 1742, with a telescope which they had themselves repaired. Kaestner and Baumann afterwards made great progress in the art of manufacturing large and powerful telescopes. In 1744 Kaestner discovered for the first time the "faculae," or bright spots, on the disc of the sun. In 1746 he was appointed extraordinary professor of mathematics at Leipsic, and in 1756 professor of mathematics in the university of Göttingen, and director of the observatory. In the same year he married his friend Baumann's sister, who died in 1758. Soon afterwards he married a French officer's widow, by whom he had an only daughter; she married Kirsten, an old friend of her father's. This couple had a son, noted as a prodigy of precocious learning, who died at the age of two years. Kaestner, together with Heyne, revived the Literary Society of Göttingen, which had fallen into decay. Many of his papers on mathematical subjects were afterwards published in its Transactions. He wrote several elementary treatises on branches of mathematical science, and translated many scientific works. His own greatest work was a history of mathematics, brought down to the middle of the seventeenth century.—W. J. M. R.

KALF, WILHEM, one of the very best of the Dutch painters of what is termed still-life, was born at Amsterdam about 1630, and studied under Hendrik Pot. His works are true and masterly in the highest degree; in painting silver and glass he was singularly excellent, and perhaps unequalled in the freedom of execution. He died in 1693.—(*Immerzeel*).—R. N. W.

KALIDASA. See CALIDASA.

KALKAR. See CALCAR.

KALKBRENNER, CHRISTIAN FRIEDRICH, a pianist and composer for his instrument, was born at Cassel in 1784, and died at Paris in 1849. He was the son of a musician, Christian Kalkbrenner, who also inherited his profession from his father. This artist was born at Minden in Hanover in 1755; lived at Cassel from 1770, where he held a small appointment in the prince's chapel until 1788, when he went to Berlin as kapellmeister to the queen; entered the service of the prince of Prussia in 1790; went to Naples in 1796, and thence to Paris in 1799, where he died in 1806. He was a voluminous instrumental and dramatic composer. F. Kalkbrenner was his father's pupil, whose fortunes he followed until 1798, when he preceded his family in settling at Paris, and entered the conservatoire, in the classes of Louis Adam for the pianoforte, and Catel for harmony. He went to Vienna in 1803, where he met Clementi, and he greatly modified his style of playing from the example of this master. In 1806 he returned to Paris, where he was eminently successful; but he came to London in 1814, and was settled here for nine years, in great esteem as a player and teacher. In 1818 he became associated with Logier in the application of this professor's system of musical instruction, and he adopted from him the use of the chiroplast, for exercising the fingers of the pianist. On leaving England Kalkbrenner spent a year in Germany, gaining renown as a player; and he finally took up his residence in Paris in 1824. There he became the partner of Pleyel in the manufacture of pianofortes, and he established classes for the study of this instrument, in which some of the most distinguished living pianists have been trained. He made a tour in Germany in 1833, and another in Belgium in 1836, and after that he ceased to perform in public. His very numerous

compositions have moderate merit as music, and little originality in the development of the instrument to which he was devoted. His "Méthode," however, is a valuable course of instruction for the pianoforte.—G. A. M.

* KALLIWODA, JOHANN WENZEL, a musician, was born at Prague, March 21, 1800. He entered the conservatorium of his native town in 1810, on leaving which in 1816 he was engaged as a violinist in the orchestra of the theatre. He went to Munich in 1822, where his talent was noticed by Prince Von Fürstenberg, who appointed him his kapellmeister; and in the fulfilment of this office Kalliwoda has resided ever since at Donaueschingen. He has written six symphonies, several concert pieces for the violin, and some other instrumental works, besides a large number of songs.—G. A. M.

KAMES, HENRY HOME, Lord. See HOME.

KANE, ELISHA KENT, M.D., physician in the United States navy, was born at Philadelphia in 1822, and studied medicine at the university of Pennsylvania, where he took his degree in 1842. When the noble expedition was fitted out at New York for the search after Sir John Franklin, Dr. Kane, already well known as an experienced traveller, was appointed senior medical officer. Upon the return of the expedition from its cruise, Kane published an account of the voyage; and when the second expedition was fitted out by Mr. Grinnell, the command was offered to him. He published an account of this second voyage also, but his health gave way after his return, and he died at the Havana in 1857.—W. B.-d.

KANT, IMMANUEL, who ranks with Des Cartes, Spinoza, Locke, Leibnitz, Hume, and Reid, the greatest metaphysicians of the seventeenth and eighteenth centuries, was born in April, 1724, at Königsberg, the chief town of Eastern Prussia, the seat of an ancient university, surrounded by a flat uninteresting country, and enveloped in a cold and damp atmosphere. There he passed his days in continuous solitary thought, and in the work of professor of logic and metaphysics in the university. From thence he sent forth an influence that has caused one of the greatest revolutions which metaphysical science has ever experienced. The lonely methodical life of this philosopher, which abounds in moral and intellectual grandeur, is almost barren of the interest connected with external incidents. The spirit of that life is now revealed in his writings, as it was also when he laboured on earth, by the purity, dignity, and singular simplicity with which he regulated its course. Kant's early home, though humble, was the abode of virtue and piety. His father, John George Kant, was a saddler in Königsberg, the son of a Scotchman who left his native country, as it appears, in the end of the seventeenth century, at a time when not a few of his countrymen went to settle on the shores of the Baltic. The name was originally spelt Cant. Nothing very definite is known about the philosopher's grandfather. Branches of the family, it is said, are still to be found in Aberdeenshire. In the reign of Charles II., the head of the university of Edinburgh was Principal Cant; and about the same time, another individual of that name was celebrated as a covenanting preacher. The great philosophical representative of the name inherited the stern integrity of his presbyterian ancestors, tempered by the affectionate piety of Anna Regina Reuter, his mother, who was a genuine German. Kant, all his life, remembered his parents and his early home with deep love and reverence. When he was thirteen years old his mother died—her first and last desire for Immanuel being that he should be trained for the ministry in the Lutheran church. His father survived till he was twenty-two. Kant was the fourth child in a large family, none of whom emerged into fame except himself, and it was early determined that he should be trained to theology. His boyhood was passed in the Frederick's gymnasium at Königsberg under Dr. Schultz, an evangelical clergyman of the city. Latin, especially Virgil and Horace, was his chief pleasure at the gymnasium, in which Ruhnken, afterwards a celebrated philologist, was his companion. Kant read the Roman literature with interest throughout his life. In 1740 he entered the university of Königsberg as a student of theology, the chair in that department being occupied by Dr. Schultz, his instructor at the Frederick's seminary. At the university he worked much in the higher mathematics and the physical sciences; but neither then nor for years after did any marked metaphysical tendency appear. He also preached occasionally as a theological student in the neighbouring country churches; but in this capacity he seems

to have met with little success. Finding ecclesiastical life uncongenial to him, as well as probably from some change in his view of theological doctrine, he soon abandoned his preparations for the church, to devote himself to the university and to philosophy. In 1745, his father's death forced him to face the financial problem of life, and he accepted a situation as private tutor in the family of a clergyman near Königsberg. He passed in this way nine years of his life, from 1746 to 1755, in a succession of families—a period to which he always looked back with pleasure as that in which he laid the foundation of his philosophical eminence, while he was enlarging his knowledge of the world in refined society. In 1747, at the commencement of this period chiefly of country life, he published his first work, "Thoughts on the True Measure of Living Forces"—an able criticism of the doctrine of Leibnitz.

In 1755 Kant closed his tutorial life in private families, and returned to Königsberg, with the view of permanently connecting himself with the university, and of ultimately obtaining high office as one of its professors. He commenced his academical career as a privat-docent, and accordingly took his degree as doctor in philosophy, when he delivered two theses, one on physics, and the other on the first principles of metaphysics. In neither did he foreshadow any of his great philosophical doctrines, his reflective development being singularly slow. For fifteen long years, from 1755 till 1770, Kant taught in poverty as a private lecturer in the university. During this period he described in his lectures almost the whole circle of human knowledge, showing a marked affinity for the material sciences, especially astronomy and physical geography, to both of which he had a special predilection. This was a fifteen years of brave struggle, and extraordinary activity. As a lecturer he was very popular, and attracted many distinguished persons to his class-room. As an author he was at this time most prolific. The products of his pen were given to the world in form of reviews, pamphlets, and larger treatises, in which he proved his great knowledge and intellectual power, but in which his future philosophy was still only faintly signified. In 1755 he published anonymously, and dedicated to Frederick the Great, his "Theory of the Heavens," in which he attempted to explain the origin of the planetary system on Newtonian principles, predicting by means of the laws of motion the discovery of additional planets, which succeeding astronomers have since brought to light under the names of Uranus and Neptune; thus, by his penetrating astronomical insight, anticipating experience. This remarkable, and at the time neglected work, led afterwards to a correspondence between Kant and the French astronomer Lambert. The astronomical genius of Kant at a still later period, received the homage of Herschel. Several tracts on mechanics and natural history, one on "Optimism," and another on "Immanuel Swedenborg," appeared in the three or four following years. In 1762 Kant first came before the world as a logician, in his small but remarkable treatise on the "False Subtlety of the Four Syllogistic Figures," the last three of which he rejects as merely unnatural forms of the first. In the following year he published two works in theology. One of these is his essay on the "Validity of the First Principles of Natural Theology and Morals," which in 1763 obtained the *accessit* prize from the Berlin Academy, the first being adjudged to Moses Mendelssohn, afterwards his correspondent and friendly antagonist. The other, entitled "The only possible Method of Demonstrating the Existence of God," is an abler and more important work. He here seeks, in the spirit of the Wolfian philosophy, to substitute for the argument from design, a proof founded on the abstract possibility of things; and he also offers some glimpses of the foundation of natural theology exclusively in our moral nature, on which he afterwards laid exclusive stress. A tract on the "Sublime and Beautiful," as well as programmes of his lectures on physical geography and other parts of his course, and his correspondence with Lambert, also belong to this period. His fame was, meantime, gradually spreading over Germany, by means of his numerous students and publications. In 1764 he declined the offer of the chair of poetry at Königsberg; but soon after was appointed keeper of the royal library, with a modest salary. Kant was at last rewarded for the labours of these fifteen years in the way of all others most congenial to his taste. In 1770, after declining similar offers from Jena and Erlangen, he was elected to the chair of logic and metaphysics in the university of his native city. In his famous thesis, "De Mundi Sensibilis et Intelligibilis Forma et Principiis," published

on this occasion, we at last find the germs of the critical philosophy afterwards delivered to the world in the great treatises of the latter part of his life, which were thus brought to maturity with a slowness of development fitted to encourage some and warn others.

The professorial epoch of Kant's life commenced in 1770, and his active labours as a professor extended over twenty-seven years. From 1770 to 1781, he published only one work, a programme of lectures on ethnography. In these eleven years, he was patiently working out a theory of human knowledge and life, which might be substituted for the hypothetical systems of the past, as a sufficient bulwark against the prevailing scepticism of the age of David Hume and the French encyclopedists. The question of the possibility of metaphysics, and of the necessary limits of the intellectual power of man, formed the great problem which he attempted to solve. The first part of his solution appeared in July, 1781, in the greatest of his works, the "Critique of Pure (or Speculative) Reason," which contains a review and reconstruction of the whole theory of human knowledge. The Essay of Locke and the "Critique" of Kant have been by far the most influential books in modern metaphysical literature. The same general problem is dealt with in each, by Locke with extraordinary good sense and practical intuition, and by Kant with unequalled subtilty and boldness. Each was a publication of the mature opinions of its author, for Locke and Kant were fifty-seven years of age when their greatest works were given to the world. But the point of view from which the Essay was written, was in many respects different from that of the "Critique." Locke in 1690 was struggling against the pedantic formalism and verbal disputations of the schools, as well as the civil and religious intolerance of his age, and his metaphysics was a reasoned protest on behalf of the duty of private judgment. Before Kant published his great work in 1781, the metaphysical dogmatism of Wolf had restored much of the empty notionalism which Locke, in conducting men's minds to nature and reality, sought to destroy; and, above all, the received assumptions and systems of the past had been shattered by the sceptical criticism which renders the publication of the philosophical works of David Hume, about 1740, the mark by which the later is separated from the earlier period in the history of modern philosophy. "I freely allow," says Kant, "that it was Hume's suggestion in his theory of causation that first awakened me from my many years of *dogmatic slumber*, and directed my speculative researches into a new quarter. I did not accept Hume's inferences, for I saw that he had drawn them from a partial and one-sided representation of the whole problem." The Scottish scepticism thus induced the reconstructive criticism of Germany, of which the first and most laboured instalment was produced, as has already been said, in 1781. The book was at the outset, as we might expect, misunderstood, and indeed like Hume's own Treatise on Human Nature, was at first in danger of falling still-born from the press. Kant accordingly in 1783 explained and popularized his design, in an introduction to his critical philosophy, entitled "Prolegomena to every Future System of Metaphysics Claiming to be a Science," which called forth much attention and controversy. A consequent demand for the second edition of the "Critique" was satisfied in 1787. The "Critique of Pure Reason" constitutes the fundamental part of the Kantian metaphysics; but it supplies only the foundation of the analysis even of speculative reason. It seeks to resolve the origin and abstract validity of the principles of knowledge, not the application of these principles to the knowledge of nature. A metaphysics of nature had still to be supplied. This Kant provided in 1786, in his "Metaphysical Elements of Physics," or an *a priori* analysis of the elements which constitute matter, by him explained under the conception of force, instead of by the old and traditional conceptions of solidity and impenetrability. This work is in some sort a supplement to the earlier metaphysics of Leibnitz, and an anticipation of the later philosophy of nature by Schelling. The years immediately following 1781 were also marked by several minor publications of Kant—in physics, the philosophy of history, and ethnology. It was not until 1788 that the second part of his great philosophical system was given to the world—the "Critique of Practical Reason," which forms the central part of his moral system, as the earlier "Critique" is of his purely speculative philosophy. The two are, in fact, correlative. While the analysis of reason, viewed as practical, implies a previous analysis of pure intelligence, the latter is incomplete and must be misunderstood if the results of the former are left out of

account. Other works of Kant which appeared about this time should be compared with the second "Critique" in order to attain a comprehensive knowledge of his ethical system, and of the genius of his philosophy as a whole—in particular the "Groundwork of Ethics," published in 1785, which Mr. Sempie's excellent translation has placed within the reach of English readers, as well as the "Metaphysical Elements of the Science of Law," and the "Metaphysical Elements of the Science of Morals," published about ten years later. The two last are related to the analysis of the practical, very much as the "Metaphysical Elements of Physics" are to that of the speculative reason. This group of Kant's writings supplies the keystone to his metaphysical arch. It embodies an ethical doctrine marked by a severe and almost unequalled grandeur, and resting on a basis that is absolute and eternal. In this highest part of his system, Kant's recognition of Duty as *absolute* virtually heals the wounds which his theory of Truth as merely *relative*, that is intertwined with its other parts, might seem to have inflicted, and restores that intercourse with reality which his previously demonstrated narrowness of human understanding appeared to forbid. After these two criticisms of Reason—in its relations to science, and in its relations to life and duty—had been completed, the third and last part of the philosophical edifice of Kant had still to be constructed. His first criticism analyzed man exclusively as intelligent—as related to knowledge and existence; his second, as also endowed with will—a responsible agent under law. It still remained to examine human nature as endowed with sensibility or feeling. This was attempted in the "Critique of Judgment" in 1790, which may be said to complete the Kantian system in describing its relations to æsthetics and natural theology. This work is divided into two parts; one of these analyzes our sensibilities to beauty and sublimity, and the fine arts; the other reviews the ends of nature, and contains a subjective theory of teleology. Before the last of the three "Critiques" was published, in 1790, the Kantian philosophy was beginning to produce a deep impression in Germany, notwithstanding the rigidly scientific phraseology in which it was given forth, and the originality of the course which its author had described for himself. Its doctrines were eagerly debated in the universities. The German intellectual world was divided into adversaries and partisans of Kant, and Königsberg was for the time the centre of interest to young Germany. The new system was at first much misunderstood. Some denied its claim to originality; others condemned it as a dangerous novelty, which subverted human belief in God and immortality, and dissolved real life in idealism. Mendelssohn, Feder, Tiedemann, Garve, Herder, the profound but mystical Jacobi, and many others, appeared as adverse critics. On the other hand, Kant was gradually surrounded by a numerous and powerful school, by whom his doctrines were zealously explained, defended, and applied to various parts of human knowledge. Schulze, Jacob, Beck, Buhle, Krug, Fries, Kiesewetter, Tennemann, and a host besides in different parts of Germany, developed various parts of the theory of man on the basis of Kantianism. Many of them were professors in the German universities, who thus spread the doctrines of their master by a powerful influence among the youth of the nation, with effects soon manifest in almost every part of literature and science. It was only by a later generation, at a time when Fichte, or even Schelling or Hegel, ruled the intellectual classes in Germany, that the Critical Philosophy gained a hearing among the intellectual classes in France and Great Britain. Nearly thirty years after the last of the three "Critiques" was published in Germany, the Kantian system was becoming known in France, through the clear and eloquent expositions of the great founder of its eclectic school; and although even before the close of last century and at the commencement of the present, outlines of Kant's system were given to the British public from London and Edinburgh, it was not until the first quarter of the century was passed that Kantianism began to influence our national thought—first through glimpses offered in the writings of Coleridge, and afterwards by means of the more ample and authoritative essays of Sir William Hamilton. Opinion in England, in philosophy and theology, even in politics and physics, is now greatly, though indirectly, modified by Kant, the influence of whose doctrines is apparent in the most advanced ideas on the nature of science and the limits of theological controversy, as well as in the whole method and structure of the greatest British philosophical works of the nineteenth century—those of Hamilton. This is not the

place for a full exposition of the Critical Philosophy, and only one or two of its salient features can be even referred to. Its aim was to relieve human nature and science from the pressure of philosophical scepticism, by means of a critical or well-reasoned modification of philosophical dogmatism—to save a relative and limited knowledge for man, by a surrender of the claim to a metaphysical knowledge of a transcendent world beyond experience. Like Reid—whose two great works on the intellectual and on the active powers were published in the same decade of last century as the speculative and practical criticism of Kant—he was a professed leader in the conservative reaction against the scepticism of Hume. But the many subtle and speculative questions treated of in Kant's theory of Science and of Speculative Reason, which virtually underlie Reid's theory of Common Sense, are hardly recognized at all by the Scottish philosopher, nor can it be said that they were blended with our insular philosophy, until it had experienced the influence of Hamilton. The Common Sense of Reid is more akin to the practical than to the speculative reason of Kant. While Reid describes our *powers* of intellect—sufficient for all human purposes, Kant rather analyzes our intellectual *impotence*—which unfits us for any mental enterprise in which we are required to comprehend the irrelative and the infinite. The existence of ultimate and necessary propositions, involved in our knowledge as such, is a prominent doctrine both in the early Scottish and the Kantian philosophy, but they are developed after a more subtle scientific method in the sensible forms and the twelve categories of the understanding of Kant, than in the homelier language of Reid and his immediate disciples. Reid may be said to waive a detailed and purely speculative answer to the question, What are the nature and limits of that knowledge of reality which is implied in the ultimate propositions? The answer is the theme of the last part of Kant's critical analysis of speculative reason, where he lays bare the antinomies or paralogisms of reason, when it endeavours to carry speculation beyond the boundaries assigned it by its very nature in a finite intelligence. In his demonstration of our absolute speculative inability to comprehend Man, the World, or God, and in his development of the tissue of contradictions in which we land ourselves when we make the attempt, Kant seems at first to be carrying forward, with greater power than the Scottish sceptic himself, the iconoclastic task of David Hume. It is not till we turn with him from Truth to Duty, that the insight we have obtained of man's intellectual or scientific weakness is found to contribute to his moral strength and dignity; and that having been taught through reflection that we cannot absolutely comprehend God and the universe, we learn with reverence to submit to the awful law which claims the absolute regulation of our actions. Kant demonstrates the finitude of reason in man, but not its essential fallibility; and if, like Hamilton, he has left a deeper impression of the *boundaries* of knowledge than of *what we can know within these boundaries*, the philosophical student will recollect that truth advances in the human mind, as it were, by sideway moves. We must exaggerate the place of each of its parts in turn, in order that on the whole it may gain fresh ground.

Kant's life as an author did not close with his "Critiques." Physics, history, politics, and anthropology were discussed in various articles and treatises, in the interval between 1790 and his death in 1804. But the most remarkable works of this closing period are those which relate to natural theology, and the theory of religion. In 1792 the first part of his book on "Religion within the bounds of Pure Reason," appeared in the *Berlin Journal*, and occasioned a collision on matters of theology between Kant and the Prussian government, by whom the publication of the remainder of the work was forbidden. Some of the German universities had, however, in questions of this sort, a right of appellate jurisdiction. Kant referred the case to the theological faculty of Königsberg, and the publication of the whole work, which appeared in 1793, was sanctioned by the university. The aim of the book is to represent the moral and spiritual part of Christianity as an element, that is, independent of the history and metaphysics doctrine with which it is associated; and thus permanently to reconcile with reason all essential religious belief or feeling, by placing this last above the changes and chances of historical and scientific controversy. The *fact* of a *miraculous* revelation is left undecided. Kant confines himself to the theory of its possibility, urging at the same time that the only final proof of its truth must lie in the harmony of its con-

tents with reason and conscience. Language like that contained in this work naturally occasioned opposition, not merely among the ignorant and bigoted, but among devout and thoughtful persons. Kant was at the same time visited by the displeasure of the king, who exacted a pledge from him to refrain in future from lecturing or writing on questions of theology—a pledge which he observed till the death of Frederick in 1797, which, according to his understanding, set him free from the engagement. He then pressed his theory of religion anew on the world in another work, along with the correspondence to which his former essay had given rise. This theological collision seriously affected the tranquillity of the aged philosopher. He gradually withdrew from society, and about 1797 closed his public labours in the university with which he had been associated, first as a lecturer, and afterwards as a professor, since 1755.

Kant's life after his retirement from the chair showed a gradual decay of bodily and mental power. One of his last efforts as an author was a condemnatory criticism of Fichte, whose system was then rising into notice. Kant's "Logic" and his "Physical Geography" were given to the world by his pupils; the former in 1800 by Jäsche, and the latter by Rink in 1802. About this time his memory began to fail, and he suffered much from weakness and restlessness. On the 12th of February, 1804, he peacefully passed away, within about two months of his eightieth year; and a few days after, his mortal remains were lowered into the academic vault of Königsberg, in presence of the University and a great multitude of spectators from all parts of Prussia.

In the first forty-six years of his life, Kant had to struggle with poverty, and it was not till he was elected professor in 1770, that he had the means of maintaining a household of his own. He was never married. His daily life was marked by undeviating regularity. He was small, thin, and constitutionally feeble; but by a curiously careful attention to the laws of health, he was almost never ill during all his long and laborious life, and he preserved the studious habits, which he formed in youth on principles of reason and experience, into extreme old age. During his professorship, his man-servant awoke him all the year round at a quarter before five. Soon after, he received his morning meal; after which he read or meditated till seven, when he went to lecture. His lectures were for the most part extemporaneous, founded on a few jottings—written on slips of paper or on books—the fruits of deep previous thought. He never delivered doctrine which he had not pondered much and long, and his wonderful memory readily supplied the abundant analogies and anecdotes by which he illustrated what he delivered. Unlike his books, his lectures were expressed in an easy conversational style, and presented suggestive principles, from which the reflective part of his audience might unfold his subject for themselves, rather than an exhaustive exposition or system. After lecturing he spent the day till one o'clock in his study. At one, what was with him the social hour of the day commenced. He dined, and almost always had some friends to join him then—professors, physicians, ecclesiastics, merchants, foreigners, and young students—whose varied talk was one of his chief daily pleasures and means for gaining knowledge. On these occasions Kant usually banished his philosophy, and talked with great interest on physics, politics, and the ordinary topics of the day, often prolonging the conversation till the afternoon was far spent. His solitary walk, which no weather or change of season ever interrupted, followed soon after dinner. It was usually taken alone, that he might meditate in quiet. On his return he frequented the reading-room, for newspapers and politics were a great temptation to him. The remainder of the evening, till ten o'clock when he retired to rest, was given to reflection, and in part, as the night approached, to light reading, by which he calmed his mind after the labour of philosophical thought, and invited sleep. Kant was a great thinker, rather than a great reader, and his reading was very miscellaneous. Compared with Leibnitz, Cousin, or Hamilton, he knew little of the speculative opinions of the past, and was indifferent to the history of speculation—in this respect resembling Des Cartes, Malebranche, Locke, and Hume. His own collection of books was small, but he was accustomed to receive works in sheets from his publishers, and to read all the new catalogues. The furniture and general style of his house was of the simplest kind, and displayed the magnanimous independence of fashion and appearance which might be expected from his unselfish and stoical character. His life was a culture of reason and will, more than

feeling, in which he was relatively deficient. His devotional sensibilities were probably feeble, and he seldom encouraged them by attendance at any public religious service. His love for truth and honesty, and his philosophical independence, have been hardly equalled by the best and greatest men. For well-nigh eighty years this grand old German followed out, under the light of reason and conscience, the life of intellectual toil and conquest he had described for himself; never in all these years travelling more than forty miles from his own Königsberg, while his thinking there, even in his lifetime, and still more since his death, manifested its power in the great modifications of opinion which it has produced in every part of the civilized world.—A. C. F.

KANTEMIR, ANTIOCHUS DMITRIJ VITCH, Prince, was born at Constantinople on the 10th September, 1708. Son of the hospodar of Moldavia, he was first educated at Kharkov then at Moscow. In 1722 he went with his father to the Persian war, and afterwards resumed his studies at St. Petersburg. In 1731 he was appointed resident at the court of Britain. Later his rank was raised to that of ambassador, and in 1738 he went in that capacity to Paris. He died in Paris in 1774. In diplomacy he had not neglected his scholarship, and wrote many satires esteemed for originality and force. He also translated Horace, Fontenelle's *Plurality of Worlds*, Montesquieu's *Persian Letters*, and some of the classics.—P. E. D.

KARLSTADT. See CARLOSTADT.

* **KARR, JEAN BAPTISTE ALPHONSE**, born at Paris on the 4th November, 1808, was the son of a music-master, enjoying a high reputation as a pianist. Entering the collège Bourbon, he acquitted himself with distinction as a student. He became one of the teachers in the same seminary, when his studies were completed. He then wrote sentimental verses. Some of his poetical productions he sent to the editor of the *Figaro*, who commended his efforts, but recommended him to abandon verse for prose. He adopted the advice, and in 1832 published a novel entitled "*Sous les tilleuls*." Meeting with success, it was followed in 1833 by "*Une heure trop tard*;" in 1834 by "*Fa Dieze*;" in 1835 by "*Vendredi soir*;" and in 1836 by "*Le chemin le plus court*"—works which secured for their author a place among the most popular writers in France. Between 1838 and 1842 M. Karr wrote a series of tales which have been much admired. They included "*Geneviève*," one of the author's most graceful productions. During the same period he became editor of the *Figaro*, and established a satirical publication named "*Les Guêpes*." It was a criticism in this work which provoked a sensitive female writer to make an attempt upon his life. The injured woman, armed with a dagger, hid herself in the street near the author's house; she sprung upon him as he passed, and attempted to stab him. The assault fortunately resulted in nothing more serious than a slight wound on the back. After this time M. Karr devoted much attention to horticulture, contributing to the press many articles on floriculture and flower shows. In 1845 he turned to account the knowledge he had acquired on these subjects in a work entitled "*Voyage autour de mon Jardin*," which has been translated into English. Since then his chief works are "*La famille Alain*," 1848; "*Histoire de Rose et de Jean Duchemin*," 1849; "*Clovis Gosselin*," 1851; "*Agathe et Cécile*;" "*Fort en thème*;" and "*Promenades hors de mon Jardin*." His works display much fertility of invention and originality of thought. They abound with felicitous and graphic touches, which impress the reader with the conviction that the author is drawing his inspiration from personal reminiscences, and they everywhere display a mixture of light and piquant irony with poetic feeling, which gives them a peculiar charm.—G. B.-y.

KATER, HENRY, a British military officer and man of science, was born at Bristol on the 16th of April, 1777, of a family of German extraction, and died in London on the 26th of April, 1835. In 1808 he entered the army, in which he attained the rank of captain and the appointment of brigadier-major of the eastern district. He was for some time employed on the Indian survey, then conducted by Colonel Lambton. In 1818 he became a fellow of the Royal Society. His scientific labours were directed chiefly to mechanics, geodesy, and astronomy, and were characterized by great industry and exactness. Most of their results are to be found in the *Philosophical Transactions* from 1813 to 1830. His only separate work was a treatise on mechanics, published in Lardner's *Cabinet Cyclopædia*. Two of his scientific inventions are of very great utility.

One is the "reversible pendulum;" being a bar which is made to oscillate when hung alternately from two points of suspension at opposite sides of its centre of gravity, the position of those points being adjusted until oscillations are performed about them in exactly equal times: the distance between these points then gives, according to a well-known mechanical principle, the length of the equivalent simple pendulum. By means of this instrument Kater ascertained, in 1818, the length of the simple pendulum vibrating seconds at London with a degree of accuracy unattained before.—(*Phil. Trans.*, 1818-19.) The other is the "collimator," a valuable instrument for the adjustment of astronomical telescopes.—(*Phil. Trans.*, 1825-29.) He made various important verifications and comparisons of the standards of weight and measure in Britain, France, and Russia.—W. J. M. R.

KAUFMANN, MARIA ANGELICA, was born at Schwarzenberg, near Bregenz, in the Vorarlberg in 1742. Her father, Joseph Kaufmann, who was a portrait-painter, soon discovered his child's ability, and bestowed great care on her education; he took her when still young to Milan, and in 1763 to Rome. In 1765 Angelica visited Venice, and in that year came with Lady Wentworth to England, where she was well received, and upon the foundation of the Royal Academy in 1768 was elected one of the original thirty-six members. In 1781 she married Antonio Zucchi, a Venetian painter and an associate of the academy in London. They went together to Rome in 1782, where Angelica died in 1807. Though Angelica was a very feeble painter, she was a very accomplished woman, especially in languages. The celebrated Winckelmann was astonished at her facility in speaking German, Italian, French, and English. The prints after her works are numerous, and she engraved some plates herself.—(*Lipowsky, Baiersches Künstler-Lexicon*; Göthe, *Winckelmann und sein Jahrhundert*).—R. N. W.

KAUNITZ, WENCESLAS ANTON, Prince of, and Count of Rietberg, an Austrian statesman, born at Vienna in 1711; died 24th June, 1794. From 1732 to 1735 he travelled in Germany, Italy, France, and England. On his return he was named Aulic councillor by Charles VI., and imperial commissioner to the diet at Ratisbon. In 1741 Maria Theresa sent him to Rome as ambassador, and in 1742 to Turin. In these missions he obtained great credit. In 1744 he was minister plenipotentiary to Charles of Lorraine, governor of the Netherlands; and in the absence of that prince was charged with the government of the provinces. In 1746, when Brussels surrendered to the French, Kaunitz made favourable terms, which allowed the government and troops to retire to Antwerp, and when Antwerp fell he retired to Aix-la-Chapelle, where in 1748 he was ambassador to the congress, and signed the peace on the part of Austria. In 1750 he was ambassador at the court of Louis XV., and paid his court so successfully to Madame De Pompadour that he secured an alliance between France and Austria, and defeated the Prussian diplomatist, greatly to the chagrin of Frederick II. He had previously entered the famed order of the golden fleece, and honours now fell thickly on him. The government of the empire was virtually in his hands; he was made knight of St. Stephen of Hungary, and raised to the dignity of hereditary prince. With Francis and Joseph II. his influence rather declined; but he went with Joseph to Neustadt in 1770, and met the king of Prussia. After this he discontinued attendance at court, but was frequently visited by the emperor; and it is commonly supposed that Joseph's reforms emanated from Kaunitz. Rome hated the innovations, and stigmatized Kaunitz as "il ministro eretico." Under Leopold II. he was again at the head of affairs; but his career had been completed, and he sought retirement at the accession of Francis II. He was carried off at last by a cold, neglected or improperly treated. Kaunitz was a man of immense information, could speak five or six languages, had travelled much, studied hard, seen the world, had great abilities, and, as Voltaire said of him, he was as "active in the cabinet as the king of Prussia in the field." So great was his influence that he was called in jest the "coachman of Europe." A thorough Austrian, he hated Prussia, and was repaid in kind. In attention he verged on foppery, and procured all his personal equipments—dress, linen, watches, jewellery—and even furniture and carriages, from Paris. Among his other peculiarities was the singular habit of living in close rooms, hermetically sealed against the invasion of the atmosphere. The air was his grand enemy, which he could never be prevailed on to encounter unless rolled up in a fortification of

garments. He was a founder of academies and schools, a patron of art and a friend of progress, and, on the whole, one of the best ministers that Austria has ever had.—P. E. D.

KAYE, JOHN, Bishop of Lincoln, was the son of Mr. Abraham Kaye, a linen-draper living at Angel Row, Hammersmith; he was born in 1788. After receiving his elementary education at Hammersmith, he removed to Christ's college, Cambridge, and in 1804 proceeded B.A. In 1814 he became master of Christ Church, and graduated as B.D. In 1815 he took his doctor's degree. In 1816 he succeeded Dr. Watson as regius professor of divinity; in 1820 he obtained the see of Bristol, and in 1827 he was translated to Lincoln, shortly after which he resigned his mastership and his professorship. In 1848 Dr. Kaye was elected visitor of Balliol college, Oxford. He was also F.R.S., and chancellor of the province of Canterbury. In 1815 he married the daughter of John Mortlock, Esq., of Abingdon Hall, Cambridgeshire. He died on 19th February, 1853. He left several valuable contributions to theological literature.—W. C. H.

KAYE or KEYE, JOHN. See CAIUS.

* KAY-SHUTTLEWORTH, SIR JOHN PHILLIPS, Bart., an eminent promoter of the education of the people, was born in 1804. He was educated at the university of Edinburgh, where he distinguished himself as a student, and took the degree of M.D., and subsequently prosecuted his studies on the continent. A pamphlet which he published "On the Moral and Physical condition of the Working Classes employed in the Cotton Manufacture in Manchester," attracted the attention of Earl Russell, and induced him to solicit its able and accomplished author to enter the public service. When the new poor-law bill for England was enacted, Dr. Kay was appointed to organize the unions in the Norfolk district, which he accomplished in a masterly manner, making at the same time provision for the education of the pauper children. On the formation of the committee of privy council on education in 1839, Dr. Kay was appointed secretary to that body; and to him the construction of the vast educational system which has grown up under the care and control of the committee, is mainly to be ascribed. He strenuously and successfully resisted the claims of the high church clergy to the exclusive control of the national schools, and insisted on the admission of the laity to a share in the management. On his retirement from the office of secretary in 1849, in consequence of ill health, he was rewarded for his important services with a baronetcy. He had previously (1842) assumed the name of Shuttleworth on his marriage to the heiress of the ancient family of Shuttleworth of Gawthorpe Hall, Lancashire. Although he has quitted office, Sir James continues still to take the deepest interest in the progress of education, and in other important philanthropic schemes.—J. T.

KAZINCZY or KAZINSKY, FERENCZ, a Hungarian writer who distinguished himself as the chief promoter of the revival of his national language and literature, was born at Er-Semlyen in the county of Bihar, in 1759, of a noble protestant family, and died of cholera in 1831. Two or three collections of his works have appeared, the last and best in 1843-44.—B. H. C.

KEACH, BENJAMIN, an eminent divine and author, born in Bucks on 29th February, 1640, and died, 18th July, 1704, at Southwark. He was a man of plain education, of vigorous mind, and of extensive scriptural knowledge. While quite a youth he became pastor of the church at Winslow, Bucks, and by his boldness and power as a preacher, he provoked the hostility of the authorities, and soon after the Restoration was imprisoned at Aylesbury. On his release he wrote a book called "The Child's Instructor," maintaining the right of laymen to preach, and denying infant baptism. For this publication he was tried before Chief-justice Hyde, and again imprisoned and put in the pillory. In 1668 he removed to London, where he became pastor of the church over which Dr. Gill afterwards presided. Here he laboured with great acceptance. His congregation numbered a thousand persons, while with his pen he defended his views against Baxter, Flavel, Burkitt, and others. As a controversialist he was remarkably calm and fair. For integrity, charity, and devotedness he was eminent, and gained the respect and affection of all parties. The works by which he is best known are—"A Key to open Scripture Metaphors," 1682; and "An Exposition of the Parables," 1704—both in folio. He was the author of forty-three works in all—eighteen practical, sixteen polemical, and nine poetical.—J. A., L.

KEAN, EDMUND, was born at London, in Castle Street,

Leicester Square, between 1787 and 1790. His father, who bore the same name, is said to have been a stage carpenter; his mother was a Miss Ann Carey, an actress at minor theatres and in booths. During his early years Kean was indebted for such little education as he received to an acquaintance of his mother, Miss Tidswell, also an actress, who began to bring him up to her own profession so soon as he was old enough to understand anything. His mother, observing his aptitude for dramatic performance, then took him under her own charge, and acted with him at booths in various parts of the country. On one occasion they performed before George III. at Windsor, and Master Kean was requested by his majesty to exhibit his powers of recitation, which he did to the great delight of the king and his own profit. This was his first success. Many years passed over Kean's head before a second success came, and they were years of privation and vicissitude. But it did come at last. On the 26th January, 1814, the Drury Lane playbill announced the Merchant of Venice—*Shylock*, Mr. Kean, "from the Exeter theatre." "I went to see him," says Hazlitt the critic, "the first night of his appearing in *Shylock*. The boxes were empty, and the pit not half full; the whole presented a dreary, hopeless aspect. I was in considerable apprehension for the result. From the first scene in which Mr. Kean came on, my doubts were at an end." The fortune of the house and the fame of the actor in fact were established. From that night Kean acquired the reputation, which he still enjoys, of having been one of the greatest tragedians which this or any other country ever produced. His success was unfortunately interrupted by a scandal which, after receiving judicial investigation, resulted in his being driven from the boards both at London and Edinburgh. He never recovered from this blow. His habits of dissoluteness grew upon him; he was a lost man. Mr. Kean died at Richmond on the 15th May, 1833. The parts in which he principally shone were *Shylock*, *Othello*, *Richard III.*, and *Sir Giles Overreach*. Those who desire a more copious account of Kean may find it in Procter's Life of the actor, 2 vols., 1835.—W. C. H.

KEANE, JOHN, first Lord, a distinguished military officer, was the second son of Sir John Keane, Bart. of Belmont, in the county of Waterford, and was born in 1781. He entered the army in 1793, and advancing by gradual promotion, he obtained in 1799 a company in the 44th foot, and served successively in Egypt, in the Mediterranean, and in Martinique, where he took part in the siege of Fort Dessaix. In 1812 he attained the rank of lieutenant-colonel; and having joined the British army in the Peninsula, was appointed to the command of a brigade in the third division, and distinguished himself in the battles of Vittoria, the Pyrenees, Nivelle, Orthes, and Toulouse. At the peace of 1814 he was promoted to the rank of major-general, and sent to the West Indies with a body of troops, destined to co-operate with Admiral Cochrane in the attack on New Orleans, where he was severely wounded. In 1823 he was appointed commander-in-chief of the forces in Jamaica, a post which he held until 1830; and during eighteen months of that time he administered the civil government of the island also. In 1833 General Keane succeeded Sir Colin Halket in command of the forces at Bombay; and in 1838, on the resignation of Sir Henry Fane, he was appointed to the chief command of the forces destined to operate against Scinde on the invasion of Dost Mahomed. The army entered Cabul in May, 1839, and on the 21st of July invested the fortress of Ghuznee, which was deemed impregnable, and was garrisoned by three thousand five hundred Afghan soldiers, with an abundant supply of arms, provisions, and stores. But on the 23rd, after a desperate struggle, the gates were blown in and the fortress captured, with the loss of only two hundred of the assailants. In consequence of this brilliant exploit, Dost Mahomed took to flight on the approach of the British army to Cabul, and the war terminated in the submission of the country. General Keane was rewarded with a peerage, together with the thanks of both houses of parliament and of the East India Company, and with a pension of £2000 a year to himself and the two next successors in the title. He died in 1844.—J. T.

KEATS, JOHN, poet, was born in Moorfields on the 29th of October, 1795. He was sent to school at Enfield, under the father of Mr. Cowden Clarke. In early youth he appears to have been strong and healthy, the insidious disease which cut him off in his prime having then made no sign. As a lad he was studious, diversifying his reading of the Latin poets by the

perusal of Shakspeare and Spenser, for the latter of whom he early entertained a high admiration. Greek he is said to have taught himself later in life. His apprenticeship to a surgeon was a choice of profession uncongenial to a mind so sensitive and delicate; and it is not a matter for surprise that he early exchanged the scalpel for the pen. His juvenile poetic essays attracted the notice of Leigh Hunt, who was mainly instrumental in introducing him to public notice. A small volume of verses appearing in 1817, and falling still born, was shortly followed by the publication of "Endymion." This was severely, nay, savagely handled by the *Quarterly*, less perhaps on account of its faults—which, it must be confessed, were not few—than because of the poet's connection with Hunt, the impersonation and martyr-by-proxy of a party peculiarly obnoxious to the *Review* in question. This virulent attack, according to some authorities, embittered the life and hastened the death of Keats; and the evidence of Byron and Shelley gave weight to this assertion. There is little doubt that Keats, inordinately praised and inordinately blamed by his friends and enemies, respectively, never had the advantage of impartial judgment or considerate criticism. Yet there is to be seen in his letters a spirit of self-examination so searching and modest, as scarcely to bear out the assertion of Shelley that the *Quarterly* notice rendered him almost insane, and arguing anything but that morbid vanity which alone could have thus intensified his suffering under an attack so obviously unfair and coarse. But even had his feelings been as acute as they have been described, the sensitiveness was more probably the result than the cause of disease—the ripening of the fruit, rather than the germinating of the seed. It must be remembered that he impaired his own health by the unremitting care he bestowed on a brother, who died of the same disease—consumption. In the year of that brother's death, he met with a lady who inspired him with a passion that only ceased with his life, and by its intensity, added to the anxiety arising from the pressure of pecuniary embarrassment, may not improbably have aggravated his illness. His third volume of poems, containing "Hyperion," was given to the world in 1820, and was better received than its predecessor. The kindly yet just words of Jeffrey in the *Edinburgh*, must have been a consoling guarantee to the young poet that his belief in his own genius would be endorsed by coming ages. But for all other purposes—whether to inspire with confidence, to urge to greater study and care, or to stimulate to fresh effort—they came too late. One night as he was getting into bed he spat blood. His professional knowledge at once revealed to him the progress of consumption—"It is arterial blood—that drop is my death-warrant." Nevertheless toward spring he rallied, but only to sink again at the close of the year. For a few weeks he was tended by her for whom alone he cared to retain life; then it was necessary to try the climate of Italy, as a last resource. His friend Severn the artist, sacrificing professional prospects for his friend, a fact honourable to both, devoted himself to Keats. They went first to Naples, then to Rome. Here after some weeks of intense agony, which at times clouded his mind with the violence of delirium, Keats grew composed and peaceful. But the calm was that of dissolution. On the 27th of February, 1821, he passed away as if in a sleep, his last murmur being, "Thank God it has come!" Mere existence had latterly become such anguish, that he had watched his physician's face for the fatal announcement as eagerly as some invalids do for the hope of a brief reprieve. He was buried in the protestant cemetery at Rome, "an open space among the ruins covered in winter with violets and daisies," those daisies of which he said so touchingly, in his last moments, that he could "feel them growing over him." Shelley adds, "It might make one in love with death to think that one should be buried in so sweet a place." It is worthy of note that not far from the spot where Keats reposes under the inscription chosen by himself—"Here lies one whose name was writ on water"—a stone with the brief epitaph, "Cor Cordium," marks where the heart of Shelley is at rest for ever. Keats' face was one of almost feminine beauty, marred slightly by too heavy a mouth. His disposition was manly and noble, but too earnest and ardent for his well-being. His poetry was lavishly rich, abounding in luxuriant images and glowing language. The chiming of a rhyme too often seemed to have been enough to lead to the introduction of images already too profuse from the prodigality of his fancy, and hence his poetry is rather acceptable to poets than to ordinary readers, whose minds cannot, or do not care to essay, following the flight of his genius.

His imagination and powers of description are unrivalled, when we consider his age; for he far surpassed White, and perhaps even Chatterton—the two poets whose short yet brilliant careers most nearly resemble his.—T. H.

KEATS, SIR RICHARD GOODWIN, a distinguished admiral, born in 1757 at Chalton in Hampshire, died governor of Greenwich Hospital in 1834.—G. BL.

KEILL, JOHN, a British mathematician, was born at Edinburgh on the 1st of December, 1671, and died at Oxford on the 1st of September, 1721. He was educated at the university of Edinburgh, and studied under David Gregory. In 1694 he entered Balliol college, Oxford. He obtained in 1700 the appointment of deputy-professor of natural philosophy at Oxford, and in 1710 that of Savilian professor of astronomy; and to him is due the honour of having been the first to teach the doctrines of Newton in that university. In 1705 he became a fellow of the Royal Society. He was a firm upholder of the ancient geometry, and did much to promote the diffusion of a sound knowledge of it in Britain by his writings, and especially by an edition which he edited of Euclid's Elements. In 1708 he became engaged in a controversy concerning the respective claims of Newton and Leibnitz to the discovery of the method of fluxions or differential calculus—a discovery which is now acknowledged to have been made independently by both these philosophers in different ways. Keill supported with great vigour the claims of Newton, but he treated those of Leibnitz with injustice. He possessed great skill in deciphering secret writings, and was long employed by the government in that duty.—W. J. M. R.

KEISER, REINHARD, a musician, was born at a village in Saxe Weissenfels in 1678, and died probably at Hamburg, 12th September, 1739. His father was a musician, the composer of some meritorious church music, and from him Reinhard learned the first principles of his art. He was admitted as a boy into the choir of the Thomasschule in Leipzig, and he became a student of the university of that town. When but nineteen years of age he was appointed kapellmeister to the duke of Mecklenburg at Wolfenbüttel, and he there produced a pastoral opera called "Ismène," the great success of which encouraged him to the composition of "Basilus," a more important dramatic work, in the following year. Emulous of greater distinction than he could obtain in the small town where his engagement detained him, Keiser relinquished this in 1794 and went to Hamburg, where he reproduced his second opera at the end of the year. Its warm reception determined the destiny of the composer, who from this time, for forty years, wrote with such rapidity as has scarcely ever been paralleled. Keiser established a series of winter concerts at Hamburg in 1700, which were as famous for the distinguished company they attracted as for their rare musical interest. They were discontinued in 1702, and resumed without success in 1716. He became a partner in the management of the Hamburg opera in 1703; and it was probably his great reputation that attracted the then youthful Handel to the city. Keiser was compelled by pecuniary embarrassments to leave Hamburg for a time, when Handel filled his responsible post at the harpsichord in the orchestra. His marriage in 1709 retrieved his fortune, and he pursued his indefatigable labours at Hamburg until 1722, when he went to Copenhagen in the capacity of kapellmeister to the king, to compose an opera for the celebration of his new patron's birthday. He returned to Hamburg in 1728, where he was engaged as music-director, with the office of canon, at the church of St. Catherine. His one hundred and eighteenth and last opera, "Circe," was brought out in 1734, forty years after he first went to Hamburg. He then retired from his long labours, and spent his remaining years at the residence of his daughter. Besides his immensely numerous operas, Keiser composed several oratorios and many pieces of ecclesiastical music. These voluminous works deserve a better fate than the oblivion into which they have fallen, for they are described by Hasse—who was the composer's pupil—and other credible authorities, as possessing very remarkable merit and originality, that distinguish them from all the productions of the period. The German opera was in its earliest infancy when Keiser began to write, and it owes its establishment as an important feature of national art in no small degree to the exertions of this composer, whose dramatic works were all set to his native language.—G. A. M.

KEITH, GEORGE, fifth Earl Marischal, founder of Marischal college, Aberdeen, was born about the middle of the sixteenth

century, and succeeded to the family titles and estates on the death of his grandfather in 1581; his father having died in the previous year. He was educated at King's college, Aberdeen, where he distinguished himself by his proficiency in classical studies, and in the knowledge of Hebrew and of antiquities and of history. He subsequently spent some years first in France and then in Geneva under the celebrated Beza, who gave him instruction in history, theology, and eloquence. On his return to his native country he took part in various public proceedings, and in 1589 was sent to Denmark with proposals from King James for the hand of the Princess Anne. He did good service to the country in 1593, by inquiring into the secret transactions of the popish earls with the court of Spain; and in 1609 he was appointed lord high commissioner in the Scottish parliament. His memory has been perpetuated mainly by his enlightened munificence displayed in the establishment of Marischal college. The charter bears the date of 2nd April, 1593. It provided for the maintenance of a principal, three professors or regents, and six bursars; and appointed Greek, Hebrew, Syriac, geometry, geography, chronology, natural history, and astronomy to be taught in the college. Since that time several additional chairs and a great number of bursaries have been established in connection with this seminary, and by an act of parliament passed in 1858, Marischal college and King's college have been incorporated into one university. Earl Marischal died in 1623.—J. T.

KEITH, GEORGE, tenth Earl Marischal, elder brother of Field-marshal James Keith, was born about 1693, and succeeded his father in 1712. He was attainted for his share in the rebellion of 1715, and along with his brother made his escape to the continent. After many hardships and long wanderings, he ultimately found refuge at the court of Prussia, and in 1750 was appointed by Frederick the Great ambassador extraordinary to the court of France. He subsequently held the same office at the court of Madrid, and while there, it is alleged, discovered and revealed to Mr. Pitt in 1759 an important secret which he had discovered, respecting what was termed the family compact of the princes of the house of Bourbon. As a reward for this service he obtained the royal pardon and the reversal of his sentence of forfeiture. After this he spent several years in his native country; but ultimately yielded to the urgent and reiterated entreaties of Frederick and returned to Prussia, where he spent the remainder of his protracted life on the most intimate terms of friendship with the Prussian monarch, as well as with David Hume and other eminent men of letters both in Great Britain and on the continent. The earl died at Potsdam in 1778, in the eighty-sixth year of his age. The title became extinct at his death.—J. T.

KEITH, GEORGE ELPHINSTONE KEITH, Viscount, a distinguished naval officer, was born in 1746, and was the fifth son of Charles, tenth Lord Elphinstone, and Clementina, only child of the sixth earl of Wigton, and niece and heir-of-line to the last Earl Marischal. He entered the navy at the age of sixteen, became a lieutenant in 1767, and was advanced to the rank of post-captain in 1775. He commanded the *Perseus* frigate under Lord Howe and Admiral Arbuthnot in the early years of the American war, and distinguished himself greatly at the siege of Charleston. In 1780 he was sent home with despatches, but in the following year he returned to America, where he continued to serve during the remainder of the war. When the war with France broke out in 1793, Captain Elphinstone was appointed to the *Robust* of 74 guns, in the fleet which Lord Hood commanded in the Mediterranean, and gained great applause by the energy, skill, and courage which he displayed in the siege of Toulon. In 1795 he was sent in command of a small squadron to the Cape of Good Hope, which at that time belonged to the Dutch; and war having commenced between Great Britain and the Batavian republic, Admiral Elphinstone promptly attacked and reduced the settlements at the Cape, and captured a squadron which had been sent out for its defence. On his return home he was advanced to the rank of vice-admiral, and in 1797 was created an Irish peer by the title of Baron Keith of Stonehaven-Marischal. In 1798 he sailed for the Mediterranean as second in command under Earl St. Vincent; and in 1799, when the illness of that great naval officer compelled him to retire, Lord Keith was appointed his successor. His services on this station were numerous and important; but the most brilliant of all his exploits was the famous landing at Aboukir, the success of which was due

almost entirely to his promptitude and skill. For this important service he was rewarded with the thanks of both houses of parliament and the freedom of the city of London, and was advanced, 5th December, 1801, to the rank of a peer of the United Kingdom. In 1803 his lordship was appointed commander-in-chief of all his majesty's ships in the North Sea, and was made rear-admiral of the white in 1805. In 1812 he was appointed commander-in-chief of the Channel fleet, and in 1814 was elevated to the rank of a viscount. At the conclusion of the war Lord Keith retired into private life, and passed the remaining years of his long and honourable career in the enjoyment of domestic happiness, and the improvement of his extensive estates. He died 10th March, 1823, in the seventy-eighth year of his age. By his first wife he left a daughter, afterwards Viscountess Keith, and wife of the well-known Count Flahault. Lord Keith's second wife was the eldest daughter of Henry Thrale, M.P. for Southwark, and friend of Dr. Samuel Johnson.—J. T.

KEITH, JAMES, field-marshal in the Prussian service, was the younger son of William Keith, ninth Earl Marischal of Scotland, and born in 1696. Ruddiman taught him his rudiments, and his later education was superintended by Bishop Keith. He was sent to Edinburgh to study law, but all his wishes were for a military life. The Keiths were among the Scotch Tories who accepted the accession of George I., and became disaffected when they discovered that they were to be excluded from office under the new dynasty. On his way to London to ask for a commission, Keith met his elder brother returning disappointed. Irritation and the influence of their mother, a Roman catholic lady, led the two to join their cousin, the earl of Mar, in the unsuccessful rising of 1715. After its disastrous close Keith escaped to France, whence in 1716 he went to Spain to offer his services in the expedition planned by Alberoni for the invasion of Scotland, and the restoration of the Stewarts. The expedition failed; and after a second time lurking as a fugitive in the highlands, he reached Madrid. He had seen some active service in the Spanish army; when finding in 1728 that further promotion was made conditional on his abjuration of protestantism, he proceeded to St. Petersburg with a letter of recommendation from the king of Spain to the czar. Appointed a major-general in the Russian army, and receiving the command of a regiment of guards, he rose to considerable military eminence. In the war with the Turks (1736-37) he was the first to enter the breach at Oczakow, where he was wounded so severely that he was sent to Paris to be cured. He distinguished himself in the war with Sweden (1741-44), and at the peace was sent as Russian envoy extraordinary to Sweden, receiving on his return the baton of a marshal. Wearying of Russia he offered his services to Frederick the Great, who gladly accepted them, made him a field-marshal, and in 1749 governor of Berlin. Brave, honourable, intellectual, Keith became the friend of Frederick. On the breaking out of the Seven Years' war, Keith accompanied the king of Prussia on the march into Saxony, and entered Dresden with him. Employed in various military and diplomatic operations of importance during that war, he fought at Losowitz and Rossbach, and conducted the sieges of Prague and Olmütz. His career was closed at the battle of Hochkirchen, fought between the Prussians and Austrians on the 14th October, 1758. He had been already wounded an hour before, when a second ball stretched him lifeless on the ground, fighting bravely against a superior force. The enemy respected him because he had always been merciful, and buried his corpse, which Frederick afterwards removed to Berlin, giving it a splendid funeral. "Probus vixit; fortis obiit" was the answer sent by his brother to an application for an epitaph. Frederick celebrated the virtues of his friend in a poetical epistle. Memoirs of Field-marshal Keith were published in 1759. He is the subject of one of Varnhagen von Ense's lucid and interesting biographies, *Leben des Feldmarschall Jakob Keith*, Berlin, 1844. A fragment of an autobiographical memoir of Field-marshal Keith, 1714-34, was published by the Spalding Club in 1848.—F. E.

KEITH, SIR ROBERT MURRAY, K.B., a distinguished diplomatist, was born in 1730, and was the eldest son of General Sir Robert Keith of Craig in Kincardineshire, who was under-secretary for foreign affairs, and ambassador at Venice and St. Petersburg. Having been educated for the military profession, he served for several years in a highland regiment which was employed by the states of Holland, and subse-

quently acted as adjutant-general and secretary to Lord George Sackville, who commanded the English contingent of the allied army under Prince Frederick of Brunswick. On the resignation of Lord George, Keith obtained the office of major in a highland corps which had recently been raised for the war in Germany, and, though composed entirely of raw recruits, by their conspicuous gallantry gained great distinction, along with their young commander, in the campaigns of 1760 and 1761. After the disbandment of this corps in 1762, Keith was unemployed for some years; but in 1769 he was appointed by the elder Pitt, British envoy to the court of Saxony. He was subsequently transferred to the court of Denmark, and was fortunately residing at Copenhagen when the Danish queen, Caroline Matilda, sister of George III., was made the victim of a vile conspiracy, and would in all probability have been put to death, but for Keith's spirited interference. His firm yet prudent conduct met with the approbation of the British court, and the king himself sent him the order of the bath as a reward for his services. In 1772 Sir Robert was appointed ambassador at the court of Vienna; six years later he was a second time appointed to this important post, and earned for himself the reputation of an able and high-minded diplomatist. He closed his diplomatic career with the pacification concluded between Austria, Russia, and Turkey, which was greatly promoted by his exertions; and died in 1795 in the sixty-fifth year of his age.—(See *Memoirs and Correspondence of Sir Robert Murray Keith, K.B.*, 2 vols., 1849.)—J. T.

KELLER, CHRISTOPH. See CELLARIUS.

KELLERMANN, FRANÇOIS CHRISTOPHE, Duc de Valmy, and Marshal of France, was born on the 30th May, 1735, at Strasburg, to the civic aristocracy of which his family belonged. Entering the army in 1752, he served with distinction in the Seven Years' war. The Revolution of 1789, to which he gave in his adhesion, found him a *maréchal de camp*. In 1790–91 he was in military command of the departments of the Haut and Bas Rhin, and early in 1792 attained the rank of lieutenant-general. It was in this year that he gained the victory on which his reputation chiefly rests. When, after the invasion of France by the Prussians, Dumouriez by a skilful movement made the forest of Argonne the basis of his defence, Kellermann was one of the generals who came to his aid. With a corps of twenty-two thousand men he moved by forced marches rapidly on Valmy to the right of Dumouriez's camp at Grand Pré, and on him fell the brunt of the Prussian attack. On the 20th of September, 1792, at four o'clock, he occupied the heights of Valmy, a strong position separated by a dale from the heights of La Lune, where the enemy, thrice as strong in numbers, was posted. The most formidable movement of the Prussians was made at eleven, when, after a previous attack, they assaulted in column, supported by artillery, Kellermann's position. Bringing into play all his reserves of artillery, Kellermann put himself at the head of his troops, waving his hat on his sword's point, and crying, "Vive la nation." The cry was echoed by his soldiers *en masse*. The Prussians, startled, and well plied by the French artillery, gave way, and the arrival of Bournonville with a fresh force enabled Kellermann to repel another attack made by the Prussians in the afternoon, forcing them to retreat with considerable loss. This was the battle of Valmy, fought on the day of the abolition of royalty in France, and which, saving the nascent republic from extinction by the Prussian invaders, was the precursor of the future successes of France against European coalition. On the 23rd of October, Kellermann who had followed the Prussian rear announced by three salvoes of artillery that the soil of France was freed from the presence of the invader. Kellermann, unlike Dumouriez, was a thorough republican, and he was named commander of the army of the Alps. But in that time of universal suspicion, even he was accused of lukewarmness, arrested, and stripped of his command, which, however, was restored to him. After some considerable successes against the Austro-Sardinians, he was obliged to give way, and in the spring of 1796, when Napoleon took the command of the army of the Alps, Kellermann's position was that of a subordinate. He was now employed in high military posts of inspection and organization. After the 18th Brumaire he was called to the senate, and formed one of the batch of marshals created on the establishment of the empire. When Napoleon made him Duke de Valmy, he gave him *Johannisberg* as an appanage. Under the empire, Kellermann's chief military

duty was to command armies of reserve, and in the last years of Napoleon's reign, to organize the new levies for the field. With Elba, Kellermann gave in his adhesion to Louis XVIII., by whom he was made a peer of France, and whom he did not betray during the Hundred Days. After the Restoration, Kellermann resumed his place in the chamber of peers—and died on the 12th of September, 1820. He was buried in *Père la Chaise*, but his heart, in compliance with his own request, was deposited at Valmy, among the remains of those who had fallen fighting under his command twenty-eight years before.—F. E.

KELLGREN, JOHAN HENRIK, a once celebrated Swedish poet, was a native of West Gothland, and was born on the 1st of December, 1751. Having removed to the capital in 1774, he first rose to eminence as the editor of the *Stockholms-Posten*, a newspaper devoted to the diffusion of the French taste in literature. In its columns Kellgren ably and zealously advocated the faithful imitation of French in preference to English models. Gustavus III. showed him much favour; he made him his private secretary; and when the Swedish Academy was instituted in 1786, he appointed him one of the members. Kellgren died on the 20th of April, 1795, after a severe and protracted illness. Besides his critical writings already referred to, he was the author of lyric poetry that is still esteemed, and of several operas, the plots of which, we are informed, were suggested by Gustavus himself. They are chiefly taken from the history of the royal family of Sweden. In his later years Kellgren less closely followed French models, was a warm admirer of his gifted countryman, the poet Bellman, and translated not merely some of the Danish pieces of Wessel and Baggesen, but even German poems into Swedish. His popularity, at one time so remarkable, has now, and with justice, greatly waned. He was a man of talent rather than of genius.—J. J.

KELLY, HUGH, was born at Killarney in Ireland in 1739. His father was a gentleman; but falling into difficulties he was forced, after giving Hugh a tolerable education, to bind him to a staymaker in Dublin. When of age he went to London, where he starved, till a happy accident exhibited his genius, and procured him some friends. One of these was an attorney who gave him employment, at which he earned by his assiduity three guineas a week. But Kelly had a higher ambition, and in 1762 he took to writing for periodicals. Poetry, essays, criticism, and politics employed his pen, and enabled him to support a wife and family. Some theatrical strictures in verse on the leading actors of the day, entitled "Thespis," were of sufficient merit to attract Garrick, who took him under his patronage and produced his first comedy, "False Delicacy," in 1763. The success of this piece was decisive: it was repeated twenty times. Two years after he produced "A Word to the Wise" on the same stage; but in the meantime he had become very unpopular from a prevalent belief that he had written to support some obnoxious measures of government. Wilkes mustered his friends in force, and after a scene of indescribable confusion, the piece, as Boswell tells us, "fell a sacrifice to popular fury, and in playhouse phrase was damned." It was, however, well received in the provinces, and was reproduced in London, with a prologue by Johnson, after the author's death. After an unsuccessful tragedy, "Clementina," he was again highly successful in "The School for Wives," which he put on the stage under the name of Mr. Addington. The "Romance of an Hour" and "The Man of Reason" were his last works. In 1774 Kelly was called to the bar, and was making rapid proficiency when he died, after a few days' illness, on the 3rd February, 1777.—J. F. W.

KELLY, JOHN, LL.D. a clergyman distinguished by his labours in and for the Manx language, was born in 1750 at Douglas in the Isle of Man, and educated in the grammar-school. The special direction of his studies pointed him out to Bishop Hildesley as a useful assistant in the work of translating the Bible and Prayer-book into the native dialect. Kelly was appointed in 1768 to revise, correct, and reduce to uniformity the various portions of the translation which were sent to the bishop by the clergy of his diocese. In April, 1770, he sent the first portion of the book to Whitehaven, where it was printed. While conveying the second portion to the printer, he was shipwrecked, and had nearly perished. His precious manuscript, it is said, was held for five hours above water, and thus saved. The whole impression was completed under Kelly's guidance in September, 1772. During the progress of his task he is said to have translated all the books of the Old Testament three several times. In

1776 he became pastor to the episcopal congregation at Ayr in Scotland, but quitted his pastorate three years later to become tutor to the marquis of Huntly. In 1791 he was presented with the living of Ardleigh, near Colchester, which he retained till 1807, when he received the living of Copford, where he died, 12th November, 1809. His *Manx Grammar* was published in 1803. Of his *Manx Dictionary* sixty-three sheets had been printed when, in 1808, the whole stock was consumed by a fire at the printers'—Nichols & Son.—R. H.

KELLY, MICHAEL, the singer and composer, was born in Dublin, 1762, and died in London, 1826. His father was an eminent wine merchant in Dublin, and for several years master of the ceremonies at the Castle. At a very early period young Kelly displayed a passion for music; and as his father was enabled to procure the best masters for him, before he had reached his eleventh year he could perform on the pianoforte some of the most difficult sonatas then in fashion. Rauzzini, when engaged to sing at the Rotunda in Dublin, gave him some lessons in singing, and persuaded his father to send him to Naples, as the only place where his musical propensity would receive proper cultivation. At the age of sixteen he was accordingly sent there, with strong recommendations from several persons of consequence in Ireland to Sir William Hamilton, the then British minister at the court of Naples. Sir William took him under his fostering care, and he was placed in the conservatorio La Madona della Loretto, where for some time he received instructions from the celebrated Feneroli. He also did Kelly the honour of introducing him to the king and queen of Naples, who particularly noticed the young Irishman. Kelly had the good fortune to meet Aprilli, the first singing-master of his day, and that great artist being then under an engagement to visit Palermo, offered to take him with him, and to give him gratuitous instruction while there. This proposal was of course gratefully accepted, and he received Aprilli's valuable tuition until the end of his engagement at the theatre. The Neapolitan's kindness, however, did not terminate there, for he sent Kelly to Leghorn with the strong recommendation of being his favourite pupil. From Leghorn young Kelly was engaged at the Teatro Nuovo at Florence as first tenor singer. He then visited Venice and several of the principal theatres in Italy, in which he performed with distinguished success. He was next engaged at the court of Vienna, where he was much noticed by the Emperor Joseph II. He had likewise the good fortune to become acquainted with Mozart, and was one of the original performers in his *Nozze di Figaro*. Having obtained a year's leave of absence from the emperor for the purpose of visiting his father (at the end of which time he was to go back to Vienna, where he was in such favour that he might have ended his days happily), he returned to England by the same opportunity as Signora Storace. In April, 1787, Kelly made his first appearance at Drury Lane theatre in the character of *Lionel*, in the opera of *Lionel and Clarissa*. Here he remained as first singer until he retired from the stage. He was besides for several years principal tenor singer at the Italian opera, where he was stage manager. The death of his friend Stephen Storace, in the year 1797, first induced Kelly to become a composer, since which time he composed or selected music for upwards of sixty pieces for the different theatres. Among these we may enumerate as among the most popular, the following—*Castle Spectre*, 1797; *Blue Beard*, 1798; *Pizarro*, 1799; *Of Age To-morrow*, 1800; *Love Laughs at Locksmiths*, 1804; *Deaf and Dumb*, 1804; *Youth, Love, and Folly*, 1805; *Forty Thieves*, 1806; *Adrian and Orilla*, 1806; *Wood Demon*, 1807; *Foundling of the Forest*, 1809; *Nourjahad*, 1813, &c. It has been truly observed that a joke of Sheridan's, which has been quoted ever since, has unduly depreciated Kelly's services to the music of the stage. When he embarked in trade as a wine merchant, Sheridan proposed that the inscription above his door should be, "Michael Kelly, composer of wine and importer of music." Kelly, though a shallow musician, had a highly cultivated taste. His own airs, though slight, are always elegant; and his knowledge of the Italian and German schools, not very general among the English musicians of his day, enabled him to enrich his pieces with many gems of foreign art. The popularity, therefore, of Kelly's numerous pieces had a very favourable influence on the taste of the public. As a singer his powers were by no means great; but his intelligence, experience, and knowledge of the stage rendered him very useful.—E. F. R.

KELLY, PATRICK, LL.D., was born about 1756, and died at Brighton on the 5th April, 1842. He was the author of an arithmetical and commercial work of high authority, called the "*Universal Cambist*."—W. J. M. R.

KEMBLE, JOHN MITCHELL, an eminent Anglo-Saxon scholar, archæologist, and historian, was a son of Charles Kemble, and born in 1807. He received a part of his education from Dr. Richardson, the author of the well-known dictionary, a circumstance which perhaps aided in determining his subsequent pursuits. Placed afterwards at the grammar-school of Bury St. Edmunds, in 1826 he was the holder of an exhibition from it to Trinity college, Cambridge, and was already noted for the variety of his information, having, for instance, made considerable progress in the study of chemistry. At Cambridge the same discursiveness distinguished him, although his favourite study was history and its philosophy. It is said that for an indiscreet remark made by him while an under-graduate at an examination, he was rusticated. His academic studies thus suspended, he joined a band of Spanish patriots in a descent upon the coast of Spain. The expedition was a failure. Mr. Kemble was captured and condemned to death, only escaping through the intercession of the English minister at Madrid. From Spain he proceeded to Germany, where he married the daughter of a German professor, and was welcomed as an associate by such eminent philologists and scholars as the two Grimms, Ast, and Thiersch. Returning to England and to Cambridge, he took his B.A. degree in 1830, pursuing his studies, especially that of Anglo-Saxon literature and history, and making researches among the university MSS. In 1833 he made his *début* in the arena in which he became afterwards so distinguished, by publishing the "*Anglo-Saxon Poems of Beowulf, the Traveller's Song, and the Battle of Finnisburgh*," edited together, with a glossary and a historical preface." In 1834 he delivered at Cambridge lectures on English philology, which do not seem to have been successful; their substance was published the same year in a pamphlet, now very rare, entitled "History of the English language: first or Anglo-Saxon period." An edition of the Anglo-Saxon Gospels, undertaken by him to be printed at the university press, was never completed. Appointed in the meantime editor of the *British and Foreign Review*, his connection with it continued until its death in 1834. In the years 1839-41 Mr. Kemble published his important "*Codex diplomaticus Ævi Saxonici*," many of the charters printed in which had been discovered by himself. For the *Ælfrie Society* he published, in 1844, "*The Poetry of the Codex Vercellensis*" (Anglo-Saxon), with an English translation; and in 1846 "*The Anglo-Saxon Dialogues of Solomon and Saturn*," with a historical introduction and English translation." In 1849 the Camden Society published his edition of Twysden's *Considerations upon the Government of England*. In the same year appeared two volumes of his valuable work comprising the chief results of his Anglo-Saxon studies and researches, "*The Saxons in England: a history of the English Commonwealth till the period of the Conquest*." Between the years 1849-55 Mr. Kemble resided in North Germany, pursuing the study of the archæology of the old Teutonic nations, with special reference to their funeral ceremonies and customs. The excavations which he made in 1854 in the heath of Lüneburg brought to light a number of interesting relics and memorials of the Teutonic past, funeral urns, arrow-heads, &c., now lodged in the royal museum at Hanover. During his residence at Hanover he made extracts from the correspondence between Leibnitz, the Electress Sophia, and other notabilities. On his return to England he published them with an introduction and elucidations as "*State Papers and Correspondence, illustrative of the social and political state of Europe from the Revolution of 1688 to the accession of the House of Hanover*." This work afforded many curious glimpses into the secret history and diplomacy of the time; and in it Leibnitz was exhibited in his less familiar character of courtier and private gentleman. Mr. Kemble was now recognized as at the head of our Teutonic philologists and archæologists. He was contemplating the publication of two new volumes of "*The Saxons in England*." Already the examiner of plays (an office in which he succeeded his father), he had been honoured by having his name submitted, with one other, for the selection of her majesty, a vacancy having occurred in the principal librarianship of the British museum; when his career was closed by his death at Dublin on the 26th March, 1857.—F. E.

KEMBLE, JOHN PHILIP, an eminent English actor, was born at Prescott in Lancashire, on the 1st of February, 1757. His father, Roger Kemble, was the manager of a provincial company of actors, and a Roman catholic. He intended his eldest son for a learned profession, and carefully educated him—at the English college of Douay among other places. The histrionic tendency, however, was strong within John Philip Kemble, and at nineteen he went upon the stage. His début was made at Wolverhampton in 1776, and in 1778 he figures not only as an actor, but as a dramatist, playing *Belisarius* in his own tragedy of that name. After an apprenticeship in the provinces, Dublin, and in Scotland, he made his first appearance in London at Drury Lane, on the 30th September, 1783, and in the part of *Hamlet*. It was the year after the first decided metropolitan triumph of his celebrated sister, Mrs. Siddons.—(See SIDDONS, SARAH.) With 1788, the date of the death of Smith, who was in possession of the leading tragic parts, John Philip Kemble became the chief actor of his age, and was recognized as the successor of Garrick. In 1790 he became manager of Drury Lane, for which he adapted a number of old dramas, some of them Shakspeare's, and where he abolished various absurd anomalies of costume, legacies of the age of Garrick. In 1801 he resigned the managership of Drury Lane, and paid a visit to the continent, being cicerone in Paris by Talma. In 1803 he became manager and part-proprietor of Covent Garden, burnt to the ground in 1808. The opening of the new structure (18th September, 1809) was signalized by the first of the famous O.P. riots, which lasted several months, and were terminated by a compromise between Kemble and the malcontents, including a partial return to the "Old Prices," contracted during the warfare into O.P. After a long and successful career as actor and manager, Kemble retired from the stage in 1817. For his farewell performance at Edinburgh (March 29) Sir Walter Scott wrote the valedictory address. His farewell performance in London on the 23rd of June was followed on the 27th by a public dinner at the Freemasons' Tavern, at which Lord Holland took the chair, and an ode by Thomas Campbell was recited. After a stay in the south of France he took up his residence at Lausanne, where he died on the 26th February, 1823. Kemble's form was noble, his voice expressive, his style of acting elaborate and stately. His private character was irreproachable; and this, with his talents and accomplishments, procured him admission into the best society. He was the author of two essays—"Macbeth Reconsidered," 1786, and "Macbeth and King Richard III.," 1817, as well as of "Belisarius," some fugitive pieces, numerous dramatic adaptations, and "Lodoiska," an opera. His fine collection of plays was purchased by the duke of Devonshire. In 1825 his friend Mr. Bowden published *Memoirs of the Life of John Philip Kemble, Esq.*

KEMBLE, CHARLES, younger brother of the preceding, was born at Brecknock in Wales, on the 25th November, 1775. He received a good education, and through his brother's influence, a situation in the general post-office. He quitted it for the stage; and after experimenting in the provinces, made his appearance at Drury Lane in 1794. The characters he personated were long of a secondary kind. By degrees he took a high rank in his profession, and his range of characters became the widest on record, with the one exception of Garrick. It included comedy and tragedy, though it was in the more dignified section of the former that he chiefly shone. His face and figure were handsome, and his voice a fine one. Charles Kemble quitted the stage in 1840, after receiving the appointment of examiner of plays. During his later years he gave some public Shakspearean readings. He died on the 12th of November, 1854.

* KEMBLE, FRANCES ANNE, afterwards BUTLER, better known as Fanny Kemble, eldest daughter of Charles Kemble, was born in London in 1811. She was not intended for the stage; and it was suddenly, and from motives of filial duty, to aid her father struggling with embarrassments as the manager of Covent Garden, that on the 5th of October, 1829, she made her début there as *Juliet*. Her success was all that could be wished for, and produced the result the hope of which had led her to the stage. After a triumphant career of three years, during which was produced with success a tragedy of her own, "Francis I.," she accompanied her father on a histrionic tour through the United States. Her American experiences

have been recorded by herself in her "Journal of a Residence in America," published in 1835, a lively though somewhat egotistical performance. In the United States she married an American gentleman—Mr. Butler. The marriage did not prove a happy one, and was followed by a divorce in 1849. In 1837 she published "The Star of Seville," a drama, and in 1842 a volume of poems. In 1847 she returned to the English stage, making her new début as *Lady Teazle* at the Theatre Royal, Manchester. But she soon exchanged the boards for public appearances as a reader of Shakspeare's plays. Her "Year of Consolation," published in 1847, is descriptive of Italian life and scenery, mainly as viewed by her during a visit to her sister, Adelaide Kemble, who after attaining distinction as a singer, had married an Italian nobleman and settled in Italy.—F. E.

KEMPIS, THOMAS A, or THOMAS HAMERKEN of Kempen, is chiefly known in connection with the famous devotional work "De Imitatione Christi." He was born at Kempen in the diocese of Cologne about the year 1380, of humble but respected parents. He early discovered remarkable powers, and his parents resolved to make him a scholar. With this view he was sent at the age of thirteen to Deventer, to attend the grammar-school there, which had become celebrated as a place of education. While here he came in contact with the Brethren of the Common Life, who took an active part in the instruction of the school, and especially in assisting the poorer scholars. The Brethren of the Common Life were a society of monastic mystics who chiefly employed themselves in the task of education, in reading and transcribing the scriptures, and in other works of practical benevolence. They were allied to, but also in some respects greatly differed from, the Brethren of the Free Spirit who distinguished the preceding age. Both are classed under the common name of mystics; but the mysticism of the latter, as their name denotes, was more bold, free, and speculative, with a tendency towards pantheism; that of the former was of a more simple, active, and evangelical cast. They prevailed in many parts of Germany and the Low Countries, extending from the Rhine country round Cologne, which was the chief seat of their influence. Thomas A Kempis was introduced into the society by his elder brother John, a canon of the monastery of Windesheim, who recommended him to Florentius, its highly respected head and superintendent. Florentius welcomed the youth to his protection, and soon won his heart by his kindness. He furnished him with books for his studies, and procured him lodgings in the house of a pious matron. Before long the eager and quiet-loving scholar was drawn into communion with the brotherhood, and engaged with delight in their pious duties. He devoted himself especially to the task of copying the scriptures, and showed a singular capacity for this work. What he earned in this way he put into the common fund, and the generosity of his friend and patron Florentius supplied what was lacking for his support. He had a young companion of the name of Arnold, whose absorbed and glowing piety was a constant stimulus and admirable example to him. His gentle and imitative nature was more easily stirred by the force of example than of instruction. One day he saw one of his friends secretly engaged in prayer, with his face turned towards the wall. "When I saw this," he says, "I was greatly edified, and from that day loved him all the more." After spending seven years of training at Deventer, Thomas settled in the convent of Mount St. Agnes, near the town of Zwoll. Here as sub-prior he spent his days; and the obscure monastery which opened its gates to receive him on the recommendation of Florentius, is mainly known in history from connection with his name. His art as a calligrapher found him abundant exercise. A beautiful manuscript of the Bible in four volumes, a great mass-book, and several works of St. Bernard, were preserved by the monastery as monuments of his skill. But its abiding monument more than anything else is the famous volume "De Imitatione Christi," of which he made repeated transcriptions. The question has arisen and divided the learned—Was this well-known treatise merely transcribed by him, or was it his own composition? "The authorship has been so made the subject of controversy," says Gieseler, "that the controversial works regarding it form a library." The dispute, however, may be said to be narrowed to the claims of Thomas A Kempis on the one side, and those of John Gerson, the famous chancellor of Paris, on the other. The French writers of course maintain the claims of the great champion of their church in the fifteenth century.

Gieseler has given, in his usual manner, a very fair and clear summary of the argument on each side. The book was first published after the council of Constance in 1415, without the author being accurately known. The earliest editions known, and several old manuscripts, assign it to Thomas. Two manuscripts of it, those of Louvain and Antwerp, are in his own beautiful and careful handwriting. John Basel, his contemporary, a member of the same order and who was certainly acquainted with him, personally names him as the author. Lastly, the style of the book and its numerous Germanisms, are said to be in favour of his authorship. On the other side the Salzburg manuscript of 1463 declares John Gerson as the author, and subsequent French editions and translations distinctly ascribe it to him. Farther, and most important of all, the "De Imitatione Christi" is said to have appeared appended to a manuscript of Gerson's *De Consolatione Theologiae*, bearing the date 1421. There is thus considerable evidence in favour of the claims of each of these famous names to the authorship of this remarkable work; but upon the whole the balance of evidence seems to incline in favour of Thomas à Kempis. The work certainly breathes the air of the cloister. The mysticism is more like the mysticism of Mount St. Agnes than of Paris; the spirit disciplined by the dull monotonies of the brotherhood of the common life, than of the spirit exercised in the cares of statesmanship and the affairs of the world, as well as in the rules of devotion. Thomas lived to a great age. Quiet industry, solitary meditation, and secret prayer filled up his days, and every day was like another. He died in 1471 at the age of ninety-one. He was of small stature, with a freshly-coloured face, and singularly bright and vivid eyes. A picture of him used to be shown at Zwoll, with the characteristic motto—"In omnibus requiem quæsiui et nusquam inveni nisi in Angelo cum libello."—T.

KEN, THOMAS, one of the most eminent of the nonjuring divines, was born at Berkhamstead in July, 1637. He studied first at Winchester, and afterwards at New college, Oxford. He was the friend and relative of Izaak Walton, and was specially favoured by Morley, bishop of Winchester, who chose him for his chaplain, and presented him to the rectory of Brixton in the Isle of Wight. In 1669 he became prebendary of Winchester and rector of Woodhay in Hampshire. This living he resigned to reside at Winchester, where he was diligent as a preacher. In 1675 he visited Italy and Rome with Izaak Walton, and after his return was appointed chaplain to Charles II. In 1679 he was sent to the Hague as chaplain to Mary, princess of Orange; but after a time he returned to England, and as chaplain to Lord Dartmouth was present at the destruction of Tangier. At Winchester he was requested to receive Nell Gwyn into his house during the king's visit; but he told the king he would not do it for his kingdom. Instead of resenting this fidelity, the king elected him bishop of Bath and Wells, on a vacancy occurring not long after. This was in 1684, and his elevation only seemed to increase his zeal in his work. When Charles lay upon his deathbed Ken attended him constantly, and according to Burnet, did his utmost to awaken his conscience, speaking with great elevation of thought and expression, like a man inspired. A few months later during the unhappy rising in favour of Monmouth, Ken was conspicuous for the zeal with which he relieved the prisoners and wounded after the battle of Sedgemoor, and bravely opposed himself to the fanatical cruelty of Lord Feversham. When the duke of Monmouth was taken to the scaffold, Ken was one who attended upon him, and urged him to repentance and confession. During the reign of James, Ken seems to have been principally taken up with his episcopal duties, and although a very high churchman and much opposed to the dissenters, was held in great honour for his diligence as a preacher, his unbounded benevolence, and his spotless life. In April, 1687, James issued his famous declaration for liberty of conscience, which was renewed in April, 1688. Sancroft and six bishops, of whom Ken was one, drew up a petition to the king to be relieved from publishing this document, and were in consequence committed to the Tower, but subsequently acquitted. Yet in March, 1689, Ken joined those who refused to take the oath of allegiance to William and Mary, and was in consequence deprived of his see, which was afterwards filled by Bishop Kidder. On hearing of the new appointment, Ken first in the cathedral at Wells, and then in the market-place, asserted his canonical right. He afterwards retired to Longleat in Wiltshire, a seat

of Lord Weymouth's, where he continued to reside until his death in March, 1711. In his retirement Ken received a pension from Queen Mary, and on the accession of Anne it was proposed to restore him to his dignity. She readily consented, but he steadily declined the offer, and at the same time did his best to induce Dr. Hooper to accept the vacant see. From that time he waived all his claims as a bishop, much to the disappointment of the Jacobites. Ken was the last of the nonjuring bishops. For some years he travelled with his shroud in his portmanteau, and it was put on him a few days before his death. His works, consisting of poems (among which his morning and evening hymns are universally known), sermons, and various treatises, were published in 1721.—B. H. C.

KENNEDY, GRACE, a Scottish authoress, of whom relatively to the popularity of her writings very little has been recorded, was the fourth daughter of the late Robert Kennedy of Fimmore, where she is said to have been born about 1782. Her career as an authoress began it seems in 1811. Between that year and the date of her death at Edinburgh, on the 28th of February, 1825, she published six or eight works which were extremely popular with a section of the religious public both at home and abroad. Foremost among them were "Anna Ross, or the orphan of Waterloo," and "Father Clement"—the latter a very striking tale of English Roman Catholic life, written from a strongly Protestant point of view, and of which a twelfth edition was published in 1858. Most of her writings were translated into French, and two translations of her collective writings were published in Germany in 1843 and 1846.—F. E.

KENNEDY, JAMES, Bishop of St. Andrews, was the younger son of Kennedy of Dunure, by his wife, daughter of Robert III. king of Scotland; and he was born about the year 1405 or 1406. He was early destined for the church, and was, according to the custom of his day, sent to the continent to complete his education. He devoted himself with great assiduity to the study of the classics, and of theology and the canon law, and was regarded as the most accomplished prelate of his day. In 1437 his uncle, James I., appointed him to the see of Dunkeld. He immediately set himself vigorously to reform the abuses which had crept into the church during the troublous times of the king's captivity in England, and took measures to compel his clergy faithfully to perform their duties. On the death of Bishop Wardlaw of St. Andrews in 1440, Kennedy was appointed his successor, and continued in that more important sphere the efforts which he had commenced in Dunkeld for the reform of the church. He was the confidential adviser of James II., who appointed him to the office of chancellor in 1445; and it was mainly through his sagacious counsels that the overgrown power of the house of Douglas was overthrown, and the internal tranquillity of the country restored.—(See DOUGLAS, Family of.) On the death of James IV. in 1460, Bishop Kennedy was appointed guardian of his young son, and conducted the affairs of the country with great prudence and moderation. His desire to further the industrial arts and commerce of Scotland was shown by his causing a remarkable ship to be constructed for trading purposes, at a cost of £10,000; while his erection and endowment of the college of St. Salvator at St. Andrews furnished a lasting memorial of his zeal in promoting education and literature. He died in 1466, and was buried in a magnificent tomb which he had constructed in the collegiate church of St. Andrews.—J. T.

KENNET, WHITE, Bishop of Peterborough, historian, antiquary, and controversialist, was the son of a clergyman of Kent, and born at Dover in the August of 1660. His father's surname was Kennet; White was his mother's maiden name, but why adopted by him does not appear. Educated at Westminster and Oxford, he began early his career of industrious authorship, literary and political. While an under-graduate, he published in 1680 a pamphlet which made some noise; and before he left the university, where he was a hard student, he had executed for the Oxford booksellers an English version of Erasmus on Folly, among others. The father of one of his college contemporaries presented him in 1684 to the vicarage of Ambrosden in Oxfordshire. Here he harboured Hickeys, the Anglo-Saxon scholar, with whom he studied the northern languages, and whom he stimulated to the composition of the well-known *Thesaurus*. Leaving Ambrosden to become vice-principal and tutor of his college (St. Edmund's Hall), he addressed in 1692 to Brome—the editor of Somner's *Treatise of the Roman Ports and Forts* in Kent—a letter which was afterwards published and prefixed to

that eminent Saxonist's History of Gavelkind. It is not only an interesting biography of Somner, but sketches instructively the history of the cultivation of Anglo-Saxon literature and antiquities in England. His reputation as an antiquary was now so great, that in 1694 Gibson's translation of Somner's treatise on the locality of the Portus Iccinus was dedicated to Kennet. The following year he published his "Parochial Antiquities attempted in the history of Ambrosden, Burcester, and other adjacent parts in the counties of Oxford and Bucks," written in the form of annals, and with a useful glossary of mediæval, &c., terms affixed. A new edition of it was published in 1815 by Dr. Bandinel of the Bodleian. In 1700 he removed to the metropolis, where he had been appointed minister of St. Botolph Aldgate; and the following year, attacking Atterbury in a controversy respecting convocation, he became a prominent member of the anti-high-church party. Later he took part against Sacheverell, and afterwards again with Hoadley. In 1706 appeared the "Complete History of England," which goes under his name, but his only connection with which was his contribution to it of volume iii., from Charles I. to the accession of Queen Anne. It is a work of some merit, but is chiefly remarkable as having provoked Roger North's Examen. At the opening of the century Kennet had been appointed archdeacon of Huntingdon, and his funeral sermon on the first duke of Devonshire, preached in 1707 (a "Mémorial of the Family of Cavendish" is one of the many productions of his untiring pen), procured him, at the second duke's recommendation, the deanery of Peterborough. In the intervals of controversy he did not neglect more important interests than those involved in the quarrels of the day. In 1718 he made a large collection of books, charts, &c., with the view of writing a history of the propagation of christianity in the colonies. The design was never carried out; but he presented the collection to the Society for the Propagation of the Gospel, and published a catalogue of it, "*Bibliotheca Americane Primordia*," a curious and interesting work of a wider scope than its title indicates, including notices of printed books, &c., relative not only to missionary enterprise, but to voyages and travels in both hemispheres, and to the history of discovery and commerce. An indefatigable collector, he founded about this time an antiquarian and historical library at Peterborough, of which, as of its subsequent history, less is known than could be wished. In spite of his support of Hoadley, he was made in 1718 bishop of Peterborough, and went on collecting and writing to the end of his life. His last work was his "Register and Chronicle," one volume of which was published in 1728, forming a sort of chronology of the first years of the reign of Charles II., and containing some curious information, especially respecting the authorship of works published anonymously. He had prepared a second volume of it, embracing the period between 1672 and 1682, when he died on the 19th December, 1728. More than a hundred volumes of his collections are preserved among the Lansdowne MSS. in the British Museum. His printed works are nearly sixty in number. An anonymous biography of him, known to be the composition of the Rev. William Newton, rector of Wingham, Kent, was published in 1730.—F. E.

KENNETH MACALPIN, surnamed THE HARDY, King of the Scots, ascended the throne in 836. He was the son of Alpin, and grandson of Eocha IV., the Achains of the Latin annalists. On the death of Uven, king of the Picts, in 839, Kenneth claimed the throne in right of his grandmother Urgusia; and after a war which lasted three years he succeeded in making good his claims, and united the two crowns in his own person. Kenneth was an able and warlike prince, and vigorously repelled the aggressions of the Saxons and Danes on his newly-acquired territories. He died at his capital of Forteviot or Abernethy in 859, having governed the Scots seven years, and the Scots and Picts jointly sixteen years.—J. T.

KENNETH III., King of Scotland, was the son of Malcolm I., and succeeded to the crown in 970. He was an able and daring, but unscrupulous prince. He waged a successful war against the Britons of Strathclyd, and after a fierce and prolonged struggle incorporated their territories with his own dominions. He also defeated the Danish marauders at Luncarty, near Perth. He abrogated the old Scottish mode of succession to the throne, and is said to have put to death his nephew Malcolm, who had already, according to the old law, been recognized as next heir to the throne. According to some English

chroniclers, Lothian was ceded to Kenneth by the Saxon King Edgar. Kenneth was assassinated near Fettercairn in the year 994 by Fenella, mother of a young chief of Mearns, whom the Scottish king had put to death.—J. T.

KENNEY, JAMES, a very successful dramatic writer, was born in Ireland in 1780, of which country his family were natives. His father settled in London, and was part proprietor and manager of Boodle's Club. James was placed in the bank of Herries & Co., where, however, he courted the muses and played in private theatricals. In 1803 he published a volume of poetry, which was not without merit, and in November of the same year his first farce, "Raising the Wind," was brought out in Covent Garden. It was enthusiastically received, had a run of thirty-eight nights, and still retains its place on the acting list as one of the best pieces of its class in the language. In the following November his operetta of "Matrimony" was played at Covent Garden with nearly equal success. "False Alarms" had a good run in 1807, and its attractions were increased by the music of Braham and King. In the same year was performed at Drury Lane one of the most agreeable and successful melodramas ever put on the English stage, "Ella Rosenberg." It had a run of over forty nights, and still holds its ground. "The World," which came out the following year, is ingenious and amusing; it was deservedly successful and has much merit, notwithstanding the immature and unjust disparagement of Byron's youthful muse. From that period till 1845 Kenney continued to produce dramas, farces, melodramas, and operettas with wonderful facility and various success—some of them of high merit, as "Spring and Autumn," 1827; "The Illustrious Stranger," the same year; "Masaniello," 1829; and "The Sicilian Vespers," 1840; not a few of them below his reputation and talents, and some of them failures. It could scarcely be otherwise with one who, under the pressure of straitened circumstances, had to supply the constant demands of managers, which led him often to waste his talents on subjects unworthy and unfitting his genius. His health at last broke down; he suffered from a complication of diseases, not the least distressing of which was a severe nervous affection, but to the last he retained his mental powers unimpaired, and died on the 1st of August, 1849.—J. F. W.

KENNICOTT, BENJAMIN, D.D., was born at Totnes, April 4, 1718, and at an early age was appointed master of a charity school in his native place. In this situation he exhibited talents which created an interest in his favour, and he was sent to Oxford. While at college he published two dissertations, "On the Tree of Life in Paradise," and "On the Oblations of Cain and Abel," which procured for him the degree of B.A. a year before the usual time. He distinguished himself as a Hebrew scholar, and in 1750 took his degree of M.A. He published some sermons, which were well received; and continued at Oxford till his death, September 18, 1783. In 1767 he was appointed Radcliffe librarian, and made a D.D. He was also canon of Christ Church and rector of Culham. He devoted more than thirty years to the study of the Hebrew text of the Old Testament. In 1753 he published his first volume, "On the state of the printed Text of the Old Testament," which was translated into Latin, and published at Leipsic in 1756 by Teller. In 1760 he produced a second volume on the same subject, which was translated by Teller, with additions, in 1765. In these works he pointed out various discrepancies in the Hebrew text, and proposed an extensive collation of manuscripts. This proposition was repeated, and in consequence subscriptions were obtained and arrangements made for carrying it out. The work was warmly encouraged by Dr. Secker, then bishop of Oxford and soon after archbishop of Canterbury, whose example was extensively followed, so that from 1760 to 1769 no less than £9117 7s. 6d. was raised for the undertaking. The project, says Kennicott, was precisely this, "to collate all the MSS. of the Hebrew bible in Great Britain and Ireland; and whilst this work was carrying on, that collations of as many of the best foreign MSS. should be procured as time and expense would allow." The progress of the work was made known by ten "annual accounts," which were afterwards collected and published, with an introduction, in 1770. To aid in the work persons were employed to collate the MSS. in other parts of Europe. Each of these received a copy of instructions in Latin, entitled "*Methodus varias lectiones notandi*," &c. In 1769 Dr. Kennicott stated that of the five hundred Hebrew MSS. then in Europe, he had himself seen two hundred and fifty; and of the

sixteen MSS. of the Samaritan Pentateuch, eight had been collated for him. Of the Hebrew, one hundred and forty had been collated throughout. Subsequently these numbers were increased; and in 1776 he published the first volume of his "Vetus Testamentum Hebraicum, cum variis lectionibus." To the second volume, which appeared in 1780, was prefixed a "General Dissertation on the Hebrew Old Testament," which has been published separately. The celebrated *Variae Lectiones* of De Rossi is supplementary to that of Kennicott. Notwithstanding the immense amount of labour required for the collation of MSS. and the preparation of his Hebrew bible, Kennicott found time to write other works. Among them are critical remarks on Psalms xlii., xliii., xlviii., and lxxxix.; a "Dissertation on the Samaritan Pentateuch;" a short "Introduction to Hebrew Criticism;" a "Letter to J. D. Michaelis;" and a "Defence of his Hebrew Bible against the Göttingen Ephemerides." This last appeared in 1782, and throws some light on the conflicting opinions entertained of Kennicott's work abroad, and is interesting as being apparently the last production of his pen published during his lifetime. That Kennicott was a most laborious and conscientious editor is undoubted, and his name will always stand high among Old Testament critics.—B. H. C.

KENRICK, WILLIAM, LL.D., a miscellaneous writer, son of a Hertfordshire staymaker, was born in the early part of the eighteenth century, and is said to have been brought up to the trade of a rule-maker in London. According to some accounts he studied at Leyden, and received there the degree of LL.D. Boswell, however, says that he "obtained it from a Scotch university," and adds, that he "wrote for the booksellers in a great variety of branches." He seems to have begun his literary career by publishing a couple of pamphlets on the immortality of the soul, 1751, which was followed by two performances of much less dignified aim, such as book i. of "The Pasquinade," 1753, an imitation of the Dunciad, in which he attacked his literary brethren with more malignity than power. He published some poems contributed to the *Monthly Review*, with which he quarrelled, chronicling his quarrel in print; and in 1765 appeared his "Review of Dr. Johnson's new edition of Shakspeare," an assault upon Johnson and his Shakspeare. Johnson treated Kenrick with silent contempt, and thus characterized him with quiet sarcasm to Goldsmith:—"Sir, he is one of the many who have made themselves public without making themselves known." Among the other objects of his attacks were Colman and Garrick, the latter of whom prosecuted him. He wrote some comedies; lectured and published on the sciences, fancying that he had discovered the perpetual motion; and in 1775 founded the *London Review*—while it lasted a vehicle for his impartial malignity. Two years previously he published his "English Dictionary," which has given him a certain fame, chiefly as an orthoepist. In his later years he indulged to excess in drinking; and having destroyed his constitution, died in 1779.—F. E.

KENT, EDWARD AUGUSTUS, Duke of, father of Queen Victoria, was the fourth son of George III., and was born November 2nd, 1767. In his seventeenth year he was sent to a military academy at Luxemburg, and subsequently spent some time at Hanover and at Geneva. He returned home in 1790, and was immediately sent to join his regiment—the 70th—at Gibraltar. In the autumn of 1791 the prince accompanied it to Quebec, and soon after joined the expedition under Sir Charles (afterwards Earl) Grey, despatched to attack the West India islands belonging to the French, and behaved with great courage at the siege of Fort Royal in Martinique and at the attack upon St. Lucia and Guadaloupe. Prince Edward was raised to the rank of lieutenant-general in 1796, and was made governor of Nova Scotia. In 1799 he was created Duke of Kent and Strathorne and Earl of Dublin, and was soon after appointed commander-in-chief of the British forces in British America. In the following year he was compelled to return home in consequence of ill health, and was appointed to the colonelcy of the Royal Scots. In 1802 he was nominated governor of Gibraltar; but unfortunately his efforts to promote reform in the garrison excited a mutiny, and led to his recall in the following year. Ten years later he received the baton of a field-marshal. In 1816 he quitted England, where he would have been compelled to have kept up a position more conformable to his exalted rank than was consistent with his resources, and he lived on the continent, chiefly at Brussels, till his marriage, which took place in May, 1818, shortly after the lamented death of the Princess

Charlotte. Even after this event he persevered in the economical plans which he had laid down for himself, and lived in the simple style of a private gentleman, first at Amorbach in Leiningen and then at Woolbrook cottage, Sidmouth, where he died, 23d January, 1820, after a short illness, the result of a severe cold which brought on inflammation of the lungs. The duke of Kent was the bravest and truest of the sons of George III., and was a most honourable, generous, and noble-hearted man. His wife—

VICTORIA MARIA LOUISA, was the youngest daughter of the duke of Saxe Coburg, and was born in 1786. She married first in 1803 Prince Emich Charles of Leiningen, who died in 1814, and to whom she bore a son and a daughter. After a widowhood of four years she married the duke of Kent, to whom she proved a most affectionate and devoted wife, and with whom she enjoyed a brief period of remarkable domestic happiness. After his death she voluntarily abandoned the claim which she had under his will to all his personal property, and yielded up the whole amount to his creditors, which was the more praiseworthy as she had sacrificed an annuity of £5000 on her marriage to the duke. From 1820 to 1825 she had an income of only £6000 a year, and from 1825 to 1831 was compelled to accept of the gift of £3000 a year from her brother, Prince Leopold. On the accession of the duke of Clarence, her daughter the Princess Victoria became the next heir to the throne; an addition of £10,000 a year was made by parliament to the income of the duchess; and she was unanimously appointed guardian of the princess her daughter, and regent in case of the decease of the king. On that occasion the statesmen on both sides of the house vied with each other in their encomiums on the exemplary manner in which her royal highness had discharged her duty in educating the future queen of England. From the period of the Princess Victoria's accession to the throne in 1837, the duchess lived a quiet and happy life, loved and honoured by all classes of the community. She died, 16th March, 1861.—J. T.

KENT, JAMES, the musician, was born in Winchester, on the 13th of March, 1700. His father, a tradesman in good circumstances, placed him at the usual early age as a chorister in the cathedral of his native city, under Vaughan Richardson the organist. He did not long remain in that situation, but became one of the children of the chapel royal, where under the care of Dr. Croft, their master, he laid the foundation of his future excellence. After quitting the king's chapel, he resided for a time at the seat of his patron, the Rev. Sir John Dolben, Bart., in Northamptonshire, through whose interest he was chosen as organist to the church of Finedon in that county, which place he quitted on being appointed organist to Trinity college, Cambridge. He remained in the latter place till about the year 1737, when he removed to the city of his birth, having been selected by the dean and chapter of Winchester to succeed John Bishop as organist of that cathedral. This office he retained till 1774, when he resigned in favour of his pupil, Peter Fussell. He married a daughter of Mr. Freeman, a celebrated theatrical singer in Purcell's time, who after quitting the stage was admitted one of the gentlemen of the royal chapel, and vicar-choral of Westminster abbey; and in May, 1776, died, deeply regretted, at Winchester, in the north aisle of which cathedral his remains are deposited. So unassuming was this excellent man, that it was not until the decline of his life that he could be prevailed on to give his works to the public; and he then printed and published in score his volume of "Twelve Anthems," 1773. Mr Corfe, the late organist of Salisbury, published a second volume, containing "A Morning and Evening Service and Eight Anthems." A few years previous to his decease Kent presented some of his compositions to Trinity college, and received the thanks of that learned body; the master at the same time informing him that the fellows had voted him a piece of plate, and desiring to know in what form he would wish it to be presented. As a composer of church music Kent followed closely in the style of Dr. Croft; and few persons have succeeded better than he in that due intermixture of harmony and melody which renders this species of music interesting, both to learned and unlearned auditors.—E. F. R.

KENT, JAMES, the American "Blackstone," and author of the celebrated "Commentaries on American Law," was born at Fredericksburg, state of New York, on the 31st of July, 1763. He was educated at Yale college, near Boston, and studied law under Egbert Benson, the attorney-general for the state of New York. Having been called to the bar in 1785, he settled in

Poughkeepsie, and commenced practice. From 1790 to 1794 he was member of the state legislature, where he headed the federalist minority. A defeat he sustained at the following election determined him to settle in New York, where, abandoning politics, he spent the remainder of his life in studying and applying the principles of jurisprudence. In 1793 he was appointed professor of law in Columbia college, and in 1795 he published "Dissertations: being the preliminary part of a course of law lectures." The following year he was made master in chancery, and in 1797 recorder of New York. These offices he resigned the year afterwards, on being appointed by Governor Jay judge of the supreme court, whence he rose in 1804 to the office of chief-justice of New York. For ten years he fulfilled the duties thus laid upon him in a manner that increased his reputation, and led to his being appointed chancellor. In this capacity he continued to administer justice until 1823, when, having attained the age of sixty, he was disabled by the American law from holding the office of a judge. With characteristic energy Mr. Kent immediately accepted a reappointment to the professorship of law in Columbia college, and applied himself not only to the delivery of his lectures, but to their publication in an enlarged form, under the title of "Commentaries on American Law." The hale vigour of body and mind which he indicated in the preface to the first volume, published in 1826, accompanied Mr. Kent through the weighty task he had undertaken, which grew on his hand as he proceeded, and terminated only in the year 1830, with a fourth volume. The work at once became a standard work on the subject of which it treats, and not only a text-book for law-students in America, but a valuable work of reference in libraries all over the world. The eighth and last edition bears date 1854. Kent continued his practice, chiefly in chamber consultations, to the last year of a long life. His decisions as a judge, delivered with great clearness, are highly esteemed as legal authorities. In the list of his works will be found "Notes to the New York City Charter," 1836, a revision of the municipal code having been the work of his earlier career. He was always a genuine lover of the best English literature, and a book bearing his name has been published, entitled "Outlines of a course of English Reading." He died on the 12th December, 1847, aged eighty-four. It is said that materials exist for a copious biography of this eminent lawyer, and that his son, William Kent, the editor of the later editions of the "Commentaries," is engaged upon a life of his father.—R. H.

KENT, WILLIAM, "painter, sculptor, architect," as he loved to designate himself, was born in 1684 of humble parentage in the North Riding of Yorkshire. He was apprenticed to a coach-painter, but growing tired of the employment, ran away from his master and set up in London as a portrait-painter. Here he found friends who raised funds to send him in 1710 to Rome, where he took lessons in painting of Cav. Luti. Whilst at Rome he had the good fortune to attract the notice of the earl of Burlington, who directed his thoughts to architecture, became his active patron and friend, and on his return to London gave him apartments in his house, where he continued to reside during the remainder of his life. From his settling in London, Kent, under the auspices of the earl of Burlington, then chief arbiter of taste in the fashionable world, found ample employment in all the various arts to which he directed his attention. As a painter of portraits, of landscapes, of the halls, staircases, and ceilings of lordly mansions, and of the altar-pieces of churches, Kent's pencil was in general request, though even his panegyrist Walpole admits, that "as a painter he was below mediocrity." He was the fashionable architect and landscape gardener; and he was equally ready to sculpture a monument of Shakspeare for Westminster Abbey, or a "classic" chimney-piece for a private house; to give designs for picture-frames and furniture; or even, yielding to what Walpole calls the impetuosity of fashion, could suffer himself to be prevailed on by "two great ladies to make designs for their birth-day gowns." Among Kent's chief buildings were the Horse guards and the Courts of law, Westminster, and Holkham, Norfolk, the seat of the earl of Leicester. Walpole styles Kent "the father of modern gardening," and his chapter on that art is a eulogy on the genius of Kent. There can be no doubt that, although his abilities even in this line have been overrated, he here did display really original ability, and that to him is mainly due the great improvement which from that time ensued in the taste for landscape gardening in England. Among other grounds laid out by him were the Royal gardens or park at

Richmond, the gardens of Carlton house, Kensington gardens, and Claremont. On the death of Jarvis in 1739, Kent was appointed principal painter to the crown. He had previously been made master carpenter and architect, and keeper of the royal pictures. His prosperity drew on him the envy of rivals and the lash of the satirists, and gave additional zest to the burlesques of Hogarth; but Kent seems not to have permitted these attacks to ruffle his equanimity. He died at Burlington house, April 12, 1748. Kent made designs for editions of the poems of Spenser, Pope, and Gay; and published, at the cost of Lord Burlington, the designs of Inigo Jones, to which he appended some of his own, and also a few of his patron's.—J. T-e.

KENTIGERN (SAINT), a pious Culdee by whose labours the Strathclyde Britons were converted to christianity, and who, according to the ancient chronicles and unvarying tradition, was the founder of the see of Glasgow. In the year 539 Kentigern, then twenty-five years of age, quitted Orkney, where he had been instructed by the bishop St. Servanus, and came to Glasgow. His zealous labours among the Britons who inhabited the valley of the Clyde, and his great sanctity, induced Marken, king of Strathclyde, and the clergy of the district to elect him their bishop, his coronation having been performed by St. Columba. The king became jealous of the influence exercised by the new bishop over his subjects, and compelled him to quit the kingdom and to seek refuge in Wales, where he founded the see of St. Asaph. After the lapse of several years, Kentigern on the death of Marken was recalled to Glasgow, and erected a church on the wooded banks of the Molendinar burn in 560, on a spot which had been occupied by a druidical circle. This building was the precursor of the splendid cathedral which now occupies the same site, and the few huts and wooden houses which congregated around the sacred edifice were the germ of the great commercial city of Glasgow. St. Kentigern continued to labour here till his death, which took place in 601. From his pious, benevolent, and amiable character he obtained the appellation of Mungo, a word used both in the British and Norwegian languages as an epithet of fondness and endearment.—J. T.

KENYON, LLOYD, Lord, a notable English judge, who died lord chief-justice of the king's bench, was born on the 5th of October, 1732, at Gredington in Flintshire. His father, of an old Lancashire family which had removed to Flintshire, was a small squire cultivating his own little estate. As a boy the young Kenyon was noted for irascibility, but also for affectionateness of disposition and quickness of parts. He received his scanty education at the free grammar-school of Ruthin, where he acquired the smattering of Latin, with the perverted employment of which he afterwards amused the bench and the bar. His arithmetic extended no further than the rule of three, according to Lord Campbell, who in the amusing biography of Kenyon in the Lives of the Chief-justices avers, that to his dying day he believed in the revolution of the sun round the earth. His acuteness marked him out for the profession of the law, and he was articled for five years to a prosperous attorney at Nantwich. His master was to have rewarded his industry and ability by a partnership, but is said to have behaved ungenerously; and his elder brother dying, it was thought that he might aspire to barristership. In the November of 1750, accordingly, he was admitted a student of the Middle temple, and entered upon the occupation of a fourth story in Brick Court. Not having taken a degree, he had to spend five years in the preliminary stage of studentship. During these he attended the courts assiduously, taking copious notes which he methodized into reports; and two volumes of them were published by his sons in 1819. In the hall of the Middle temple he made the acquaintance of Dunning, afterwards Lord Ashburton—poor like himself—a connection which proved subsequently useful. Called to the bar in 1756, Kenyon remained for many years poor and obscure. Without business in Westminster hall, he acquired a little as a conveyancer, his Welsh connections giving him some employment. He rode, too, the North Welsh circuit on a little Welsh pony, a present from his father, and attended the assizes at Shrewsbury, and at one or two towns in the Oxford circuit. But all this amounted to so little, that after ten years at the bar, Kenyon, it is said, wished to take holy orders, but surrendered the intention when he found that he could not procure a presentation to the small living of Hanmer, which was the object of his modest ambition. In the meantime his old acquaintance Dunning had prospered at

the bar, and was busy and friendly enough to ask Kenyon to "devil" for him. By degrees it oozed out that Dunning's opinions were written by Kenyon, and cases for opinion at low fees poured in upon him. He answered them skilfully and, what was even more acceptable, rapidly. The acquisition of another patron did still more for him. When Thurlow was raised to the woolsack, he employed Hargrave, the editor of *Coke upon Littleton*, to assist him in the preparation of his judgments by looking into authorities, and so forth. Hargrave, though sound, was slow, and Thurlow invited the aid of Kenyon, who had attracted his notice in court by observations made once or twice as *amicus curiæ*. The chancellor was delighted with Kenyon's rapidity of work, and took a personal liking to "Taffy," as he called him. It was to Thurlow that he owed his elevation to the chief-justiceship of Chester, a tolerably lucrative post, and which made him a great man in his native country. No orator, no great reasoner, but possessed of an intuitive sagacity which enabled him to seize the essential points of a case, and thoroughly grounded in English law, he had now a very profitable practice at the bar. It is true that he "battled with force, but not with elegance;" and when employed as Erskine's senior in the defence of Lord George Gordon in 1780, he acted chiefly as a foil to his brilliant junior. On the dissolution of parliament in 1780 Thurlow negotiated his protégé's return to the house of commons for Hindon in Wiltshire. In the house he spoke seldom, but voted steadily with Lord North. On the formation of the Rockingham ministry Thurlow retained the seals, and procured the appointment of Kenyon as attorney-general. He proved a prompt and reliable adviser of the government, and remained attorney-general in Lord Shelburne's administration, going out with the accession of the coalition ministry, and resuming his functions with the premiership of Mr. Pitt, whose steady supporter he became. In 1784 he was appointed master of the rolls, and was rapid and sound in his decisions. He took an active part in the famous Westminster election, and in the discussion which followed it; receiving as a reward for his anti-Foxite zeal a baronetcy from Mr. Pitt, and the dedication of the *Rolliad*. The baronetcy did not reconcile him to the jeers and gibes of his political opponents, and thenceforth he contented himself with a silent though steady support of the ministry. In the January of 1788, the government which he had faithfully served appointed him, on the resignation of Lord Mansfield, lord chief-justice of the king's bench, and he was raised to the peerage as Baron Kenyon of Gredington in the county of Flint. As a peer he continued to give a steady support to the government; but he is not remembered as a legislator who introduced any important measure for the amendment of the law, nor did he pay much attention to the judicial business of the house. As lord chief-justice he exhibited several peculiarities which were, to say the least of them, far from attractive. He was irritable and impatient, treating his brother judges with contempt; and while he behaved to some counsel—such as Erskine—with marked tenderness, he was uniformly rude to others—Mr. Law, afterwards Lord Ellenborough, for instance. To the educated he made himself ridiculous by his scraps of Latin, always trite, generally misquoted, and often misapplied. Although he did not, it would seem, refer on the bench, as has been charged against him, to "Julian the apostle," he did once connect the apostate Roman emperor with "Justin Martyr and other apologists." Even the king, whom he lost no opportunity of eulogizing from the bench, is reported to have said to him—"My lord, by all I can hear, it would be well if you would stick to your good law, and leave off your bad Latin." But in the eyes of lawyers these errors and foibles were or have been atoned for by the legal learning, sagacity, and probity displayed by Lord Kenyon in his decisions. To the general public of his time he was endeared by his zeal for legal order and social morality, and his exaggerations and eccentricities were overlooked. It was a small minority who disapproved of the potent denunciations of anything like disaffection, which he delighted in thundering from the bench in the troubled times which succeeded the breaking out of the French revolution. The middle classes respected him for his diatribes against, and severity towards, the fashionable vices of seduction, duelling, and gambling, even if his zeal led him to hold up "forestallers and regraters" to public execration. He died on the 4th of April, 1802, and grief for the death of his eldest son, an amiable and promising young man, is supposed to have hastened his end. Reference has already been made to

the racy and interesting biography of him in Lord Campbell's *Lives of the Chief-justices*.—F. E.

KEPLER, JOHN, a celebrated astronomer, was born at Weil, a small town of Wirtemberg, on the 21st December, 1571. His parents, Henry Kepler and Catherine Guldenmann, though of noble descent were in indigent circumstances. Their son being a seven-months' child was very sickly during his early life; and when he was only five years of age he was placed under the charge of his grandfather at Leonberg, near Stuttgart, in consequence of his father and mother having joined the army in the Netherlands. After a severe attack of the small-pox he was sent to school in 1577; but his father having been obliged to sell his property and keep an inn at Elmendingen, he was taken from school to do the duties of a servant in his father's house. Upon his return to school in 1585 he was seized with a severe illness, and was forbidden all mental application. In 1586 he was admitted into the school at the monastery of Maulbronn, where he was educated at the expense of the duke of Wirtemberg. After having studied a year at the upper classes the pupils went for examination to the university of Tübingen; and when they had obtained the degree of bachelor they were sent back to the school with the title of veterans. When the usual course of study was completed they became resident students, and took the degree of master of arts. In following this course Kepler was seriously interrupted in his studies by family dissensions, and by the recurrence of his former complaint. His father died in a foreign land, to which he had been driven by the misconduct of his wife, and Kepler was left to struggle single-handed with the world. Notwithstanding these calamities he took his degree of master in 1591, holding the second place in the examination. It does not appear how Kepler was occupied, and how he supported himself for two or three years after he graduated at Tübingen. While he was attending the lectures of the celebrated Moestlin, who had distinguished himself by an oration in favour of Copernicus, Kepler became a convert to the opinions of his master, and wrote an essay on the primary motion (the apparent daily motion of the heavenly bodies), in order to prove that it was produced by the diurnal rotation of the earth upon its axis. "While incidentally engaged in these labours," to use his own words, "in the intermission of my theology," he succeeded George Stadt as professor of astronomy at Grätz in 1593 or 1594. In this situation he continued to lecture on astronomy, of which he had very little knowledge; but in 1595, "when he had some intermission of his lectures he brooded with the whole energy of his mind on the subject, inquiring pertinaciously why the number, the size, and the motion of the planetary orbits were not other than they are." He first considered whether one of the orbits might be double, triple, or any other multiple of the other; and finding no evidence of this, he tried it again on the supposition that there was a small invisible planet between Mars and Jupiter, and another between Mercury and Venus, with certain periods of revolution; but even with these assumptions he could find no regular progression in the distances of the planets. He next supposed that the distance of every planet might be "in the residuum of a sine, and its motion as the residuum of the sine of a complement in the same quadrant;" but "after unremitting labour, and an infinite reciprocation of sines and arcs, he was convinced that this theory could not hold." Having "lost the whole summer in these annoying labours, and praying constantly that he might succeed, a trifling accident enabled him, as he thought, to come nearer the truth. In July, 1595, when making a diagram in his lecture-room, he observed the relation between the radius of a circle inscribed in a triangle and that of a circle inscribed round it (as one to two), which appeared to him identical with the orbits of Jupiter and Saturn. He used the triangle of Jupiter and Saturn because "they are the first planets." He next tried the second distance between Jupiter and Mars with a square, the third with a pentagon, and the fourth with a hexagon, but this hypothesis was equally unsuccessful. Taking up the idea that solid bodies ought to be used for solid orbits, he was led to the following conceit:—"The earth is the circle, the measurement of all. Round it describe a dodecahedron; the circle including this will be Mars. Round Mars describe a tetrahedron; the circle including this will be Jupiter. Describe a cube round Jupiter; the circle including this will be Saturn. Now inscribe in the Earth an icosahedron; the circle inscribed in it will be Venus. Inscribe an octahedron in Venus; the circle inscribed in it will be Mercury." Elated

with this conceit, which rudely agreed with the numbers given by Copernicus, Kepler declared that he valued it more than the possession of the electorate of Saxony. These extraordinary calculations, with an unsuccessful attempt to discover the relation between the periodic times and the distance of the planets, were published in his "Prodomus Dissertationum Cosmographicorum," which appeared at Tübingen in 1596, and which was commended by Galileo and Tycho; but the latter judiciously advised him "to obtain a solid foundation for his views from actual observations, and then by ascending from these to strive to reach the causes of things."

In 1592 Kepler paid his addresses to Barbara Muller von Muleckh, a young lady of nineteen, but the marriage was not agreeable to her parents; and when it was again proposed in 1596, they refused their consent till Kepler produced a proof of his nobility. In 1597 the marriage took place, the lady having been a widow for the second time. Kepler's salary being very small, and his wife's fortune less than was expected, he was involved in pecuniary difficulties and disputes with her relations. The religious troubles in Styria drove him and his wife into Hungary, from which he was recalled in 1599 by the states of Styria, in order to resume his duties in the university. In 1600 he paid a visit to Tycho Brahe, then living at Benach, near Prague, an exile from his country; and during his residence there he had agreed to become assistant to Tycho for two years, with a salary of one hundred florins, provided he could retain the salary of his chair at Grätz. In terms of this arrangement Kepler and his wife set out for Prague; but having been attacked on the road by a quartan ague which lasted seven months, his funds were exhausted, and he was supported entirely by the bounty of Tycho. In 1601 Kepler was introduced by Tycho to the Emperor Rodolph, who conferred upon him the title of imperial mathematician on the condition of his assisting Tycho; and the two astronomers agreed to combine their talents in the computation of new astronomical tables, to be called the Rudolphine Tables, from the generosity of the emperor who had promised to defray the expense of them.

The death of Tycho in October, 1601, put a stop to this important arrangement; but Kepler was appointed principal mathematician to the emperor, with an ample salary, to be paid in March, 1601. This promise, however, was not fulfilled; and from the non-payment of his salary he was obliged to postpone the Rudolphine tables, to devote his time to the completion of other works, and even to cast nativities; though it appears from other parts of his writings that he held astrology in contempt. In 1602 he published at Prague his work, "De Fundamentis Astrologiæ;" and in 1604, at Frankfort, his "Paralipomena ad Vitellionem"—a work containing much new and interesting information on dioptrics and vision. In 1605 he published his "Epistola de Solis Deliquio," and in 1606 his treatise "De Stella nova," the new star which appeared in 1604 in Serpentarius, and which, like that of 1572, rivalled even Venus in lustre. In 1609 Kepler published at Prague his greatest work, entitled "Astronomia Nova, seu physica cælestis tradita commentariis de motibus stellæ Martis." In 1601, when residing with Tycho, he had begun the researches contained in this volume. He had failed in every attempt to represent the observations on Mars by a uniform motion in a circular orbit, and by the aid of the cycles and epicycles, as employed by Copernicus in explaining the planetary inequalities; and having, after many abortive speculations, conjectured that the orbit of the planet might be of an oval form, he was led to the conclusion that Mars moved in an elliptical orbit, with the sun placed in one of its foci. His knowledge of the conic sections enabled him to determine the major and minor axis of the ellipse; and by comparing the times in which the planet describes any portion of its orbit with the time of a whole revolution, or the time of describing any other portion of it, he found that these numbers were always to one another as the areas contained by lines drawn from the sun's centre, or focus of the ellipse, to the extremities of the respective portions or arches of the orbit; or, more precisely, that the radius vector or line joining the sun's centre and Mars describes equal areas in equal times. Kepler's third law, that the squares of the periodic times are proportional to the cubes of the mean distances of the planets from the sun, was not discovered till nine years after he had discovered the other two laws. It was published in 1619 at Linz, in his "Harmonia Mundi," which was dedicated to James I. of England. The law,

he tells us, first entered his mind on the 8th March, 1618; but having committed a mistake in his calculations, he resumed the subject on the 19th May, and placed beyond a doubt the absolute conformity with observation of a law which for seventeen years he had laboured to discover. Having in his "Supplement to Vitellio" thrown much light both upon geometrical and physiological optics, he resumed the study of it; and in 1611 he published at Frankfort his "Dioptrica," with an appendix on the use of optics in philosophy. In this excellent work, which was reprinted in London in 1653, he explained the principle of the telescope, and described the astronomical telescope with two convex lenses, which was his own invention, and which was greatly superior to that of Galileo, from its admitting in front of the eye-glass micrometer wires for measuring distances in the heavens. He proved that spherical surfaces cannot converge rays to a single focus; and he conjectured what Descartes afterwards proved, that this property might be possessed by surfaces having the figures of some of the conic sections. When Kepler presented to the Emperor Rodolph his "Astronomia Nova," he jocularly stated to him that a similar attack on the other planets required the sinews of war; but the emperor had other enemies than planets to overcome, and could not afford to science what he gave to war. Kepler's wife was seized in 1610 with fever, epilepsy, and phrenitis, and three of his children were attacked with the small-pox. His favourite son died of the complaint; and while Kepler was in the midst of poverty and domestic affliction, Prague was oppressed with Austrian troops, who had introduced the plague into the city. Disappointed in obtaining the arrears of his salary, Kepler went to Linz in the hope of being appointed to the mathematical chair, which was then vacant in that university; but the emperor encouraged him to remain at Prague, with the promise that the arrears due to him would be paid from Saxony. This promise, however, was not fulfilled, and it was not till the death of Rodolph in 1612 that the arrears were paid.

The Emperor Mathias permitted Kepler to accept the professorship at Linz, and continued him in the office of imperial mathematician; but though his pecuniary difficulties were thus to a great extent removed, his domestic calamities were increased by the death of his wife. He had now a son and a daughter, both of tender age, who required a mother's care; and being wholly engrossed with his private studies and the duties of his new charge, he found it necessary to have another parent to his children. The narrative of his search for a wife is one of the most curious chapters in his history. No fewer than eleven ladies were presented to his choice, and in a jocular letter to Baron Strahlendorf, he has described their different characters, and the various negotiations which preceded his marriage. He had commissioned his friends to find for him a suitable companion; but he took the advice of none of them, and married a girl of humble station, whose person, manners, and excellent education he considered better than a good dowry. The marriage seems to have taken place in 1614, as he mentions it in his book entitled "Nova Stereometria," which appeared at Linz in 1615. On this occasion he stocked his cellar with a few casks of wine; but finding that the merchant in measuring their contents had made no allowance for the bulging part of the casks, he was induced to study the subject and publish his work on gauging, which contains the earliest specimens of the modern analysis. In the year 1617 Kepler published at Linz his "Ephemerides" for 1617–20, the Ephemeris for 1620 having been dedicated to Baron Napier of Merchiston; and in 1624 he published his "Chilias Logarithmorum," an imperfect table of logarithms. In 1618 Kepler published at Linz the three first books of his "Epitome Astronomiæ Copernicanæ." The fourth book was published at the same place in 1622; and in the same year the fifth, sixth, and seventh books appeared at Frankfort. This work, which contains a summary of his astronomical discoveries, was prohibited both at Rome and Florence, to the great annoyance of its author.

In 1620 when Sir Henry Wotton our ambassador at Venice was passing through Germany, he paid a visit to Kepler, and urged him to take up his residence in England. It has been supposed that this invitation was prompted by King James I.; but Kepler declined it, and preferred his fatherland to a foreign country, in which he had no distinct offer of a comfortable home. When Ferdinand succeeded to the imperial throne, he ordered the arrears of Kepler's salary to be paid, and supplied the means of

publishing the Rudolphine Tables, which appeared at Ulm in one volume folio in 1628. Honours and appointments were now showered down upon our astronomer. The grand-duke of Tuscany sent him a gold chain in approbation of his services to science; and the duke of Friedland induced him, by the munificence of his offers to settle at Sagan in Silesia. He removed his wife and family to Ratisbon in 1629; and having received permission from the emperor to accept in the offer of the duke of Friedland, he took up his residence at Sagan in the same year. By the duke's influence he was appointed to a professorship in the university of Rostock. During his residence at this place he published his last work, entitled "*Terrentii epistolium cum commentatione*," which appeared at Sagan in 1630, and in which he commented on a letter of the Chinese missionary Terrentio, addressed to the jesuits at Ingolstadt. In this letter he proposes to improve the Chinese calendar, and maintains that the Chinese had fabricated their ancient astronomical observations by computing them backwards.

The arrears of his salary had again been allowed to accumulate, and now amounted to eight thousand crowns. In the hopes of obtaining it he went to Ratisbon; but having failed in his mission, the fatigue of the journey, combined with mental anxiety, threw him into a fever, accompanied with an imposthume in his brain, which carried him off on the 5th November, 1630, in the sixtieth year of his age, leaving behind him a wife, three daughters, and four sons, all of whom died young excepting Louis, who died a physician at Königsberg in 1663. The remains of Kepler were interred in St. Peter's churchyard at Ratisbon; and an inscription was engraven on his tombstone including the following epitaph by himself:—

Mensus eram cælos, nunc terræ metior umbras:
Mens cælestis erat, corporis umbra jacet.

This monument was destroyed during the wars which raged in Germany; but in 1803 the prince-bishop of Constance erected near the place where Kepler was interred, and in the botanical gardens, a monumental temple surmounted by a sphere, and having in its centre a bust of the astronomer in Carrara marble.

In addition to the discoveries and opinions we have mentioned, Kepler maintained the doctrine of the mutual gravitation of matter. He gave the first rational theory of the tails of comets. He employed an empirical rule for atmospherical refraction, which, as Delambre remarks, does not err more than 9" for all altitudes above 20°. He ascribed the luminous ring in total eclipses of the sun to refractions through the moon's atmosphere. He computed and announced the transit of Mercury over the sun on the 7th November, 1631, which was observed by Gassendi at Paris. He announced also a transit of Venus in the same year, which did not take place, and another in 1761, which was everywhere observed.

The works of Kepler are numerous. Between 1599 and 1630 he published thirty-three separate works; and he left behind him twenty-two volumes of manuscripts, some of which contain his epistolary correspondence. These MSS. were purchased by Hevelius, at whose death they were bought by Gottlieb Hansch, who in 1714 proposed to publish them by subscription, in 22 vols. folio. With pecuniary aid from Charles VI. he published in 1718, in one vol. folio, all his letters, with a life of the author. After various attempts to dispose of the other MSS., they were purchased in 1773 for four thousand francs by the Imperial Academy of Sciences at St. Petersburg, in whose library they still remain. An admirable life of Kepler will be found in the Library of Useful Knowledge by the late Mr. Drinkwater Bethune, and one of a more popular character in Sir David Brewster's *Martyrs of Science*.—D. B.

KEPPEL, AUGUSTUS, Viscount, a celebrated English admiral, was the second son of William, earl of Albemarle, and was born in 1725. He entered the naval service at an early age, and accompanied Anson in his voyage round the world. His ability and courage, as well as his family influence, procured him rapid promotion, and in 1758 he was intrusted with the command of the armament which captured the French island of Goree. Three years later he was sent with ten sail-of-the-line, having nine thousand soldiers on board, commanded by General Hodgson, to attack the island of Belleisle, and contributed greatly to the success of the hazardous and difficult enterprise. In 1778 Keppel, now raised to the rank of an admiral, was intrusted with the command of the Channel fleet, and on the 27th of

July, with twenty ships-of-the-line, he fell in off Ushant with a French fleet of superior numbers under Count D'Arvilliers; an engagement immediately took place, which was terminated without any decisive result by the approach of night. During the night the French, taking advantage of the darkness, made their escape back to Brest; and next morning Keppel finding it impossible to overtake the enemy, returned to Portsmouth. This inglorious result of the conflict with the French fleet excited a loud outcry throughout the country, and Sir Hugh Palliser, who commanded the rear of the British fleet in the engagement, brought forward charges against his superior officer for misconduct and neglect of duty. The admiralty, in consequence, ordered a court-martial for the trial of the admiral. It was held at Portsmouth, and after thirty-two days' sitting, came to a unanimous decision that the charges were malicious and ill-founded, and that Keppel had acted in all respects as became a judicious, brave, and experienced officer. The tide of public opinion ran high in favour of the admiral, who soon after received the thanks of both houses of parliament, and was presented with the freedom of the city of London; and for two successive nights the metropolis and Manchester were illuminated for joy at his triumph. Admiral Keppel was so much dissatisfied with the treatment he had received from the government, that he solicited and obtained permission to strike his flag. In 1780, Admiral Keppel having lost his seat for Windsor through the influence of the court, was elected member for Surrey, and in 1782 he was raised to the peerage, and made first lord of the admiralty in Lord Rockingham's administration—an office which he filled again at a later period. He died in 1786 unmarried, and his title became extinct. Admiral Keppel was a skilful and brave seaman, and a man of the highest integrity and humanity. Burke, in his celebrated Letter to a Noble Lord, pronounces a glowing eulogium on Lord Keppel's goodness of heart, his reason, his taste, his public duty, and his principle. "I ever looked upon him," he says, "as one of the greatest and best men of his age, and I loved and cultivated him accordingly."—J. T.

KERL, JOHN CASPER, a distinguished organist and composer, was born in Saxony in 1625. Having during his youth shown a great taste for music he was sent to Vienna, and at the expense of the Archduke Leopold placed under the tuition of Giovanni Valentini, chapel-master at the imperial court. His patron afterwards ordered him to be sent to Rome in order to complete his musical studies under Carissimi. At his return he had a highly advantageous offer from the elector palatine; but he refused it and settled in Bavaria, where he became chapel-master to the Elector Ferdinando Maria. Kerl wrote a number of works for voices and instruments; but the work by which he is most remembered is his "*Modulatio organica super Magnificat octo tonis ecclesiasticis respondens*," printed at Munich in 1686. He is justly esteemed one of the most celebrated organists of his time. The date of his death is unknown.—E. F. R.

KER PORTER, SIR ROBERT, K.C.H., was born at Durlham in 1780, but at the death of his father, who was an officer in the army, was taken by his mother to Edinburgh. Anna Maria and Jane Porter were his sisters. His taste for art was led by the celebrated Flora Macdonald into the province of battle-painting, and when still quite a boy, his mother brought him to London in order that he might have the benefit of the instruction of the Royal Academy, into which he was readily admitted by the president, West, who is said to have greatly admired the spirit of the young painter's sketches. In 1793 he had already made such progress as to receive a commission to paint an altar-piece for Shoreditch church. Other altar-pieces followed this; and in the year 1800, when not yet twenty-one, he exhibited an immense picture of the storming of Seringapatam, one hundred and twenty feet long, well planned and boldly executed in every part. It created a great sensation at the time, but was unfortunately burnt with the warehouse in which it was deposited, when Ker Porter left England for Russia in 1804. This was followed by two other great battle-pieces, the "*Siege of Acre*" and the "*Battle of Agincourt*." The latter was presented by the painter to the city of London, and is still in the possession of the corporation; it was exhibited in the Guildhall about twenty years ago, and is a work of great merit of its class. In Russia, Ker Porter was appointed historical painter to the emperor; but he returned home in 1806, and published a work entitled "*Travelling Sketches in Russia and Sweden*." In 1808 he accompanied Sir John Moore's expedition, and attended the campaign to the closing catastrophe of the

battle of Corunna; and he published some anonymous letters on Spain and Portugal after his return. He now made a second journey to Russia, and in 1811 was married there to the daughter of the Prince Theodore de Sherbatoff, who survived him, and after his return from this visit he published in 1813 "An account of the Russian Campaign;" and he was knighted by the prince regent in that year. The years 1817-20 inclusive were occupied by Sir Robert in his extensive travels in Asia, of which he published a valuable and interesting account in 1821-22—"Travels in Georgia, Persia, Armenia, Ancient Babylonia," &c., with numerous engravings, including many excellent representations of the interesting sculptures of Nakshi Roustam, Nakshi Rajab, Shiraz, and Persepolis, which had been disgracefully represented in the previous books of travel of Le Brun, Niebuhr, and Chardin. In 1832 Sir Robert was made a K.C.H. by William IV. He had been appointed British consul at Venezuela, and he resided there at Caracas until 1841, when he paid another visit to St. Petersburg, where on the 4th of May, 1842, he died of apoplexy. The intense cold of a Russian winter appears to have been too much for him after his long residence at Venezuela. Sir Robert continued his painting until the last; at Venezuela he painted some religious pictures, and also a portrait of General Bolivar. His effects were publicly sold in London in March, 1843.—R. N. W.

KERSAINT, GUI PIERRE DE COETNEMPREN, Comte de, a captain in the French navy, and one of the promoters and victims of the Reign of Terror, was born of a noble family of Brittany in 1743. Before the breaking out of the Revolution he expressed the most advanced opinions of the levelling school in a pamphlet entitled "Le Bon Sens," which he published in 1788. He was also distinguished as an able political writer in the public journals. He was one of the most active members of the jacobin club; and in January, 1792, he entered the legislative assembly as deputy for the department of the Seine. He was one of those most strongly opposed to all class privileges, voted for the disbandment of the Swiss guard as unconstitutional, and even objected to the king being termed the chief of the state. In January, 1793, after a violent attack upon the English government, he moved and carried the institution of the committee of public safety; but no sooner did this committee commence its sanguinary career than he revolted with horror at its decrees. After having eloquently protested against the execution of the king, he was himself arraigned at the bar of the tribunal which he had called into existence. He succeeded in concealing himself for a time, but was at length dragged to the scaffold, and guillotined on the 4th December, 1793.—G. BL.

KERSEY, JOHN, an English mathematician, flourished in the course of the seventeenth century. He wrote a treatise on algebra, considered one of the best of its time (published 1673), and an English dictionary.—W. J. M. R.

KESSELS, MATTHEW, a celebrated Dutch sculptor, was born at Maastricht, May 20, 1784, and studied in the école des beaux-arts, Paris. In 1806 he went to St. Petersburg, where he remained several years, his chief occupation being the modelling of statuettes in gold and silver. Returning to Paris, he became a pupil of Girodet; and then proceeding to Rome, he entered the studio of Thorwaldsen, who employed him on his bas-reliefs of Day and Night, and other works. His statue of St. Sebastian was awarded the first prize by the academy of St. Luke at a competition proposed by Canova. Kessels now executed a "Discobolus," a "Venus," and other statues, and, his position being assured, he received a commission from the Dutch government for a colossal statue of "Mars in repose." He also designed a grand mausoleum for the wife of the Dutch ambassador, to be erected in the church of Julian at Rome. One of his most admired works is "A Scene at the Deluge," executed for an English patron, Mr. Jones. He died March 3, 1836.—J. T.-e.

KETEL, CORNELIS, was born at Gouda in 1548, and studied with a painter of Delft of the name of Montfoort. He then went to France, and worked at Paris and at Fontainebleau. In 1573, owing to the troubles in his own country, he visited London and was patronized as a portrait-painter. Queen Elizabeth sat to him in 1578 at Hanworth. In 1581 Ketel returned to his own country, where he met with a better recognition than formerly, even though for some time he adopted the whimsical idea of painting with his fingers only, without the aid of brushes. He generally painted with a bold pencil; he was also a poet. The date of his death is not known, but he

was still living in 1604, when Van Mander published his work on the Dutch painters. In Walpole is a print of Ketel by Worthington from a picture by himself.—R. N. W.

KEYSER, HENDRIK, a celebrated Dutch architect, was born at Utrecht in 1565. He was appointed in 1594 architect to the city of Amsterdam, which he enriched with several fine buildings, particularly the Bourse, the Haarlem Gate, and two or three churches. The Stadthouse at Delft, and buildings in other towns in the Netherlands were erected by him. He also designed some monuments, and among the rest the well-known bronze statue of Erasmus in the Great market of Rotterdam. He died in 1621.—J. T.-e.

KEYSER, THEODORE DE, son of Hendrik, was born apparently at Amsterdam, though some accounts mention Utrecht, about the year 1595. He was particularly distinguished for his full length portraits in small, in the style of the ordinary Dutch genre painters. His execution was exact and elaborate. Like that of his birth, the year of his death is uncertain, but he died somewhere about 1660 at Amsterdam.—R. N. W.

KHALED or CALED, one of the bravest of Mahommed's generals, known among the Arabs as "the Sword of God," was born at Emesa in 582, and died there in 642. He hesitated at no cruelty to advance the religion of the prophet, and even put the garrison of Damascus to death after granting their liberty.

KHALLIKAN. See IBN KHILCAN or KHALLIKAN.

KHONDEMIR, GAIATHEDDIN MOHAMMED, a Persian historian who merits more attention than he has yet received in Europe, was born at Herat in the second half of the fifteenth century. He was the son of Mirkhond, or Emirkhond, with whom he is indeed sometimes confounded—as by D'Herbelot, who says that Khondemir was the surname of Mirkhond, a mistake which has led him to ascribe to the son what belongs more properly to the father. M. Petit de la Croix has accurately distinguished them in his account of the authors from whom he derived his history of Genghis Khan. Khondemir himself informs us that his true name was Gaiatheddin Mohammed ben Hamameddin. From an early period he applied himself to the reading and study of history, and in collecting all that he found useful and agreeable in the writings of historians. Through the favour of the emir, Ali Shir, the friend and protector of literary men, he was employed to collect a valuable library, of which he was made the conservator. He undertook the compilation of a general history, which he called "Khelassat al akhbar si beian ahwal alakhbar," or The Book which contains that which is most pure and exact in authentic and certain history. This work, was an abridgment of the Rouzat al Safa of his father, in six books, to which he added a seventh on the life of the Sultan Housein Bahadour. It is divided into ten narratives, a preface, and a conclusion. The author commences with the creation of the world, and ends with 1471. He also wrote another and still more important work, entitled "Habib alseir afraad alashbar ou akhbar afraad," or The Friend of biographies and great men. This work comes down to 1523, and is a valuable repository of information, but like the other, has been too much overlooked. Khondemir is supposed to have died about 1530.—B. H. C.

KHOSRU I. or NUSHIRWAN (Noble soul), called Chosroes by the Greek writers, a powerful Persian monarch, was the third son of Kobad, and succeeded him on the throne in 531. Shortly after his accession he concluded a peace with Justinian, against whom his father had for some time waged war, on the payment by the emperor of ten thousand pounds of gold. Having thus provided for the external security of his dominions, Khosru proceeded to confirm the stability of his throne after the oriental custom, by the murder of his two elder brothers with their families and adherents. He made various important reforms in the government, and exercised a vigilant superintendence over all his subordinate officers. The peace which Justinian purchased from the Persian monarch was to be "endless;" but the rapid conquests of Belisarius excited the jealousies and fears of Khosru, and in violation of the treaty he suddenly invaded Syria in 540 at the head of a powerful army, plundered and laid waste the country, and took Antioch after a short but vigorous resistance. In the following year, however, his ambitious projects were baffled and his conquests checked by Belisarius, who with a far inferior force compelled the Persian monarch hastily to repossess the Euphrates. But in 543 Belisarius was recalled to Constantinople and deprived of his employments by an ungrateful court; and the incompetent generals who succeeded him were easily

overthrown by the Persians. At length, after long delay and many negotiations, a treaty of peace was concluded in 562 for fifty years, on the annual payment by Justinian of thirty thousand pieces of gold. The peace, however, lasted only ten years, and in 572 a new war broke out between the Romans and the Persians; but the latter were everywhere successful, and the Byzantine court was fain to conclude a peace for three years. Hostilities were renewed in 578; and at length Justinian, the lieutenant of the Emperor Tiberius, inflicted a total defeat on Khosru in 578, at Melitene, a town in the eastern part of Cappadocia. The Persian king died in the spring of the following year, after a reign of forty-eight years. The government of Khosru was not free from the cruelty and other vices of oriental despotism; but his virtues, his encouragement of agriculture and literature, and especially his justice, are still celebrated among the natives of the East. He caused the most celebrated Greek and Sanscrit works to be translated into the Persian language, and despatched a physician named Barzûyeh to Hindostan to procure a transcript of the celebrated fables of Pilpay, which through this channel found their way to Europe.—J. T.

KHOSRU II., grandson of the preceding, was raised to the throne of Persia on the deposition of his father, Hormisdas, in 590. He was compelled, however, soon after, by the rebellion of a general named Bahram, to abandon his native country, and to take refuge in the dominions of Maurice the emperor of Constantinople, who received him with great kindness, espoused his cause, and assisted him with a powerful army to regain his throne. On the dethronement and assassination of Maurice by Phocas in 602, Khosru invaded Mesopotamia on the plea that he meant to avenge the death of his benefactor, defeated the imperialists in several battles, and conquered a large extent of territory. The forces of Khosru advanced to the banks of the Bosphorus, and pitched their camp for ten years in the vicinity of Constantinople. The Greek empire seemed on the brink of ruin. At this crisis the emperor Heraclius displayed unexpected energy, rejected the ignominious terms of peace offered by the Persian monarch, defeated the invaders in a series of decisive victories (622–27), recovered the provinces which he had lost, and reduced the Persian monarch to the greatest extremity. Khosru, deeply mortified by his reverses, proposed to abdicate in favour of his son Merdaza. But his eldest son, Siroes, indignant at this proposal, prevented its execution by dethroning and murdering his father in 628.—J. T.

KIDDER, RICHARD, a learned English prelate, was born most probably in Suffolk about the year 1630; but neither the date nor the place of his birth is exactly known. He entered Emmanuel college, Cambridge, in 1649, and graduated in 1652 and 1656. In 1655 he was chosen a fellow of his college, and was soon after presented by the society to the college living of Stanground in Huntingdonshire. He was then a commonwealth man; and when the act of uniformity passed in 1662, he was unable for some time to conform, and lost his living in consequence. But having overcome his scruples not long after, he was received again into the church, and obtained from Arthur, earl of Essex, in 1664, the rectory of Raine. Here he continued for ten years, occupying much of his time with biblical studies, and especially devoting himself to Hebrew learning, for proficiency in which he had early acquired considerable reputation. In 1674 he was presented to the benefice of St. Martin's Outwich, London, and in 1681 he obtained a stall in the cathedral of Norwich. He favoured the principles of the Revolution of 1688, and found his reward in his speedy promotion to the high places of the Revolution-church. In 1689 he was made dean of Peterborough, and in 1691 he was consecrated bishop of Bath and Wells in room of Bishop Ken, who had declined to take the oaths of allegiance and supremacy to William and Mary. In 1693 he delivered the Boyle lecture, being the second preacher who had been appointed on that foundation. His sermons on that occasion were directed to prove the Messiahship of Jesus Christ in opposition to Jewish infidelity, and were afterwards incorporated in his "Demonstration of the Messias," a work in three parts published between 1694 and 1700. In 1694 he published "A Commentary on the Five Books of Moses," to which he prefixed a "Dissertation concerning the author of the said books," in which he learnedly defended the Mosaic authorship against the objections raised, among others, by Le Clerc. He had previously published a good deal on the Popish controversy, but nothing of importance or of permanent value. It was not in that

field that his strength lay. He was more formidable against the unbelieving Jew than the credulous Romanist. He died at Wells, 27th November, 1703, being killed in his bed by the fall of a stack of chimneys thrown down by a violent storm.—P. L.

KIDDERMINSTER. See KYDERMYNSTER.

KIEN-LOONG, otherwise called KIEN-LOUNG, CHIN-LUNG, &c., Emperor of China, was born in 1709, and succeeded to the throne in 1735. During the earlier portion of his reign he appears mainly occupied with the arrangement of national affairs, the distribution of offices of government, the administration of justice, and the consolidation of his power. As a member of the Tartar dynasty he probably found such a course politic, for the Chinese have never been completely reconciled to their foreign masters. About 1753 he undertook the subjection of some Tartar tribes, whom he eventually conquered, and by this means considerably extended his territories to the north-west. In 1768 he was engaged in hostilities with Ava. In 1770 he received into his territories, and under his government, the Mongolian Turguts from the banks of the Volga, who had seceded from Russia. A few years later he subdued the Miao-tse, a savage tribe of mountaineers who had been hitherto independent. When the rajah of Nepaul invaded Tibet in 1790 the forces of Kien-Loong repulsed him, and a part of Tibet was placed under Chinese protection. He appears to have conducted his government with great vigour until 1796, when he abdicated in favour of Kia-King his son. He patronized the arts and sciences, was the friend of literary men, and himself an author. In 1792 George III. sent to China the celebrated embassy of the earl of Macartney in the interests of British commerce with that country. The narrative of the expedition by Sir George Staunton, contains some interesting details of the emperor and his court. In his magnificent palaces he had collected numerous examples of ancient and modern art, Chinese and European. He kept around himself, for various purposes, a few Romish missionaries, who appear to have been more employed in scientific than religious occupations. Of his poems Sir George Staunton says, "they indicate taste and fancy, with an attentive view of nature," and that he presented a few stanzas to the ambassador for George III.; but he remarks of the imperial poems, that they "resemble more the epics of Voltaire than those of Milton." Kien-Loong died in 1799.—B. H. C.

KIERNANDER, JOHN ZACHARIAH, or more accurately, Johan Zacharias Kjernander, a celebrated protestant missionary, was born in Sweden in 1710 or 1712. He studied first at Upsal, and about 1734 went to Halle, where he became associated with the eminent Dr. Franke the philanthropist, who in 1738 recommended him as a missionary to the Society for Promoting Christian Knowledge. He reached Madras in 1740, and was stationed at Cuddalore, where he commenced his labours as a teacher, both among the natives and the Portuguese. In 1758 Cuddalore was captured by the French, and Kiernander was compelled to depart. He first went to Tranquebar, but on the invitation of Colonel Clive, proceeded to Calcutta, where he took his place as the first protestant missionary. The advantages he there enjoyed were considerable, and he proved himself worthy of them by his faithful, constant, and generous labours. He is said to have expended above £12,000 of his private money on objects of charity. Before 1781 he lost his sight, and in 1787 an untoward event deprived him of his property and his position. He had resigned his official duties in 1782; but after his worldly losses he removed to Chinsurah, then a French settlement, where he was appointed chaplain. In 1795 the place was taken by the British, and he became a prisoner of war, and dependent upon a small allowance which was granted him. He was afterwards permitted to return to Calcutta, where he died in 1799.—B. H. C.

KIESEWETTER, RAPHAEL GEORG, a writer on music, was born at Holleschan in Moravia, April 29, 1773, and died at Vienna in 1850. He was the son of a physician, and was himself distinguished in the legal profession, having held the offices of councillor of the imperial court, referendary of the high military court, and chancery director. From his earliest youth he was devotedly attached to music, and he obtained considerable celebrity as an amateur singer and player. In 1803 he commenced the study of the theory of music under Albrechtsberger, which he further pursued some years later under Hartmann. His first literary work was an essay on the compass of the voice as employed by the ancient composers, which appeared in the *Wiener Musikalische Zeitung* in 1820,

and has been reprinted; this was followed by several other tracts of the same erudite character. In 1829 Kiesewetter gained the prize of the Royal Institute of the Netherlands, for his treatise on the musical merits of the Netherlands. His most important work, the "History of Modern Music in the West of Europe," has been translated into English. It is a clear and concise summary of the chief events in the progress of the art, commencing from the adoption of music in the western church; but its views are questionable in denying the Greek origin of the ecclesiastical modes.—G. A. M.

KILBYE, RICHARD, an English divine, and one of the translators of the Bible, was born about 1550, at Ratcliffe in Leicestershire. He was educated at Lincoln hall, Oxford, of which he was elected rector in 1590. He was also university professor of Hebrew. Dr. Kilbye, who was an intimate friend of Bishop Sanderson, died in 1620. He published some sermons.—There was another of the same name who died in 1617. He was minister of All Hallows, Derby, and wrote "The Burden of a Loaded Conscience."—W. C. H.

KILDARE, Earls of, are the lineal descendants of the great family of the Fitzgeralds or Geraldines (see FITZGERALD), which, passing into Ireland with the first English invaders, has ever since occupied a most distinguished place in the annals of the country:—

GERALD, eighth earl, called by the Irish "the great earl," the most eminent Irishman of his day. In 1478 he was appointed lord-deputy to the duke of York. This appointment was, however, shortly after cancelled in favour of Lord Grey; but Kildare resisted the new deputy, and ultimately succeeded in re-establishing himself in office, which he held during the reign of Edward IV., and until that of Richard III. His government of the kingdom was marked by vigour and ability; he preserved peace and order by his great family influence and his favour with the Irish, defending the Pale, and at the same time sympathizing with the natives without the Pale, and as one of their chiefs entering with spirit and interest into their affairs. On the accession of Henry VII., Kildare was continued in office though a Yorkist. The king before long suspecting the loyalty of the lord-deputy, summoned him to attend in London. Kildare evaded the command by summoning a parliament, which declared that his presence was absolutely necessary at their discussions. On the arrival of Simnel in Ireland in 1487, Kildare at once acknowledged him as heir to the throne, and his example was soon followed by almost the whole of the Pale, and Simnel was crowned in Christ church in the presence of the deputy as Edward VI. Kildare aided other great lords to raise an army to invade England, though he did not accompany the expedition. On its defeat at Stoke, the earl was too formidable and influential to be assailed, so the king willingly received his submission and continued him in his office, and he exerted himself with vigour and success in preserving the allegiance of the proud and turbulent Irish chiefs. The influence of Kildare was now so dominant that his opponents sought to counterbalance it, and petitioned the king with that object in 1489. Having summoned Kildare and all his great lords to London, he received them graciously, expostulated with them, and formed his own judgment, which was favourable to Kildare. Before dismissing them he received them at a banquet, at which he caused Simnel to attend upon them as butler. Kildare returned to his government with increased power to administer the affairs of the kingdom with his wonted vigour. In 1493 he again fell under the suspicion of his sovereign, to whom it was reported that he was in correspondence with Perkin Warbeck. Kildare was displaced, and the archbishop of Dublin appointed deputy. Whatever might be the private wishes of Kildare, he did not openly declare for Warbeck, but he went to London to plead his cause with the king. He was received ungraciously, and told that Sir Edward Poyning was appointed the new deputy, and desired to return to Ireland. Soon after unfortunately some of the Geraldines had risen in rebellion, and Poyning availed himself of the occasion to pass a bill of attainder against the earl as a traitor, and he was arrested and sent to London, where he was imprisoned in the Tower for two years. The earl was restored to his honours and estates, and appointed lord-deputy in August, 1496. On his return to Ireland he repaid the king's favour by his devoted loyalty, and his great services both as a soldier and a statesman, and when Warbeck landed at Cork in 1497, Kildare and Desmond successfully opposed him and were

near taking him prisoner. Thenceforward, the life of the earl was a succession of services to his sovereign, both in the field and in the council; nor was he without ample rewards, amongst which was the honour of the garter bestowed on him in 1505 after his signal defeat of Knockdoe at the "Hill of the Axes." He was reappointed lord-justice in 1509, on the accession of Henry VIII., and being appointed lord-deputy the year following, he undertook an expedition into Munster, where he encountered the Desmonds and O'Briens. Marching against O'Carroll's castle in the King's county, he was wounded while watering his horse in the river Greese, and reaching Kildare he died on the 3rd September, 1518, and was interred in Christ Church, Dublin. He was the most efficient and useful governor that Ireland had known up to his time. If he had great personal ambition, he had a greater love of country. The Irish annalists describe him as "a knight in valour, and princely and religious in his word and judgment." Holinshed says he was "a mighty man of stature, full of honour and courage. . . . in government milde, to his enemies sterne. He was open and playne, hardly able to rule himself when he was moved; in anger not so sharp as short, being easily displeased and sooner appeased." He was succeeded by his son—

GERALD, ninth earl, born in 1487. In 1496 he was detained in England as a hostage for his father's fidelity. Being permitted to return to Ireland in 1503, he was the following year appointed lord high-treasurer of Ireland, and signalized himself at the battle of the "Hill of the Axes." He succeeded his father as lord-justice, and was appointed lord-deputy by Henry VIII. Like his father, while he governed the Pale for the king, he did not forget that he was an Irish chief outside of it, and we accordingly find him taking part in the feuds which distracted the island. Accused of maladministration by his enemies in England, he went to London; and though he was acquitted of the charges, it was felt that there were great objections to committing the administration of the country to any Irish noble, and in 1520 Surrey, lord high-admiral of England, was sent to Ireland as lord-lieutenant. Nevertheless Gerald accompanied the king the same year to France, and distinguished himself by his bearing at the Field of the Cloth of Gold. Kildare returned to Ireland in January, 1523. Meantime Surrey had been recalled, and Ormond appointed deputy. The ancient enmity between these two chiefs soon broke out anew. Complaints and counter-complaints were forwarded by each to the king, who issued a commission of inquiry in Ireland, which resulted in the triumph of Kildare, who was appointed deputy in the place of his rival on the 4th of August, 1524. Two years afterwards Kildare was impeached for disobeying the king's commands in not taking the earl of Desmond, for contracting alliances with Irish enemies, for causing "certain good subjects to be hanged for no other reason than that they were friends or favourites to the family of the Butlers." When brought before the council, Wolsey made a violent speech against him, whom he answered with great spirit; at which, says Holinshed, "the cardinal rose in a fume from the counsaile table and commytted the earle till more direct probations came out of Irelande." Wolsey contrived to obtain a sentence of death against the earl, which would have been carried into execution but for the friendly interference of the lieutenant of the Tower. Kildare was after a time liberated upon giving security to appear when called upon, and in August, 1530, returned to Ireland with Lord-deputy Skeffington. Ere long a feud broke out between Kildare and Skeffington, who joined himself to the Ormond party, and in 1532 Kildare went to London and prevailed on the king to supersede Skeffington in his favour. Kildare on his return did not use his power with moderation, removing from place all whom he considered adverse to him. The result was that strong complaints against his government were transmitted to the king, and Kildare was once again summoned to London. Kildare, after many delays, finally committed the government to his son Thomas in council at Drogheda, in February, 1534, and embarked for England. When examined before the council, the hesitation of his speech—the effect of a wound—was construed as a consciousness of guilt, and he was committed to the Tower. A report reached Dublin that he was beheaded, whereupon Thomas resigned his office and rose in rebellion against the English.—(See FITZGERALD, THOMAS, Lord.) The news of this event affected the earl so deeply that he died of grief on the 12th of December, 1534, and was buried in St. Peter's church in the Tower. He was a man of great

ability, prudence, and valour, "nothing inferior to his father in martial prowess," and as much loved by his friends as he was feared by his enemies.

THOMAS, tenth earl. See FITZGERALD, THOMAS, Lord.

GERALD, eleventh earl, and son of the ninth earl, was born on the 25th of February, 1525. After the execution and attainder of his half-brother Thomas, he was kept in concealment in March, 1540, and conveyed to St. Malo, where he was hospitably received by the governor, M. de Chateaubriand. A month after he was brought to Paris by order of Francis I., and placed with the young dauphin, afterwards Henry II. As soon as his place of retreat was known, Sir John Wallop, the English ambassador at Paris, demanded that the earl should be given up to him in the name of his sovereign. Francis for a time evaded, and at length sent him privately to Flanders; thence he was sent to Brussels, but being there claimed on behalf of the king of England, the Emperor Charles V. despatched him to the bishop of Liège, six months after which he reached Italy, and was placed under the protection of his illustrious kinsman, Cardinal Reginald Pole. At length in safety and with ample means settled on him, he sojourned successively in Rome, and other Italian cities, and received the education that befitted his high rank, so that he became a good scholar and an accomplished gentleman. When eighteen years of age he proceeded to Naples, and thence to Malta, in company with some knights of St. John, and served gallantly with that order on the coast of Barbary against the Turks and Moors. After this he passed into the service of Cosmo de Medici, duke of Florence, with whom he remained three years as master of the horse. Meantime the noble scion of the great house of Kildare was an object of anxiety, expectation, and fear, both to friends and foes. The vigilance of the English government still pursued him; and a report in 1544 that he was about to invade Ireland with the aid of the king of France, caused great alarm. At length the death of Henry VIII. released him from his apprehensions. He returned to London, where his beauty and accomplishments won the admiration of all, and the heart of one, Mabel the daughter of Sir Anthony Brown, master of the horse to Edward VI. Their marriage and the influence of Anthony procured him the favour of his sovereign and the restoration of his estates on the 25th of April, 1552. Nor was he less fortunate with Mary, who, on the 1st of May, 1554, restored him his ancestral titles of Kildare and Offaly (though the attainder was not reversed till 1569). Returning to his native land, he was received with great rejoicing, and he is thenceforth to be found occupying the position due to his illustrious birth, and taking an active part in the various measures of the English government for the pacification of the country. Nevertheless, like so many of his ancestors, he fell under the suspicion of the English government of conspiring to seize the lord-deputy and the castle in conjunction with the Leinster rebels. In consequence he and his son Henry, Lord Offaly, were sent to London; but after a careful examination before the queen and council they were acquitted. He died in London in 1585. He conformed to the protestant religion on the commencement of Elizabeth's reign.—J. F. W.

KILIAN: the name of a very distinguished family of engravers of Augsburg.—LUCAS, 1579–1637, was the son of Bartolomæus Kilian, a goldsmith of Silesia, but settled in Augsburg, and was brought up by his stepfather Dominick Custos, an engraver; he studied also some time in Venice, and is distinguished for his portraits, which are very numerous.—WOLFGANG, 1581–1662, after acquiring the first rudiments of his art from his stepfather, studied also in Venice, and executed some good prints there, but like his brother Lucas, he too had, owing to the troubled times, to devote himself almost exclusively to engraving portraits. His chief work is a print of the "Celebration of the Westphalian Peace at Augsburg in 1649," after a picture by Sandrart. It contains about fifty portraits.—BARTOLOMÆUS, a son of Wolfgang, 1630–96, studied first under his father, then under M. Merrian at Frankfurt, and afterwards at Paris. He executed many good portraits.—PHILIP ANDREAS, the son of Georg Kilian, was born at Augsburg in 1714, and studied under the engraver G. M. Preissler in Nürnberg; he combined the merit of good drawing with that of skilful engraving to a much greater degree than any other of the family, and he was decidedly one of the most distinguished engravers of his time, though his execution is monotonous, and wants the expression of variety of colour. In 1744 he was made court engraver to Augustus III.

of Poland, when he removed for a time to Dresden, and commenced there his greatest work, "*Recueil d'estampes d'après les plus célèbres tableaux de la Galerie de Dresde.*" Philip Kilian died in 1759. Heineken in his *Nachrichten von Künstlern, &c.*, has enumerated twenty-one members of this family, of whom fourteen were engravers.—R. N. W.

KILLIGREW, THOMAS, dramatist and wit, was a younger son of Sir Robert Killigrew, and born at Hanworth in Middlesex in 1611. He was page of honour to Charles I., after whose death he became groom of the bedchamber to Charles II., and by his wit and drollery, a prime favourite of the merry monarch. During the exile of monarch and man, Killigrew wrote nine dramas in prose, dated from the principal cities of Europe. Once, and in spite of the remonstrances of his graver counsellors, Charles sent Killigrew as his resident to Venice, where his diplomacy consisted in borrowing money for his own use, and at last he was expelled from the territory of the republic. At the Restoration Killigrew became a prominent man about court and town. A sort of unofficial jester to the king, he could rebuke as well as amuse his majesty. On the authority of Cowley the poet, "who was by," Pepys records that once when state affairs were all awry, Killigrew had the boldness to say in the royal presence—"There is a good, honest, able man that I could name, that if your majesty would employ and command to see all things well executed, all things would soon be mended. And this is one Charles Stewart, who now spends his time in employing his lips about the court, and hath no other employment. But if you would give him this employment, he were the fittest man in the world to perform it." Pepys also testifies to Killigrew's zeal for the improvement of the English taste for music, and to his efforts to establish an Italian opera in London. At the Restoration Killigrew was at the head of one of the two companies of players allowed to perform—the king's servants—and in the April of 1663 opened the first theatre erected on the site of the present Drury Lane. His collected "*Comedies and Tragedies*" were published in one volume in 1664. They are very dreary performances, without a sparkle of the wit for which he was socially famous. Killigrew died in 1692, and was buried in Westminster abbey by the side of Ben Jonson.—F. E.

KILLIGREW, SIR WILLIAM, the eldest brother of the preceding, was born at Hanworth in 1605; was educated at St. John's college, Oxford; became governor of Pendennis castle and Falmouth haven; served Charles I. faithfully in the civil war; and at the Restoration was appointed vice-chamberlain to Charles II.'s queen. This office he held twenty-two years, and on resigning it in his ninetieth, he published "*Artless Midnight Thoughts.*" For the long quaint title see Lowndes' *Manual*, where also are given the titles of five plays by the same author.—R. H.

KILMARNOCK, EARLS OF. See BOYD.

KILWARDEN, ARTHUR WOLFE, Viscount, was born in the county of Kildare, 30th January, 1739. After graduating in Trinity college, Dublin, he was called to the bar in 1766, at which he soon acquired a high reputation; obtained the rank of king's counsel, and became a leader. In 1787 he was appointed solicitor-general of Ireland, and in 1789 attorney-general. Meantime his talent attracted the attention of Lord Tyrone, through whose influence he obtained a seat in the Irish house of commons, as member for Coleraine, in 1784, and continued in parliament till 1798. He was appointed chief justice of the king's bench in 1798, and created Baron Kilwarden. Two years later he was advanced to the dignity of viscount, and made vice-chancellor of the university in 1802. But the chief historical interest attaches to Lord Kilwarden from the circumstances attending his death. On the evening of the 23rd of July, 1803, Lord Kilwarden, as was his custom, was returning from his country house in Kildare to sleep in Dublin. At nine o'clock Robert Emmet and his conspirators had risen in arms with the intention of seizing on the castle. In Thomas Street they met Lord Kilwarden's carriage, which they stopped. One of the party plunged his pike into the chief justice; the carriage was rifled, his nephew put to death, and his daughter providentially saved from a like fate by a man who is said to have been Emmet himself. Kilwarden was found lying on the pavement mortally wounded, and was conveyed to the watch-house in Vicars Street, where he died. His last words were—"Let no man suffer for my death but on a fair trial, and by the laws of his country." No man was ever less deserving of such a fate. Candid, humane, and just, both as a public prosecutor and a judge, he administered the law with moderation

and mercy. "A man," says Dr. Madden, "who in the worst of times preserved a religious veneration for the laws."—J. F. W.

KIMBER, ISAAC, an English nonconformist writer and divine, was born at Wantage in Berkshire in 1692. He received instructions first at his native place, and afterwards came to London and attended the lectures at Gresham college and the dissenting academy. In 1724 he was invited to Nantwich as pastor of a church; but three years later he resigned and came to London, where he became minister of a chapel in Artillery Lane. He was mainly occupied on literary work, and owes his reputation chiefly to his "Life of Cromwell." He also wrote two volumes of a "History of England;" an "Abridgment of the History of England;" a "Life of Bishop Beveridge" prefixed to the folio edition of his works. His death occurred in 1758.—EDWARD KIMBER, his son, was also a literary compiler, and published peerages of Scotland and Ireland; a baronetage of England; a history of England; and "The Adventures of Joe Thompson." He died in 1769.—B. H. C.

KIMCHI, DAVID, a celebrated Spanish rabbi, is believed to have flourished at Narbonne in 1190, although Harduin places him in the sixteenth century. He is said to have acted with great prudence as arbiter in a dispute which arose among the French and Spanish synagogues about a work of Maimonides, entitled the *Leader of the Perplexed*. In this work some found heretical principles, and condemned it; but others found only what was strictly orthodox. Kimchi leaned towards the side of Maimonides, and gradually succeeded in bringing the synagogues to something like agreement on the subject. It is admitted by all that David Kimchi was profoundly versed in the Hebrew tongue, and of all the Jewish grammarians he has been most followed, not only by Jews but by Christians, who for a long time compiled Hebrew lexicons according to his principles and on the basis of his works. Hence he is justly regarded as having had extensive influence even over the early versions of the Old Testament. He has been held in high repute, both for his method, and the precision and elegance of his style. The Jews have always regarded him as their principal grammarian. He died in the earlier part of the thirteenth century, but in what year is not certainly known, though according to some it was in 1240. His works are of two classes, exegetical and grammatical. His Hebrew grammar bears the title of "*Sepher Michlol*," or *Book of Perfection*, although this appears to be intended to include the lexicon also. The first edition of the grammar is said to have been printed in 1513, but this is doubtful; and the earliest mentioned by Steinschneider (*Bibliographisches Handbuch*, Leipsic, 1859) is an edition printed at Constantinople in 1532–34, in folio, and the second an octavo at the same time and place. It has been frequently printed since; but the edition of Venice by Elias Levita in 1545, with annotations, is said to be the best. The "*Sepher Shorashim*," or *Book of Roots*, is a lexicon with biblical citations, first published before 1480, again at Naples in 1490, and often since. The Venice edition of Elias Levita in 1546 or 1548 is valuable; but the best is that of Berlin, by Lebrecht and Biesenthal, in 1847. The exegetical works of Kimchi have been most of them inserted in the large rabbinical bibles published at Venice and Basle, which do not, however, contain the commentary on the book of Psalms. These commentaries are upon nearly the whole of the Old Testament. He also wrote "*Letters*," a controversial work on the Messianic psalms in answer to christian interpreters; and other works, some of which have never been published.—B. H. C.

KING, CHARLES, Mus. Bac., Oxon, the cathedral composer, was educated in the choir of St. Paul's cathedral under Dr. Blow. In 1704 he was admitted to the degree of bachelor in music at Oxford; and on the death of Jeremiah Clark, he succeeded to the situation of almoner and master of the children of St. Paul's. In 1730 he became a vicar-choral of the same cathedral. He was also organist of St. Bennet Fink, London, all of which situations he held till his death in 1745. He composed a few anthems and many services. The number of the latter gave occasion to Dr. Greene's saying, that "Mr. King was a very serviceable man." King's services have been much censured; but as they are in constant use in every cathedral in England and Ireland, this is an incontestable proof of merit, and silences all criticism.—E. F. R.

KING, HENRY, was born at Wornal, Bucks, in 1591, the son of John King, bishop of London. He took orders, and became a popular preacher, chaplain to James I., archdeacon of Col-

chester, residentiary of St. Paul's, canon and dean of Rochester, and in 1641 bishop of Chichester. He vacated this see during the Commonwealth, but returned to it at the Restoration, and held it till his death in 1669. In youth he was fond of music and poetry, and was witty and agreeable in his conversation. In later life he studied rhetoric, philosophy, and theology. He wrote "*The Psalms of David from the new translation of the Bible, turned into metre, to be sung after the old tunes used in churches*," London, 1651. In 1649 he published "*A deep groan fetched at the funeral of the incomparable and glorious King Charles I.*" a poem which may be seen at the end of the works of Charles I., signed D.H.K. A volume of poems, elegies, paradoxes, sonnets, &c., appeared in 1657. He also wrote letters, anthems, and sermons; the latter includes an exposition of the Lord's Prayer. He was a decided royalist, but puritanically inclined.—JOHN KING, his brother, born in Yorkshire in 1596, and educated at Christ church, Oxford, was orator of the university, and in 1620 prebendary of Christ church. He was also prebendary of St. Paul's, and canon of Windsor. He wrote Latin encomiums on Charles I.; a Latin oration on James I., and some sermons. He died in 1639.—B. H. C.

KING, JOHN, was born at Wornal, studied at Westminster, and entered Christ church, Oxford, in 1576. He was chaplain to Elizabeth and James I., and archdeacon of Nottingham in 1590. In 1605 he became dean of Christ church and vice-chancellor of the university, and in 1611 bishop of London, by the favour of James, who styled him the King of preachers. "He was a solid and profound divine, of great gravity and piety, and had so excellent a volubility of speech, that Sir Edward Coke, the famous lawyer, would often say of him that he was the best speaker in the star-chamber in his time." As bishop of London he preached every Sunday. He published lectures and sermons on public occasions, and died, March 30, 1621, aged sixty-two. Soon after his death the papists endeavoured to show that he died in their communion, and a book was written by one of them to prove it. This calumny was fully refuted by his son Henry and others.—B. H. C.

KING, JOHN, an English divine, a native of St. Columb in Cornwall, where he was born in 1652. He studied at Oxford, but took his degree of D.D. at Catherine hall, Cambridge. When he entered into orders he was appointed curate of Bray in Berks, and in 1690 became rector of Pertenhall in Bedfordshire. In 1694 he removed to Chelsea. Archbishop Dawes, who had been master at Catherine hall, appointed him prebendary of York. He died the following year, and by his own desire was buried at Pertenhall. Dr. King was somewhat given to controversy, but was regarded as a man of good ability and learning. Some of his works remain still unpublished; but the titles of the remainder are indicative of his character—"Animadversions on a letter of advice to the Nonconformists;" "*The Case of Bishop Atherton*;" "*Tolando-Pseudologo-Mastix, or a currycomb for a lying coxcomb*;" and sermons.—JOHN KING, his eldest son, born in 1696, studied at Eton and Cambridge, and practised medicine at Stamford, where he died in 1728. He published a Latin epistle to John Freind in 1722, and an edition of the *Hecuba*, *Orestes*, and *Phœnissæ* of Euripides in 1726, which is now very rare.—B. H. C.

KING, PETER, first lord, Lord-chancellor of England, was the son of a wealthy grocer and drysalter of Exeter, where he was born in 1669. His father, though a tradesman, was of a good Somersetshire family, and his mother was the sister of John Locke. The future lord-chancellor was destined by his father to be a grocer, and was brought up behind the counter; but he displayed a great love of reading, and at the instance of his uncle the philosopher, who from an early period took an affectionate interest in him, he was sent to the university of Leyden. There his chief study was theology, and after his return to England he published in 1691 a work which made a good deal of noise, "*An Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church*." His father it seems was a dissenter, and the object of the work was to enforce the feasibility of such a revision of the Articles and Liturgy, as would enable presbyterians to become members of the Church of England without surrendering their distinctive views. A scheme of the kind was then afloat, but it failed; and King, instead of taking holy orders, was entered in 1694, with the approval of his uncle, a student of the Middle temple. He became, we are told on high authority, "a consummate master

of the common law;" and in studying the constitution and political history of England he was directed by his celebrated uncle, who loved him like a son and kept a careful watch on his career. He went the western circuit, where he was patronized by the dissenters and obtained a large practice. Recommended by Locke to the whig leaders, he was elected in 1701 member for the borough of Buralston in Devonshire, which he represented in six parliaments. The tory reaction had set in, and the death of William III. destroyed the hopes which he had formed of becoming solicitor-general. He abjured politics though retaining his seat in parliament, but still cherished his predilection for theology, publishing anonymously in 1702 his "History of the Apostles' Creed," long a work of some authority. He was by the deathbed of Locke (October, 1704), who left him heir to his property and MSS. In his own profession he had thriven, being the acknowledged leader of the western circuit, and retained in all great causes at Westminster; when in 1708 he was appointed recorder of London, and going up with an address after the battle of Malplaquet was knighted by the queen. Next year he was chosen by the house of commons one of the managers of the trial of Sacheverell, and supported the second article of the impeachment. In 1712 he was counsel for "wicked Will Whiston" when brought before the delegates; and here King's theological learning, rare at the bar, was brought appropriately and successfully into play. A consistent whig and steady friend of the Hanoverian succession, he reaped his reward on the accession of George I. In the judicial rearrangements which followed that event, Lord Trevor, a violent tory, was replaced by King as lord chief-justice of the common pleas, and for eleven years he discharged the duties of his office with industry, good temper, impartiality, and success. During the trial of Macclesfield, King, though not a peer, presided as speaker of the house of lords; and when the great seal was taken out of commission he was made lord-chancellor (June, 1725), having been raised to the peerage in the previous month as Lord King, baron of Ockham in Surrey. Quite unaccustomed to chancery business, he was much perplexed by his new duties, for which he endeavoured to qualify himself by reading hard, and by communing in private with the practitioners of his court. He became, according to Lord Campbell, "a very pretty equity lawyer;" but it is undeniable that the appeals from and reversals of his decisions were very numerous. To the reform of the law or its practice, and of the court of chancery, he made at least two important contributions. The appointment of an accountant-general in chancery to receive and invest in public securities the money that had formerly lain idle, was due to Lord King; and he introduced the act which in written pleadings substituted English for the old law jargon. His health is said to have been undermined by the labour which he went through to acquire a knowledge of equity, and by the vexation of feeling that he had not the confidence of the bar. Attacked by paralysis he resigned the great seal on the 19th of November, 1733, and retiring to Ockham died there on the 22nd July, 1734.—F. E.

KING, PETER, seventh lord, great-grandson of Lord-chancellor King, was born in 1775. At the age of six he was sent to Eton, and caring comparatively little for the studies of the place, he devoted himself to mechanics, geometry, and drawing. One of the occupations of his leisure hours was to make a detailed survey and map of the country round Eton. On leaving Eton he went to Trinity college, Cambridge, and by the death of his father in 1793, succeeded while still a minor to the title. After passing the usual time at the university he made a tour on the continent, and returning to England when he came of age he took his seat in the house of lords, and joined the little band who, in a hopeless minority, supported the principles and policy of Charles James Fox. By Lord Holland probably he was introduced to Mr. Fox; and the vicinity of Ockham, Lord King's seat, to Mr. Fox's residence of St. Anne's Hill, facilitated the growth of an intimacy between the two. He spoke not unfrequently in the house of lords, and published occasionally a political pamphlet. Towards the close of his life his senatorial activity was chiefly displayed in a series of vehement attacks on the established church of England and on the principle of establishments. In 1829 he published a life of John Locke, chiefly valuable for its copious extracts from the philosopher's correspondence, which had descended to Lord King from his ancestor the lord-chancellor. The work soon reached

a second edition, and now forms one of the volumes of Mr. Bohn's Standard Library. Lord King died on the 4th of June, 1833. He had married in 1804 Lady Hester Fortescue, eldest daughter of the first Earl Fortescue and niece of Lord Grenville. He was succeeded by his son, now earl of Lovelace, who married Lord Byron's Ada. There is a warm panegyric of Lord King in Lord Brougham's Sketches of Statesmen, and selections from his writings and speeches were published in 1844, with a brief memoir by the editor, his brother-in-law, Earl Fortescue.—F. E.

KING, SIR ROBERT, was born in Ireland at the close of the sixteenth century. His father, Sir John King, had served with distinction in the wars in that country in the time of Elizabeth, and had been rewarded by grants of lands in Roscommon and elsewhere. Sir Robert was knighted in his father's lifetime and succeeded him as master-general. He entered parliament as member for Boyle in 1639, and in 1641 was appointed governor of Boyle castle, where he soon became conspicuous for his military skill and activity. He distinguished himself greatly at the battle of Ballintobber, and the success of the day was mainly owing to a brilliant manoeuvre executed by him. Soon after this Sir Robert went to reside in London, leaving his son in command, and entered into the service of the parliament. He was sent over in 1645 to Ireland, with two others, as commissioners against the rebels. He was one of the five appointed in 1647 to receive the sword from the marquis of Ormonde, the viceroy of Charles. From this period he is found occupying a prominent place in all commissions and trusts for the settlement and improvement of Ireland; amongst others, as trustee for Trinity college, Dublin. He died in London in 1657.—J. F. W.

KING, RUFUS, an American statesman, born in 1755 at Scarborough in the state of Maine; died in 1827. He was called to the bar in 1778, and elected member of congress in 1784. In 1787 he was sent by the legislature of Massachusetts to the general convention at Philadelphia. In 1788 he returned to New York, and the following year was elected member of the legislature. In 1796 Washington appointed him minister plenipotentiary from the United States to the court of Great Britain, which post he occupied till 1803. On his return to America he entered the senate for the state of New York, and in 1825 again represented the United States at the court of Britain.—P. E. D.

KING, WILLIAM, D.D., Archbishop of Dublin, was born in 1650 in Antrim in Ireland, where his father, a Scotchman, had settled. Having received his elementary education at the royal school of Dungannon, he entered Trinity college, Dublin, as a sizar in his seventeenth year, obtaining a scholarship, and graduated in 1670. He was ordained in 1675, and the year following took full orders and became chaplain to Parker, archbishop of Tuam; and when that prelate was translated to Dublin he collated King to the chancellorship of St. Patrick's, with the parish of St. Werburgh's in that city. He soon signalized himself as a champion of protestantism, and took a position in controversies then raging in Ireland. When the repeal of the act of settlement was proposed, he was earnest in persuading his fellow-countrymen to embrace the cause of the prince of Orange, and he was so prominent in his exertions that he was amongst the protestant clergymen who were thrown into prison by James in 1689. While in confinement, he wrote a history of the events of which he was a faithful and intelligent witness. His confinement was not of long duration, and on his liberation he applied himself, in conjunction with the bishop of Meath, to the care of the archdiocese from which Marsh had been driven to England. In the discharge of these duties he met with violence and hostility which might have deterred a less brave or devoted man. He was interrupted and threatened in the performance of divine service, assaulted in the streets, and again cast into prison; but the issue of the battle of the Boyne terminated his trials, and on the entry of William into Dublin, King preached before him in St. Patrick's. The virtues and services of King were rewarded by the bishopric of Derry in January, 1691. Repairing at once to his see, he found a state of things that required all his energy and ability to set in order. Liberally devoting his private means to the repair of churches and the sustentation of the clergy, he carried the work of reform through his diocese with a firm and unwearying hand, encountering at the same time much opposition. "I believe," he says in his MS. correspondence, "no bishop was ever more railed at for the first two years than I was at Londonderry, by both clergy and laity; but by good offices,

steadiness in my duty, and just management I got the better of them, and they joined with me heartily in promoting those very things for which they opposed and condemned me at first." He now published "The State of the Protestants in Ireland under the late King James' Government." As a divine, too, his pen was actively employed in supporting the doctrine and principles of the established church both against dissenters and Roman Catholics, and with that end published several valuable treatises. In his place in parliament also his voice was raised in the interests of the church of which he was ever a vigilant guardian, and he took a considerable share in the great political questions of his times. In 1702 he published his principal work, "De Origine Mali" (An Inquiry concerning the Origin of Evil). This great and elaborate work, written in Latin, excited much interest and provoked considerable discussion. Bayle assailed it, and Leibnitz replied to it, though admitting it to be a work full of elegance and learning. That a work upon a speculation so profitless, if not worse, should have errors is not surprising; but the errors are chiefly those of the philosophy of his times—the merits are all his own. "Through the whole inquiry," says a modern commentator, "there is perceivable the underworking of a sagacity superior to the entanglements in which it lay involved." King did not answer these attacks, but he has left in his MSS. answers to the reasonings of his opponents, which have been published by Law, bishop of Carlisle, the translator of the treatise "De Origine Mali." A discourse which he preached on predestination in 1709 has since taken a higher place in public estimation than the more elaborate treatise. In 1703 King was translated to the archiepiscopal see of Dublin, and here as in Derry he exercised his talent, liberality, and zeal; he repaired fourteen churches, rebuilt seven, and built nineteen in new places, supplying them with clergy, and assigning glebe lands. Upon the death of Marsh in 1718 it was expected King would have been raised to the primacy; but his political views debarred him from the elevation due to his piety, learning, and efficiency. After the death of Queen Anne, King was appointed one of the lords justices on three occasions. As his health declined he withdrew by degrees from political affairs, devoting his remaining strength and energies to the duties of his see. He died in Dublin on the 8th of May, 1729. King was as estimable in private as in public life. The patron of Parnell and Philips, the friend and constant correspondent of Swift, whether we regard him as a prelate, a scholar, or a man of genius, he holds a high place amongst the men of his times.—J. F. W.

KING, WILLIAM, LL.D., a satirical and miscellaneous writer, was born in London in 1663. He was of good family, and educated at Westminster and Oxford. He came early into possession of a small patrimonial estate, which allowed him to escape from the necessity of strenuous exertion. His first work, published in 1688, was a defence of Wickliffe from the charges brought against the English reformer in Varillas' History of Heresy. After a little more dabbling in authorship he was admitted in 1692 an advocate of Doctors' commons. By his "Animadversions on the Pretended Account of Denmark," published in 1694, in reply to Molesworth's Account of Denmark as it was in the year 1692, he procured the favour of Prince George of Denmark, and was appointed secretary to the princess, afterwards Queen Anne. He engaged in the Phalaris controversy, taking part with Boyle against Bentley, and among his contributions to it was his bantering "Dialogues of the Dead." A little afterwards he published the work of which he seems to have been proudest, "A Journey to London in the year 1678," written in ridicule of the minute trifling of Dr. Martin Lister's account of a visit to France and Paris. An idle and jovial man, he quitted Doctors' commons and retired to literary leisure at Oxford, where he seems to have remained several years. In 1700 he published anonymously a satire on Sir Hans Sloane, or on the Philosophical Transactions, entitled "The Transactioner." The state of his finances, impaired by a gay and idle life, led him to accept official employment in Ireland, where we find him about 1702 judge of the high court of admiralty, with which he combined the occupancy of some other posts. Returning to England in 1708 as poor as he had left it, he published some more prose satires, among them "Useful Transactions in Philosophy and other sorts of learning," a title which speaks for itself; an adaptation of Ovid's Art of Love; and the "Art of Cookery," an imitation of Horace's Art of Poetry. When the *Examiner* was founded in 1710 as the organ of the tory mis-

try, Dr. King seems to have been put forward as its editor, and to have contributed to some of its numbers. He published, too, several anonymous pamphlets in defence of Sacheverell. For these and similar services he was appointed, through the influence of Swift, and at the close of 1711, editor of the *London Gazette*, but soon threw up the post because he had to attend at the office till three or four in the morning, an exceptional pressure of advertisements having marked, it seems, his entrance on his brief editorial career. He now devoted himself to books and the bottle, and died in 1712. Nichols of the *Literary Anecdotes* edited in 1776, with a memoir of the author, Dr. King's "Original Works in Verse and Prose," in which is still dimly traceable the peculiar humour which delighted a section of his contemporaries. His poems were admitted into the Collections; and there is a brief biography of him in Johnson's *Lives of the Poets*. But even the tory Johnson admits that "to relish King's writings, their readers must sympathize with King's opinions."—F. E.

* KINGLAKE, ALEXANDER WILLIAM, author of "Eothen," is the eldest son of the late Mr. William Kinglake (formerly a solicitor) of Wilton house, Taunton, where he was born in 1809. Educated at Eton and Trinity college, Cambridge, on leaving the university he was entered of Lincoln's inn, and in 1837 was called to the bar. Soon afterwards, he made the tour in the East, commemorated in "Eothen." That brilliant and racy book was "declined" by its present publisher Mr. Murray, among others, and was issued in 1844 by a comparatively obscure bibliopole in Pall Mall. The success of "Eothen" was immediate, and it may be said to have created a *genre* in the literature of travel. Another book was long looked for from the pen of the author of "Eothen," but none came, although now and then his hand was visible in the pages of the *Quarterly Review*. Mr. Kinglake seemed to prefer politics to literature. In 1852 he appealed unsuccessfully, on ultra-liberal principles, to the electors of Bridgewater; but was more successful in the April of 1857, when he entered the house of commons as member for that borough. In "the house" Mr. Kinglake has distinguished himself by his opposition to what he considers the encroaching policy of the emperor of the French. On the breaking out of the Russian war, he accompanied the British army to the East, and has since been engaged in the composition of a "History of the War in the Crimea."—F. E.

* KINGSLEY, CHARLES, was born on the 12th of June, 1819, at Holme vicarage, Devonshire, the residence of his father, the Rev. Charles Kingsley, senior, who afterwards became rector of Chelsea. Mr. Kingsley's early education was a private one, the Rev. Derwent Coleridge, son of the poet, being among his instructors. He was for a time a student of King's college, London, from which he proceeded to Magdalen college, Cambridge. There he held a scholarship, was a prizeman, senior opt. in mathematics, and took a first class in classics, graduating B.A. in 1842. He is said to have been originally intended for the profession of the law; but during the year in which he took his B.A. degree he was ordained a deacon, and in 1843 a priest. He began his clerical career as curate at Eversley, a moorland parish in Hampshire, of which he became rector in 1844. Of his earlier pulpit oratory a specimen is afforded in his "Village Sermons," published in 1849, marked by a peculiar homely earnestness and enforcing, like most of Mr. Kingsley's pulpit discourses, the translation, so to speak, of religion into daily life. After four years of zealous parochial activity, Mr. Kingsley published his "Saint's Tragedy," a dramatic poem founded on the story of St. Elizabeth of Hungary, and partly intended as a tribute to the worth of some forms of mediæval asceticism. The "Saint's Tragedy" was preceded by a preface from the pen of the Rev. F. D. Maurice, Mr. Kingsley's friend and fellow-worker. From the study and portraiture of the saint life of the middle ages, Mr. Kingsley was recalled to a stormy and chaotic present by the European revolution of 1848, the revival of chartism, and the revelations of the *Morning Chronicle* respecting the condition of the lower strata of the working population of England. The composition of "Yeast, a problem," published in *Fraser's Magazine* (republished in 1856), belongs to this period. The title indicates the epoch and the character of the work—one in which, on a limited canvass, are painted side by side the spiritual perplexities of a certain higher class of minds, and the in many respects menacing aspects of the rural population as it then was. It was to delineate, in the fictitious autobiography of a man of genius born and bred among themselves,

the sufferings, sins, virtues, and aspirations of the working-classes of our large towns that Mr. Kingsley addressed himself in his next novel, "Alton Locke, tailor and poet," 1850; a startling work, in which the influence of Carlyle's manner and matter is very visible. From writing, Mr. Kingsley proceeded to action. Having in his "Cheap Clothes and Nasty," 1850, under the pseudonym of "Parson Lot," denounced the iniquities of the sweating-system, Mr. Kingsley aided in founding the Working Tailors' Association, of which the members were to be at once workmen and partners; the necessary capital being lent to them at a very moderate rate of interest by friends of the working-classes interested in the success of the experiment. In his advocacy of the scheme Mr. Kingsley sought to base it on religion, and the doctrine of co-operation as preached by him received the name of "Christian socialism." To this period belongs his sermon "The Message of the work to labouring men." His "Sermons on National subjects, preached in a village church," and in which themes new to the pulpit were discussed, appeared in 1852—the date of a little dialogue on a classic model, "Phaethon, or loose thoughts for loose thinkers," directed in the interest of orthodoxy against the Emersonian school. Meanwhile was proceeding in *Fraser's Magazine* the publication of one of Mr. Kingsley's most elaborate fictions, "Hypatia," the scene of which is laid in the Alexandria of the sixth century, and which delineates with a living dramatic interest the conflicts between christianity, the neo-platonism of the schools, and a dying, but still ferocious paganism. The writings and biographies of the neo-platonists Mr. Kingsley seems to have made a subject of special study, returning to them in his "Alexandria and her Schools," 1857, the substance of lectures delivered in 1854 before the Edinburgh Philosophical Institution. Mr. Kingsley's latest fictions are "Westward, Ho!" 1855, a tale of the Elizabethan time and of adventure in the western world, and in 1857, "Two Years Ago," a novel of contemporary English life. In 1855, he broke new ground by the publication of "Glaucus, or the wonders of the shore," in which the natural history of the beach was discussed with enthusiasm and precision. Besides some volumes of sermons, he has also published "The Heroes, or Greek fairy tales for my children," 1856; "Andromeda and other poems," 1858; and prefixed a sketch of his friend, the author's life, to Mansfield's Paragay, 1856; editing, in 1859, with a biographical preface, a resuscitation of Henry Brooke's Fool of Quality. His "Miscellanies," chiefly contributions to *Fraser's Magazine* and to the *North British Review*, were published with that title in 1859. Mr. Kingsley is one of the chaplains-in-ordinary to her Majesty, and succeeded Sir James Stephen as regius professor of modern history at Cambridge. He married in 1844 a daughter of Pascoe Grenfell, Esq., long M.P. for Truro and Great Marlowe, a lady whose sister was the wife of Mr. Froude the historian.—F. E.

KINGSMILL, ANDREW, an eminent puritan preacher, was born at Sidmington in Hampshire in 1538, and was educated in Corpus Christi college, Oxford. In 1558 he was elected a fellow of All Souls college, and applied himself for some time to the study of civil law; but having relinquished that study for divinity, and entered into orders, he became one of the most esteemed preachers of the university. At the beginning of Elizabeth's reign the Marian persecution had left only three eminent protestant preachers at Oxford, and Kingsmill was one of the three, the other two being Sampson and Humphrey. But the queen was of opinion that even three such preachers were too many, for they were all puritans. When Sampson lost the deanery of Christ Church, and Humphrey was disallowed from preaching even in Bishop Jewel's diocese, Kingsmill left the kingdom, and withdrew first to Geneva, where he lived for three years, and afterwards to Lausanne, where he died in 1569. Several of his writings were published after his death, including "A View of Man's Estate, wherein the great mercy of God in man's free justification is showed," 1574; and "An Excellent and Comfortable Treatise for all such as are in any manner of way troubled in mind, or afflicted in body," 1578.—P. L.

KIPPIS, ANDREW, D.D., an eminent English biographer and controversialist, born at Nottingham, March 28, 1725; died on the 6th October, 1795. He was educated under Dr. Doddridge at Northampton, and in 1746 became minister of a dissenting congregation at Boston in Lincolnshire. Four years later he removed to Dorking in Surrey, and in 1753 he succeeded Dr. Hughes as minister of the Princes Street congregation, West-

minster. He was here brought into contact with the principal dissenters in London, and was appointed professor in the college founded by William Coward. In 1767 the university of Edinburgh conferred on him the dignity of doctor of divinity, and in 1778 he was admitted member of the Antiquarian Society, and the following year of the Royal Society. From Coward academy Dr. Kippis went to Hackney college, but did not remain in that institution, being desirous of devoting himself to his literary pursuits. He was one of the principal contributors to the *Monthly Review*, which at that period was highly esteemed. He also took part in the new *Annual Register*, for which he wrote the "History of Knowledge" and other articles that greatly contributed to secure the success of the publication. He employed no small part of his time in the defence of dissent, and issued various publications on the subject, the principal of which, "A Vindication of the Protestant Dissenting Ministers with regard to their late application to Parliament," was published in 1772. In 1782 he published a volume—"Considerations on the Provisional Treaty with America and the Preliminary Articles of Peace with France and Spain;" and in 1788 issued an edition of Dr. Lardner's works, with a life of the author. In the same year he published his "Life of Captain Cook." His great work, however, and that which to the present day sustains his reputation in English literature, was the second edition of the "Biographia Britannica," with a number of lives not contained in the previous edition. This elaborate work was never completed, and remains to this day a huge fragment. Five large folio volumes were brought out in 1778-79, bringing the work down to the letter F, and a sixth was going through the press when the death of Dr. Kippis arrested the publication. Dr. Kippis was a man of high attainments and of great industry. He had learning, judgment, and moderation; wrote in a clear style, with good taste and even elegance. It has often been regretted that his work should remain incomplete, for, as far as it goes, its merits are universally acknowledged.—P. E. D.

KIRBY, WILLIAM, one of the most popular of British entomologists, was born in Suffolk in 1759. He received his education at the grammar-school of Ipswich, from which he went to Caius college, Cambridge. In 1781 he took his bachelor's degree, and the following year was admitted into holy orders, and became curate of Barham. During the fourteen years that he remained in this position, he devoted his spare time to the study of botany. In 1796 he became rector of Barham, where he remained during the rest of his long life. Pious and sincerely evangelical, Mr. Kirby conscientiously performed his duties as a clergyman, and was much beloved by his parishioners. He was at one time induced to use his pen in counterworking the spirit of freethinking; but having little taste for controversy, he soon retired from the field, and devoted his leisure hours to his favourite study of natural history. An accidental circumstance induced him to take up the study of insects—a little "lady bird," or "lady cow," one day attracted his attention on the window sill of his study, and his admiration and interest became so much excited, that he forthwith began to collect insects as zealously as he had already done plants. When the Linnæan Society was founded by Sir J. E. Smith, Kirby immediately became a fellow, and contributed several valuable papers to their Transactions. His great fame as a scientific entomologist was due to his "Monographia Apum Angliæ," or History of English bees, the publication of which stamped him as one of the best entomologists of the day, and introduced him to a correspondence with Latreille, Fabricius, Illiger, Walkenaer, and many other distinguished naturalists of France and Germany. His great popularity, however, is due to his "Introduction to Entomology," written in conjunction with his friend Mr. Spence—a work which has been translated into German and French, and has already gone through seven or eight editions. His later works are his description of the insects in the "Fauna boreali Americana" of Sir John Richardson, and his "Habits and Instincts of Animals with reference to Natural Theology," written as one of the Bridgewater treatises. Mr. Kirby was honorary president of the Entomological Society of London, fellow of the Royal, Linnæan, Zoological, and Geological Societies, and honorary member of several foreign societies abroad. He died in 1850, at the venerable age of ninety-one.—W. B.-d.

KIRCH, CHRISTFRIED, an astronomer, son of Gottfried, was born at Guben in Lusatia on the 24th of December, 1694, and died at Berlin on the 9th of March, 1740. He studied at the universities of Berlin and Halle, and in 1717 was appointed

director of the observatory of Berlin, where he made and reduced a vast body of observations. In these labours he was assisted by his sister CHRISTINE, who was born about 1696, and died at Berlin on the 6th of May, 1782.—W. J. M. R.

KIRCH, GOTTFRIED, an astronomer, was born on the 18th December, 1639, at Guben in Lower Lusatia, and died at Berlin on the 25th of July, 1710. He was a pupil and assistant of Hevelius. About 1667 he became noted at Leipsic for his skill in calculating ephemerides and preparing almanacs. In 1700, by the invitation of the Elector Frederick I., he went to Berlin to become astronomer royal, which post he held until his death. His second wife, MARY MARGARET WINCKELMANN, became also distinguished as an astronomer. She was the daughter of the pastor of Panitzsch in Upper Lusatia, and was born on the 25th of February, 1670. Her father gave her a thoroughly scientific education, and inspired her with a zeal for astronomy, which induced her to accept Kirch in preference to younger and wealthier suitors. Like the second wife of Hevelius, she became her husband's best assistant in his observatory and study. After his death she continued to observe the stars, and to calculate ephemerides and publish almanacs, assisted by her daughters. She discovered a comet in 1702. She died at Berlin on the 29th of December, 1720.—W. J. M. R.

KIRCHER, ATHANASIUS, commonly known as Father Kircher, a jesuit famous for the variety of his knowledge, the diversity of his speculations, and the multitude of his writings, was born near Fulda in 1601 or 1602. His early education was received at Fulda among the jesuits, whose order he entered in 1618 at Paderborn. Here he prosecuted his multifarious investigations till the dissolution of the college at Paderborn, after which he passed in succession to houses belonging to his order at Münster, Cologne, Coblenz, Mentz, Spire, and Würzburg. At Coblenz he was professor of Greek, and at Würzburg professor of mathematics, philosophy, and oriental languages. He left this post in 1631 in consequence of the advance of the army of Gustavus Adolphus, and retired to France, where he betook himself to Avignon, and continued till 1635. In that year he was appointed to a professorship at Vienna; but having been cast ashore in Italy by a storm when on his way from Marseilles, he went on to Rome, where he was mathematical professor for some years, and died in 1680. Kircher is properly regarded as one of the most active spirits, and one of the most versatile geniuses of his time. Everything seemed to come alike to him; and he wrote largely on such a number of subjects, that with all his errors we are astonished at his learning and talent. Most of his works are in Latin, and treat of natural philosophy and mathematics, of antiquity, history, philology, medicine, and almost everything else. In his scientific works he doubtless made known some important principles and new discoveries, for which his biographers have given him full credit. In his philological works, as everywhere else, he is learned and ingenious, often right by happy conjectures, and often wrong in his speculations. He greatly promoted Egyptian studies by his "*Edipus Ægyptiacus*," 1652-55, which was preceded by his very important "*Prodromus Coptus*" in 1636, and his "*Lingua Ægyptiaca restituta*" in 1644. His "*China, monumentis qua sacris qua profanis illustrata*," is a very curious book, though very full of errors. The "*Polygraphia*," 1663, contains a project for a universal language. The "*Latium*," a work on ancient and modern Italy, is remarkable and valuable; as also is the "*Mundus Subterraneus*," and the "*Arca Noe*." Measured by the standard of his time, Kircher was a wonderful man, and notwithstanding his credulity and blunders, deserves the gratitude of all generations for his services to learning.—B. H. C.

KIRCHER, CONRAD, author of a laborious concordance of the Septuagint, was born at Augsburg about the middle of the sixteenth century, and studied at the university of Tübingen, where he took his degree in arts. Having entered the Lutheran ministry, he was settled at Augsburg, but was expelled in 1586, along with other protestant ministers, who had opposed the catholic majority of the municipal council in their assumption of a right to appoint and remove the evangelical clergy of the city. He was then for some time a pastor at Raab in Hungary, and afterwards in different localities of Austria and Franconia. He was still living in 1620. His "*Concordantie Veteris Testamenti Græca*" appeared at Frankfort in 1607, 2 vols., 4to, and formed the basis of Trommius' Concordance, 2 vols., folio, published in 1718, which is still in use. He set forth the

utility of such concordances of the original scriptures in a tract, "*De Concordantiarum biblicarum usu in theologia*," 4to, Wittenb. 1622; and his work, especially in the improved edition of Trommius, has been of great service to biblical scholars in the study both of Hebrew and New Testament Greek.—P. L.

KIRCHMAIER, THOMAS, called also NAOGORGUS, a Lutheran divine and scholar, was born in 1511 at Straubingen in Bavaria. Probably he studied at Wittenberg, as he was well known to Luther and Melancthon, and was highly esteemed by the latter for his classical learning and skill in Latin poetry. He became pastor of Sulze in Thuringia, and afterwards in 1541 of Kahle in the same province; but, having fallen into some anti-nomian extravagances of doctrine, he was brought before the consistory of Weimar, and refusing to recant, was obliged to leave the dominions of the elector of Saxony. His talents found for him many appointments in other parts of Germany—at Augsburg, Stuttgart, Basle, and other places; but his erroneous teaching prevented him from retaining any of them long. He died in 1563 as pastor of Wisloch in the Palatinate. His writings were very numerous, embracing many translations of ancient classic authors, and many original Latin tragedies, odes, and epics; one of the latter was a book of Sacred Georgics.—P. L.

KIRKALDY, WILLIAM, of Grange, one of the bravest and most skilful soldiers of his age, was the eldest son of Sir James Kirkaldy, high treasurer to James V. of Scotland. At an early age he joined the protestant party in Scotland, and was one of the conspirators who assassinated Cardinal Beaton, and shut themselves up in the castle of St. Andrews. When that fortress was captured by the French, Kirkaldy was sent prisoner to France, but made his escape, and subsequently entered the French service, where he greatly distinguished himself. On his return to Scotland he took an active part in promoting the cause of the Reformation. In 1566 he joined the confederacy of the nobles against Bothwell, and it was to him that Queen Mary surrendered at Carberry hill. He pursued Bothwell to the coast of Norway, captured his ship, and had nearly taken him prisoner. At the battle of Langside his valour and skill contributed greatly to the victory gained by Regent Moray, who rewarded him for his important services by appointing him governor of Edinburgh castle. He was subsequently, however, gained over to the queen's cause by the subtle and versatile Lethington, and made the castle the general rendezvous of her partisans. The fortress was ultimately besieged in 1573 by the regent Morton, assisted by an English army under Sir William Drury. After performing prodigies of valour, Kirkaldy was compelled to surrender to the English general, who delivered him up to Morton. The cruel and vindictive regent, to his eternal disgrace, hanged his former associate, along with his brother Sir James and two Edinburgh goldsmiths, on the 3rd August, 1578.—J. T.

KIRNBERGER, JOHANN PHILIP, a musician, was born at Saalfeld in Thuringia, April 24, 1721, and died at Berlin on the night of the 27th and 28th of July, 1783. He first learned music of J. B. Kellner, an organist, and in 1738 he studied the violin under the direction of Meil. He spent two years at Leipsic, commencing in 1739, where he took constant lessons on the organ and in composition from the illustrious Bach. Kirnberger went then to Poland where he held several successive appointments, the last of which was that of music director in a convent at Lemberg. He returned to Germany in 1751 and went to Berlin, where he was engaged as a violinist in the royal chapel; but his services were transferred in 1754 from the king to Prince Henry, and he afterwards became the instructor of Princess Amelia Ann, and was appointed her kapellmeister, which office he held till he died. He was better known as a theorist in his own time—in which capacity his name has become important in history—than as a composer or a player, though he acquired some skill in both of these departments of the art. The chief of his compositions, consisting principally of church music, remain in manuscript; some few instrumental pieces are published. His didactic works rank very high in the theoretical literature of music; these are—"Die Wahren Grundsätze zum Gebrauch der Harmonie" (The true principles for the employment of harmony); "Construction der Gleichschwebenden Temperatur" (Construction of equal temperament); "Die Kunst des reinen Satzes in der Musik" (The art of pure musical composition), illustrated with elaborate examples by the author; "Grundsätze des generalbass" (Principles of thorough bass); "Gedanken über die verschiedenen

Lehrarten in der Composition" (Thoughts on the different forms of composition), an introduction to the art of fugue—it is supposed that Kirnberger's design was to extend this work into a complete treatise upon fugue writing, a purpose which death prevented him from completing; "*Anleitung zur Singkomposition*" (Introduction to vocal composition); and "*A treatise of the art of extemporizing minuets and polonaises.*"—G. A. M.

KIRSTEN, PETRUS, or KIRSTENIUS, as he generally wrote his name, a learned German, was born at Breslau in 1577. After studying in the German universities, he devoted seven years to travels in Europe and Asia. On his return he took degrees in medicine and philosophy, and began the compilation of his numerous works, as well as the practice of medicine. In 1608 he published at Breslau, at his own expense, the first part of an Arabic grammar, followed in 1610 by a second, and a third. Even now this book deserves to be consulted. In 1608 he published "*Tria Specimina characterum Arabicorum*," containing the Lord's Prayer, the fifty-first psalm, and the first chapter of the Koran, with Latin translations. In 1610 appeared "*Notæ in Evangelium S. Matthæi*," including a collection of the Arabic, Coptic, Hebrew, Syriac, Greek, and Latin texts, a very curious and learned work. In 1608 appeared the "*Vitæ Evangelistarum quatuor*," then first published in Latin from an ancient Arabic manuscript. In 1611 he published the Epistle of Jude in an Arabic version, with a Latin translation and notes. In 1609 he edited the second book of the Canon of Avicenna, with an Arabic translation and notes. At a later period he became professor of medicine at Upsal in Sweden, and physician to Queen Christina. He died at Upsal in 1640. He is said to have known twenty-six languages.—B. H. C.

KIRWAN, RICHARD, one of the most eminent chemists and philosophers of his day, was born at Cloughballymore in the county of Galway in Ireland in 1733. At an early age he was remarkable for his great love of reading and extraordinary acquirements. In his seventeenth year he was sent to Poitiers to complete his education, and distinguished himself there, especially for his great knowledge of Latin; in so much that upon his entering the Jesuit college of St. Omer in 1754, he acted as professor of humanity during his novitiate with great success. In 1755 the death of his elder brother, Patrick, in a duel, put Richard in possession of the family property, which was considerable, and he returned to Ireland from Hesden in the Netherlands in his twenty-second year. His inclinations for awhile fluctuated between a monastic life and the duties which his altered position imposed upon him; but the charms of a young lady decided the point, and he married in 1757. In 1764, after much study and reflection, Kirwan conformed to the established religion, and in 1766 was called to the Irish bar, which he relinquished after two years' practice and devoted himself thenceforth to philosophical studies. Long previously he had turned his attention to chemistry; he now resumed it with great ardour, and for that purpose went to London in 1769, where he continued studying till 1772. After an interval spent in Ireland he returned to London in 1777, and was a constant and active member of the Royal Society, which awarded him the Copley medal in 1781. His house became the resort of the most distinguished men of the day. He was on terms of friendship with Priestley, Banks, and Burke; he corresponded with all the savans of Europe, and throughout the war his letters were suffered to pass free from all parts of Europe; and so great was his reputation that Catherine II. of Russia sent him her portrait. He returned to Dublin in 1787, where he resumed his literary and scientific pursuits. Becoming a member of the Royal Irish Academy, he contributed a great number of papers to its Transactions, and his name was more frequently quoted than any other chemist, in all the scientific journals of Europe. As a mineralogist, too, Kirwan signalized himself as the author of the first systematic work on mineralogy that appeared in the English language. He has the honour also of vindicating, as a geologist, the scripture account of the cosmogony. To Kirwan, as a member, the Royal Dublin Society is indebted for their valuable collection of minerals, known as "the Leskean cabinet," which he purchased in Germany. A medal of Irish gold was presented to him by the society, and his picture, painted by Hamilton, was placed on their walls. Meteorology and magnetism were also favourite subjects of investigation with Kirwan, who left many papers of importance relating to these sciences. The number of his publications in various and diverse subjects of human know-

ledge, including divinity, law, metaphysics, logic, and music, evince alike the vastness of his mental powers and his industry. So great was his reputation, that when his "*Essay on the Constitution of Acids*" appeared, it was translated at once into French, and partitioned amongst five of the most eminent chemists of France, including Lavoisier, to answer. The answer was complete, and Kirwan candidly acknowledged the subversion of the phlogistic hypothesis he had so long laboured to maintain. Kirwan was honorary member of the academies of Stockholm, Upsal, Berlin, Philadelphia, and of many others; fellow of the Royal Societies of London, Dublin, and Edinburgh; and in 1799 was elected president of the Royal Irish Academy, and was honoured with the degree of LL.D. by Trinity college, Dublin. He was offered a baronetcy by Lord Castlereagh, but declined it. He died June 1, 1812.—J. F. W.

KIRWAN, WALTER BLAKE, an eminent popular preacher, was born at Gortha in the county of Galway, Ireland, in 1754. Sprung from an ancient Roman catholic family, he was early designed for the priesthood, and sent to the Jesuits' college at St. Omer, where he abundantly availed himself of all its educational advantages, and, as he often afterwards observed, "imbibed the noble ambition of serving mankind." On the invitation of a relative, he went to the Danish island of St. Croix in the West Indies at the age of seventeen; but the cruelties and oppression he there witnessed so shocked his sensitive nature, that after five years he returned to Europe. His maternal uncle being titular primate of Ireland, Walter by his advice went to the university of Louvaine to prepare for holy orders, and he was appointed to the chair of natural and moral philosophy there, which he filled with great credit till 1778, when he accepted the chaplaincy to the Neapolitan embassy at London. Kirwan became quickly known as an attractive and impressive preacher, and drew large audiences to the ambassador's chapel. After leaving the embassy he returned to Ireland. Gradually a change came over his views, and at length in 1787 he openly conformed to the protestant religion, into which he was received by the archbishop of Dublin in St. Peter's church. The fame of Kirwan had preceded him; and his ministrations in the pulpit in Dublin raised his reputation. As a preacher for charities Kirwan surpassed all men of his day. Yet a life spent in the cause of charity and religion received but scant reward. He obtained no greater preferment than a poor prebend, and a small parish, that of St. Nicholas-without, worth about £400; to which Lord Cornwallis added, in 1800, the deanery of Killala. Kirwan died in 1805 at Dublin, leaving a widow and four children. A pension of £300 a-year was granted by the king to her and her two daughters.—Kirwan's eldest son, ANTHONY LATOUCHE, has followed the steps of a father whom he strongly resembles in his powers as a preacher. He was presented to the deanery of Kilmacduagh, and in 1849 to that of Limerick.—J. F. W.

KISFALUDY, SANDOR, a Hungarian poet, born on 22nd September, 1772; died on 30th October, 1844. He studied at Raab and Presburg, and afterwards entered the Austrian army, which, after being present at several battles, he quitted to seek retirement on his own estate, and to cultivate the Hungarian muse. His poem, or collection of poems, entitled "*Hemfy*" (Unhappy Love), had immense success, and was followed by "*Happy Love*." He wrote also tales of ancient Hungary; a few plays, much inferior to those of his brother Karoly; and many legends.—P. E. D.

KISFALUDY, KAROLY, the most popular of Hungarian dramatic poets, brother of Sandor, born 19th March, 1790; died at Pesth, 21st November, 1831. In youth he took service in the Austrian army, but left it at the age of twenty, and returned home where he fell into disgrace on account of a love affair distasteful to his parents. He then went to Vienna, and earned a miserable subsistence by painting, while prosecuting the studies that were afterwards to bring him fame. In 1817 he was reconciled to his father, and returned to Pesth, where he published a long series of poems, tales, and dramas, that made him the most popular author in Hungary. After his death a subscription was raised to erect a monument to his memory, and the funds came in so abundantly, that after defraying the expense of the monument, the surplus was devoted to the formation of a literary society called the Kisfaludy Society, which to the present time exerts a highly beneficial influence on Hungarian literature. It publishes a journal, gives prizes, and reprints works of value in the Hungarian language. The

complete works of this author were published in ten volumes in 1831, and the best have been translated into German by Gaal of Bonn.—P. E. D.

KITTO, JOHN, the eminent self-taught biblical scholar, was born at Plymouth, 4th December, 1804. Through the intemperance of his father his childhood was passed in poverty, so that he got no schooling worthy of the name. Having, however, through his grandmother's kindness learned to read, he devoured all the nursery literature within his reach. When he was about ten years of age he was set to work as assistant to his father who was a mason. On the 13th February, 1817, the little drudge, who was engaged carrying mortar and slates, missed his footing and fell from the roof of a house, down thirty-five feet, into the court beneath. Long he lay in bed afterwards, and by the accident his sense of hearing was completely extinguished. The poor boy resorted to various contrivances to gain a livelihood, groping for bits of rope and iron in Sutton pool, painting heads and flowers, and preparing labels to replace such as were thus spelled—"Logins for singel men." The love of reading still grew upon him, victim though he was of hunger and nakedness, and at length the starved and ragged lad was admitted into Plymouth workhouse. In the workhouse he began to keep a journal—a curious record of his history and privations; his learning to be a shoemaker; his fights with the other boys who teased him; his lamentations over his grandmother's death; his moralizings on passing events; his being indentured out to a man named Bowden, who made his life so utterly wretched that he twice attempted suicide; and his return a second time to the poorhouse. But the various writings of the pauper youth began to attract attention; a subscription was made for him; and he left the hospital in which he had been an inmate for about four years. Mr. Groves, then a dentist in Exeter, took him under his charge as an apprentice; and during his stay at Exeter, and in his twentieth year, he published a small volume of essays. Kitto then went to the Missionary college in Islington to learn printing, with a view to mission work abroad. Malta was selected as his field of labour, and there he resided eighteen months. On his return he found Mr. Groves preparing to go as a missionary to the East, and he at once agreed to go with him as tutor to his children—a strange occupation for a deaf and rather feeble and self-willed stripling. Mr. Groves and his party reached Bagdad on the 6th December, 1829, and Kitto remained till September, 1832. During his stay in Bagdad the city was besieged; the plague broke out and carried off fifty thousand of the population in two months; and the river overflowed its banks, throwing down seven thousand houses. Kitto came home by way of Constantinople, and arrived in England, June, 1833, having kept a pretty full journal of his eastern travels. He began at once to write in the Penny Magazine, and Mr. Knight engaged him for the Penny Cyclopaedia. He had always been fond of theology; his travels had furnished him with a knowledge of oriental customs and peculiarities, and he projected the Pictorial Bible, which was published in monthly parts, and finished in May, 1838. It rose at once into high popularity, and has been several times reprinted. The work was published anonymously, and its success decided what should be the labour of his subsequent years. The "Pictorial History of Palestine" followed; the "Christian Traveller," of which a few parts only were published; the "History of Palestine;" the "Cyclopædia of Biblical Literature;" the "Pictorial Sunday Book;" and various smaller pieces, the best of which are the "Lost Senses," the first volume of which is virtually an autobiography, and one of great interest. Then came the "Journal of Sacred Literature," to which he gave much of his time; and finally the "Daily Bible Illustrations," in eight volumes, and dedicated to the queen. This work is the most popular of all his productions, as it justly deserves to be. But before this work was concluded he had fallen into bad health. Headaches had plagued him through life; and probably his skull had received some internal injury from the fall in his youth. To secure him some relaxation a sum of money was raised among his friends—a pension of £100 from the civil list having been previously conferred upon him. Broken down and exhausted from constitutional debility and excessive labour, he repaired to Germany and finally settled at Canstatt on the Neckar. Recovery was hopeless, his days were clouded by family bereavement, and after some hours of severe convulsions he died on the morning of the 25th of November, 1854. A handsome monument, erected by the publisher of his last

work, marks the spot where he now sleeps, in the new cemetery of Canstatt. The university of Giessen conferred upon him, though a layman, the degree of D.D. in 1844, and in the following year he was elected a fellow of the Royal Society of Antiquaries. Dr. Kitto was short in stature, and became rather corpulent in advanced life. His speech, unregulated by his ear, was a kind of guttural thunder. He owed no little of his marvellous success to his religious principle, and to his hopeful and unwearied diligence and perseverance. A few years before his death he was supporting a wife and ten children by his pen; the result being that sometimes for six weeks together he did not leave his house. His was a long and manful struggle against poverty, deafness, and every variety of unpropitious circumstances; but he gained the victory and rose at length to great eminence and extensive usefulness, realizing the self-chosen motto upon his seal—*Per ardua*.—(Life by Dr. Eadie.)—J. E.

* Klapka, GEORGE, a Hungarian general, who specially signalized himself in the defence of Komorn at the close of the war of Independence in Hungary in 1849. He was born at Temesvar, April 20, 1820, and began his military career when eighteen years old in the artillery. He quitted that service in 1842 for the Hungarian body guard, and while stationed in Vienna, pursued his studies in the art of war. Being sent, however, to a regiment on the frontiers in 1847, he resigned his commission in disgust, and was about to travel abroad, when the revolution of 1848 broke out. His ardent temper and military education fitted him well for a part in the conflict which ensued. His patriotism, his democratic principles, and the offence he had received from his superiors, inclined him to take up arms against the Austrian government. Having placed himself at the disposal of Count Batthiany, he was sent first into Transylvania, and there succeeded in attaching some partisans to the Magyar cause. He next distinguished himself in the command of a body of honveds, engaged in fighting against the Servians on the banks of the Danube. By the end of 1848 he was appointed head of the staff to General Kiss, and after the defeat at Kaschaw in the following January was called to the command of Meszaros' division. As a general he showed considerable skill, great resolution and energy, and a knowledge of his countrymen most essential to the commander of volunteers. With his raw recruits he contrived to keep the line of the Theiss against the Austrian regulars, while the provisional government was establishing itself at Debreczin. He took part in the battle of Kapolna in February, 1849, which after three days' continuance ended in the triumph of the Austrian arms. In April following, after the Hungarians had taken the offensive, Klapka was more fortunate, and at Isaszeg and Nagy Sarlo decided the victory in favour of his countrymen. By a series of bold and skilful manoeuvres the Austrians were compelled to raise the siege of Komorn, and the way to Vienna itself seemed open to the victorious Magyars. A rapid advance at this critical moment would probably have decided the campaign and brought the Austrian government to terms. Görgey, however, who was in command, thought otherwise and resolved to lay siege to Buda, thus giving the Austrians time to recover from their dismay and secure the intervention of Russia. Klapka was now called to Debreczin to preside at the ministry of war in the national government, and there sustained his character as a liberal politician and a hearty supporter of Kossuth. He formed plans for including the Poles in a general insurrection against the Austrian oppressor; but his views were discountenanced by Görgey, and ere long he was glad to quit the ministry for the more congenial office of commandant of the fortress of Komorn on the removal of Guyon from that post. A want of harmony between Kossuth and Görgey, and between the latter and Klapka, augmented the growing difficulties of the Hungarians, which were brought to a crisis by the arrival of the Russians. A series of sanguinary battles ensued, in which the Hungarians greatly distinguished themselves; but Haynau and Paskévitch gained ground, and when the capitulation of Vilagos took place on the 13th of August, 1849, Klapka was shut up in Komorn, resolved to defend it to the last extremity. Such a resolution in the face of overwhelming forces produced disaffection and disorder in the ranks of the patriots, which Klapka repressed with a stern hand, putting to death several mutineers and deserters. Still he kept his powerful antagonists at bay, and was ultimately induced to surrender the fortress, only by hearing that Peterwarasdin had surrendered, and that his obstinate defence of Komorn alone

prevented the emperor of Austria's reconciliation with Hungary. He capitulated on the 27th of September, 1849, on terms which were granted with reluctance by the vindictive Haynau. On the 5th of October Klapka quitted Komorn for Presburg, where he awaited a passport for England. In London he was well received by the public, and by certain members of the queen's government, a circumstance that brought upon the Hungarian refugees the animadversions of the *Quarterly Review*. Klapka was so much hurt by the observations of the reviewer, that he sought redress in a court of law. He afterwards proceeded to Switzerland, and was naturalized at Geneva, where he became a member of the council in 1856. He is still regarded as a leader by many advanced liberals in Hungary, but is prevented by his exile from taking a direct part in the political movements which now agitate his country. In 1850 "Memoirs of General Klapka, April to October, 1849," were published at Leipsic, and were followed by "Memoirs of the War of Independence in Hungary," 2 vols. The latter has been published also in English. He published in 1855 "The War in the East," which likewise appeared in English.—R. H.

KLAPROTH, HEINRICH JULIUS VON, son of Martin Heinrich Klaproth, was born at Berlin, 11th October, 1783. His faculty for languages developed itself at a very early age, and by his own unaided efforts he had made considerable progress in Chinese by the time he was fifteen. It was his father's intention that he should follow chemistry, but the discovery of his linguistic preferences and aptitudes, and especially for oriental tongues, led to his being sent to Halle with strict orders to attend to the classics. This was in 1800, and while at Halle he made good use of the library and other advantages within his reach. He afterwards removed to Dresden, where he prosecuted his researches, and in 1802 started a new periodical called the *Asiatische Magazin*, which was published at Weimar. This at once attracted attention and the admiration of the learned, and led to an invitation to St. Petersburg, where he soon became adjunct of the academy for Asiatic languages. He owed this introduction to the Russian service, to the kind offices of Count John Potocki, who was himself a man of considerable attainments, and who saw the advantages which might be obtained to the empire by securing the assistance of so promising a scholar. The government was about to send an embassy to China, and Klaproth succeeded in securing the post of interpreter. It was arranged that the party forming the embassy should meet at Irkutsk, and our enterprising traveller obtained permission to set out alone before the rest of the company. On this journey he became acquainted with a vast tract of country, and various strange tribes, and yet arrived at Irkutsk before Count Golowkin the ambassador. This Golowkin was too haughty and aspiring to negotiate successfully with the Chinese; and soon after the travellers left Kiakhita and crossed the Chinese frontier, some difficulties arose in connection with ceremonies which their leader refused to perform: their progress was stopped, and they were quietly told they might go back again, as they were not wanted at Pekin. Nothing remained but for them to return to St. Petersburg. Klaproth, however, separated himself from the rest, and struck out a path for himself through the southern provinces of Siberia, collecting books and other materials which were of immense service to him in after life, and especially in compiling his "Asia Polyglotta." On his arrival at St. Petersburg in 1807, the great value of his collections and information was at once perceived, and his talents were acknowledged by a commission to prosecute a scientific investigation in the Caucasus. The academy nominated him an academicien extraordinary; while the emperor ennobled him and granted him a pension. His Caucasian journey occupied twenty months; but the result, in one sense, did not answer the expectations of those who sent him, and the government was annoyed to learn how feeble its hold on the wild mountaineers yet was. In 1810 he published at St. Petersburg his "Archives for Asiatic Literature, History, and Philology;" and the same year became professor at Wilna, where he took part in founding a school for Oriental languages. Before leaving St. Petersburg, however, he employed himself upon a descriptive catalogue of the Chinese and Tartar manuscripts in the imperial library. In 1811 he was sent to Berlin to superintend the preparation of characters for printing these manuscripts. The following year he placed his resignation in the hands of the government, who reluctantly accepted it, and rewarded him by depriving him of his honours and titles. It was rumoured that his disgrace was

owing to the discovery of his dishonourable fondness for documents which did not belong to him; this, however, cannot be proved. Klaproth was now free, and soon after published at Halle the first volume of his "Travels in the Caucasus and Georgia in the years 1807 and 1808;" the second volume came out in 1814. For some time he was very unsettled, owing to the distracted state of Germany. He was able nevertheless to publish in 1814 his "Historico-Geographical sketch of the Eastern Caucasus," and his "Description of the Russian provinces between the Black Sea and the Caspian." His great admiration of Napoleon, brought him into friendly relations with some of the chief men in the French army, and took him to Elba to pay the great general a visit during his detention there. After visiting Italy, Klaproth went to Paris at the invitation of his old patron Potocki, and for some time lived by his pen. While in Paris it was his good fortune to meet with Wilhelm von Humboldt, who knew his abilities, and warmly interested himself in his favour, with such success that in 1816 Frederic William III. was induced to appoint him professor of Asiatic languages and literature. To this there was added a pension, with permission to reside at Paris as long as was necessary, and a promise of such subsidies as might be required for the publishing of his works. Thus encouraged and supported, Klaproth commenced a new career, and one of almost unexampled literary activity, which was only terminated by his death. Great, however, as was his ardour for study, and numerous as were his publications, he has the character of having been fond of amusement as well as of society. The easy circumstances in which he was placed not merely raised him above the fear of want, and enabled him to print whatever he chose, but gave him a feeling of independence which enabled him to do more than he would otherwise have attempted. His abilities as a linguist were universally owned. His memory was retentive to an extraordinary degree; he had a profound insight into the principles of philological science, and his quick perceptions and critical sagacity were rarely at fault. These and other happy natural endowments, well disciplined, gave him a mastery over the recondite and difficult questions upon which he was engaged, which has rarely or never been equalled. He was naturally of a kind and courteous disposition, but in his latter years especially he was irritable, and in his literary controversies was not at all so urbane as he ought to have been. We can readily account for this, though not prepared to justify it. It may here be noticed that Klaproth was not only acquainted with Oriental and European languages, but was also well informed on many other subjects, and rendered himself especially conspicuous by his knowledge of Asiatic geography, &c. His mode of living in Paris contributed more than his studies to shorten his days, and in 1833 his health failed, and he removed to Berlin for a time with a view to seek its recovery. He returned to Paris, where he was again attacked with disease, and the prostration of his mental faculties, which after long and painful sufferings ended in his death, August 27th, 1835. The list of his works is extraordinary, including many separate publications, and almost innumerable articles in literary journals. One of the most remarkable is his "Asia Polyglotta, or a classification of Asiatic nations according to the affinity of their languages, with ample comparative vocabularies of all Asiatic idioms," accompanied by an atlas of languages; another is, the *Observations upon the Map of Asia by Arrowsmith*. Many others are remarkable, but we must refer for a complete account of them to Merlin's *Catalogue de la Bibliotheque de M. Klaproth*, Paris, 1839.—B. H. C.

KLAPROTH, MARTIN HEINRICH, a distinguished German analytical chemist, born in 1743. A student in various public laboratories for nine or ten years, he at length became, in his twenty-eighth year, assistant to the celebrated Valentine Rose. This chemist dying a few months afterwards, Klaproth took his place, established a laboratory of his own, and ultimately became professor of chemistry in the university of Berlin. In early life mineralogy was his favourite study, but he soon found that he could make but little progress in this science without a knowledge of chemistry. He saw the importance of analyzing minerals, in arranging and classifying them, and this led him to make the many happy discoveries which have rendered his name so famous. His life was one of incessant labour, and he left six volumes, with materials for a seventh, consisting of upwards of two hundred analyses of mineral species, executed with such accuracy that his results even at the present day, with all the advantages of

modern improvements, are quoted as models. Chemists owe to him the knowledge of zirconia which he discovered in the hyacinth of Ceylon. He demonstrated the presence of potassa in volcanic productions. He discovered sulphate of strontian, previously made known by Crawford and Hope, and in red schorl he discovered the peculiar metal titanium, though anticipated also in this by Gregor in Cornwall. To him also we owe the knowledge of the new metals, uranium and tellurium. His contributions, in fact, to processes of analytic chemistry were invaluable, and probably no chemist ever developed more of the characters of inorganic substances. Klaproth was a member of the Academy of Sciences at Berlin, an associate of the Institute of France, and member of several other learned societies and academies. He died at Berlin in 1817.—W. B.-d.

KLEBER, JEAN BAPTISTE, one of the most distinguished generals of the French republic, was born at Strasburg in 1754. His father, a servant in the household of Cardinal Rohan, intended him for an architect; but during his residence in Paris he was able to render service to two young Bavarians, who took him to Munich, and procured his admission to the military college. His first service was as sub-lieutenant in an Austrian regiment, in which he remained seven years, and in 1783 returned to Strasburg. He now became inspector of public buildings at Befort. At Befort in 1791 he sided with the revolutionary party, and took part in a republican revolt. He then enlisted as a private in a grenadier company of volunteers in the department of Haut-Rhin, and speedily rose to the rank of adjutant-major, in which rank he served with Custine. In 1793, at the siege of Mayence, he was promoted to the rank of brigadier-general. He then served in La Vendée, and at the battle of Tourfou was severely wounded. He was there accused of too great leniency, and removed to the army of the north, where he became general of division. In 1794 he commanded the left wing of the French army at the battle of Fleurus, and afterwards took Mons from the Austrians. He also took Maestricht, after a siege of four weeks. In 1795 he directed the passage of the French army across the Rhine, and in 1796 served with General Jourdan. He was offered the command of Pichegru's army, but did not accept it; preferring to return to Paris, where he was selected by Bonaparte to accompany him to Egypt. At the landing of the French army Kleber was severely wounded, and was placed in command of Alexandria; but he also served with his division in Syria, and was present at the capture of Jaffa, and at the siege of St. Jean d'Acre. From Acre he was sent to Nazareth to meet the large bodies of horse advancing against the French, and on the 17th April, 1799, fought the battle of Mount Tabor, in which he routed a greatly superior force. After the battle of the Nile, and the retirement of Bonaparte from Egypt, Kleber assumed the chief command, being empowered to do so by a letter in which Bonaparte named him his successor. Bonaparte appears to have taken a desponding view of the Egyptian expedition, and in fact to have forsaken his command. This view seems to have been taken by Kleber, who expressed himself perhaps too freely regarding the flight of his late chief. There can be little doubt that the position of the French in Egypt was sufficiently critical; and Kleber was authorized in the same letter that left him the command to take steps by convention or armistice for the evacuation of the country. He unfortunately drew up a representation of the state of affairs to the French directory. In that letter he stated that the army was reduced to one-half its original numbers, and was destitute of stores and provisions. A copy of this letter fell into the hands of the English, and was the cause of the expedition under Sir Ralph Abercromby, by which the French were compelled to evacuate. On the 28th January, 1800, a convention was signed at El Arish, by which it was agreed between the French and the grand vizier that the French army should return to Europe with arms and baggage. The convention appears to have met the concurrence of Sir Sidney Smith; but before it was carried into execution, or probably before it was concluded, the British government had sent orders to Lord Keith who commanded the Mediterranean fleet, not to agree to any terms unless the French capitulated as prisoners of war. Lord Keith therefore informed General Kleber that he could not allow the passage of vessels under the proposed agreement with the Turks. Kleber now came out in a new character. He had previously been dispirited by the posture of affairs; but now, when thrown on his own resources and obliged to provide for

the safety of the army, he showed himself fully equal to the task. He said that victory was the only reply. His army was only twelve thousand strong, and this on the night of the 19th March, 1800, he formed into four squares, with the cavalry in the intervals, and the artillery at the angles. The grand vizier was in command of forty thousand men, who expected to ride over the French, while the people of Cairo were waiting to aid the demolition of the invaders. The squares had been formed by moonlight, and in silence marched across the plain of Heliopolis. The Turkish vanguard occupied the village of Matarieh, and the first object was to cut it off. The Turks fought with desperation, but the squares were too well disciplined to afford an opening to cavalry. The battle became general; the whole of the Turkish cavalry advanced and surrounded the compact squares, riding up to the muzzles of the guns, and falling in a line of dead outside the ceaseless volleys that poured from the French musketry. The Turks were routed—their baggage and munitions captured. Kleber advanced immediately on Cairo, which was taken by assault, and in the course of a few weeks all opposition was at an end, a new convention agreed upon, and the French were once more masters of Egypt. Kleber it would seem had formed plans to establish a civil administration, and to take native troops into the French service. He meant, probably, to occupy the country and attach it to France. But whatever his plans, time was not accorded to him for their accomplishment. A scheme was formed to assassinate him, and was carried out by a young fanatic from Aleppo, called Suliman, who had vowed to get rid of the christian chief. Walking in his garden on the 14th June, 1800, with the architect Protain, Kleber was addressed by Suliman as a suppliant, and while listening to him the miscreant drew a dagger, and plunged it several times into the general with fatal effect. The wretch was impaled, according to eastern custom; and three chiefs discovered to be in the plot were beheaded. Kleber was not only a man of superior talents, but, as times went, of virtue and humanity. Napoleon considered him one of his best generals, and said of him—"Nothing can be finer than Kleber in the field of battle." In France an opinion has often been entertained, that if he had survived he would have been one of the first men in the country.—P. E. D.

KLEIST, EWALD CHRISTIAN VON, a distinguished German poet, was born of an old noble family at Zebelin, near Köslin, Pomerania, on the 3rd of March, 1715. He was educated at Dantzic and Königsberg, where he devoted himself to the study of literature and law. In 1736 he entered the Danish army, but soon after resigned and obtained a lieutenancy from Frederick the Great, for whom he entertained the highest admiration. This admiration alone seems to have reconciled him to his otherwise uncongenial profession. Kleist served in the Seven Years' war, and was mortally wounded by a cartridge ball in the battle of Kunersdorf. After having lain during the whole night on the battle-field with his wound undressed, he was brought by a Russian officer to Frankfort, where he died on the 24th August, 1759. His poetry is pervaded by a kind of sentimental melancholy, preduced chiefly by an unhappy passion. Nevertheless, his "Spring," 1749, had an almost unparalleled success, and shows descriptive powers of the highest order. Although written in imitation of Thomson's Seasons, it is the work of an original genius, and marks a decided progress in German poetry. Kleist's poetical works were edited by Ramler in 1760, and, after the original MSS., by W. Körte in 1803.—(See Fr. Nicolai *Kleist's Ehrengedächtniss*, 1760.)—K. E.

KLEIST, HEINRICH VON, a celebrated German dramatist, was born at Frankfort-on-the-Oder on the 10th October, 1776; and while yet a mere youth, served in the Prussian army against the French republic. Resigning his commission on the restoration of peace, he completed his education in the university of his native town and entered the civil service. After the defeat of the Prussians at Jena, he fled to Königsberg, and on his return to Berlin was arrested by the French and dragged through various prisons in the south of France. After his release he settled at Dresden. His mind, however, became more and more clouded, and his distraction was increased so much by his being prevented from fighting against the French in 1809, that he and a lady friend, Mrs. Vogel of Berlin, destroyed each other, November 21, 1811. Kleist's dramas are the productions of a rich and powerful imagination; his "Käthchen von Heilbronn," his "Familie Schroffenstein," and his "Prince of Homburg," will always

occupy a prominent place in German literature. His comedies, particularly "Der zerbrochene Krug," are full of liveliness and wit, and among his tales "Michael Kohlhaas" still enjoys great popularity. Collected works edited by Tieck in 1826.—(See *Life of Kleist*, by E. von Bülow, Berlin, 1848.)—K. E.

KLINGENSTIERNA, SAMUEL, a Swedish mathematician, was born at Tolefors in 1698, and educated at Upsal. After publishing a dissertation on the height of the atmosphere, and another on the improvement of the thermometer, in the Upsal Transactions, he spent three years, between 1727 and 1730, in travelling through Germany, England, and France, where he was introduced to Clairaut, Fontenelle, and Mairan. Soon after his return to Sweden he was appointed professor of mathematics, and numbered among his pupils Wargentin and Melanderhielm. Having been chosen tutor to Gustavus III., when prince-royal of Sweden, he was appointed a councillor of state, and made a knight of the polar star. After quitting the Swedish court he was induced from ill health to retire from society, and devote himself to his favourite studies. In 1752 he published a memoir on electricity, and on artificial magnetism in 1755; but he is most generally known by his work entitled "Certamen de perficiendo Telescopio Dioptrico," published at St. Petersburg in 1762. The Academy of Sciences at St. Petersburg had offered a prize of one hundred ducats for the best essay on this subject, and it was unanimously adjudged to the Swedish philosopher. In repeating the eighth experiment of Newton with a prism of glass placed in a prismatic vessel of water, he found that the emergent ray was affected with the prismatic colours, and drew the important conclusion that refraction could be produced without colour. This important discovery was published in the Schwedischen Abhandlungen, 1754, vol. xvi., p. 303. In October, 1754, Klingenstierna communicated this important result and some of his investigations on the dispersion of light, to John Dolland, who was thus led to those valuable researches which terminated in the construction of the achromatic telescope. Klingenstierna published also a memoir on "Aberration" in the Swedish Transactions for 1760, and another on the "Aberration of light in spherical surfaces" in the Philosophical Transactions for 1760. He published also a Latin edition of Euclid's Elements, and a translation into Swedish of Müschenbroek's Introduction to Natural Philosophy. He was elected a fellow of the Royal Society of London in 1730, and published in their Transactions for 1731 a paper on the "Quadrature of hyperbolic curves." Klingenstierna died in 1785, aged eighty-six.—D. B.

KLINGER, FRIEDRICH MAXIMILIAN VON, a distinguished German poet, was born at Frankfort-on-the-Maine, February 19, 1753. Though bred for the church he had such a passion for the stage, that for some time he acted as secretary and poet to a band of players. He then entered the Austrian army, saw some service in the war of the Bavarian succession, and after the restoration of peace took up his residence at Weimar, where he lived in intimate friendship with Göthe. It was the title of one of his dramas that gave its name to the so-called Sturm-und-Drangperiode. In 1780 he proceeded to St. Petersburg where he was successively raised to the highest military and civil offices, and became one of the most distinguished promoters of education and literature in Russia. After forty years' service he retired from public life, and died full of honours at St. Petersburg, 25th February, 1831. Klinger's dramatic works, as well as his novels, show rare powers of imagination; but these powers were uncontrolled and unsubdued by the laws of art and composition, and for this reason, notwithstanding their wide grasp of thought and their high moral purpose, they have been consigned to oblivion. Complete works, Königsberg, 12 vols.; select works, Stuttgart, 1842, 12 vols.—K. E.

KLOPSTOCK, FRIEDRICH GOTTLIEB, one of the greatest German poets, was born of good family at Quedlinburg, 2nd July, 1724. He received a careful education in the gymnasia of his native town and of the renowned Pforta, near Naumburg. Here he not only acquired a solid knowledge of the learned languages, but at the same time developed his poetical faculties, for it was at Pforta that he planned his great epic poem, and that, after fixing on the subject of the Messiah, he wrote the first three cantos in prose, as he was still at a loss about the metre. The Alexandrine was too monotonous, the trochaic too weak, the iambic without elevation; he therefore, some years later, chose the hexameter as the proper measure for his epic. It is asserted, and we believe with justice, that at this time he

had no knowledge whatever of Milton, whose acquaintance he no sooner made than he admired and again and again read him. Klopstock decided for the clerical profession, and for Pforta proceeded first to Jena, which, however, he found too illiterate and unpolished to satisfy his aspiring genius, and then to Leipsic, where he soon found himself at home among a circle of literary young men. These were the contributors to the *Bremische Beiträge*, in the columns of which excellent journal also the three cantos of the "Messiah" appeared in 1748. Whilst the young poet found himself under the necessity of acting as private tutor to the family of a relation at Langensalza, the first-fruits of his muse had begun to stir the literary world of Germany from the Swiss mountains down to the shores of the Baltic. He was invited by Bodmer to Zurich, and accepted the invitation the more readily as at Langensalza he had formed a passionate attachment for the sister of a friend, Friederike Schmidt, the Fanny of his odes, who admired his merits but never returned his feelings. It was a happy time which Klopstock passed in Bodmer's house, and he has preserved its memory in his beautiful "Ode on the lake of Zurich." The friendship between them, however, cooled on nearer acquaintance, and in this respect it was highly fortunate that Klopstock was offered a pension of four hundred thalers from the king of Denmark, and invited to complete his epic at Copenhagen. Klopstock at once proceeded by way of Brunswick and Hamburg to the Danish capital. At Hamburg he made the acquaintance of the accomplished Margareta or Meta Mellor, whom he has immortalized under the name of Cidli, and who, from an admirer of his works, soon became his bride, and was married to him in 1754. It was the first and greatest misfortune in Klopstock's life that he lost his beloved Meta in her first childbed, after a marriage of four years. She was a wife in every respect worthy of such a husband. A tragedy—the Death of Abel—and some other poetical fragments from her pen, were published after her death by her husband. Her amiable character is revealed without reserve in her letters to Richardson, for whom and Dr. Young both she and her husband entertained the highest regard. At Copenhagen, Klopstock was patronized especially by the Counts Bernstorff and Moltke, who conferred their favours on him in as dignified a manner as that with which he received them. He prudently kept aloof from the court, and never courted favour. When, after the death of Frederick V., Count Bernstorff was succeeded in the ministry by Struensee, Klopstock, with the title of councillor of legation, retired to Hamburg in 1771, which he left only once again on an invitation from the margrave of Baden in 1774. He staid some months at Karlsruhe, and returned with a title and a pension from the margrave. In 1792 Klopstock married again an old friend, Madame Von Winthem a widow lady, who became a faithful companion and helpmate of his old days. He died on the 14th March, 1803, and was buried beside his Meta under the same venerable linden-tree at Ottensen—a spot not only dear to every German, but to every lover of poetry and virtue. His funeral was as magnificent as that of a sovereign; no less than one hundred and twenty-six carriages followed the hearse, and all the bells of Hamburg and Altona tolled. A monument was also erected to him at Quedlinburg on the hundredth anniversary of his birthday. Klopstock's character as a man was irreproachable and of the noblest purity. His heart was filled with true piety, with good-will towards his fellow-men, and with an ardent love of his country. At the same time he was a zealous friend of political progress. He took a lively interest in the beginnings of the French revolution, and in his odes hailed it as the dawn of better times; he was even, like Schiller, declared a citizen of the French republic. But his sympathy was soon converted into horror and dismay. The same characteristics mark his poetry. The "Messiah," the final portion of which appeared in 1773, is still admired as one of the greatest monuments not only of poetry but of devotion, though, to confess the truth, it is seldom read now-a-days. It lacks energy and action, and its lyric portions are the finest part of the work. The hymns and the odes on the contrary will keep their author's memory green, as long as the German tongue is spoken and understood. In the latter Klopstock has enriched the German language with the metres of the ancients, and has altogether laid the foundation for classic German poetry. His patriotism urged him to banish the ancient mythology, instead of which he introduced that of the Scandinavian North, an endeavour which, however universally imitated in the beginning, yet in the course of time has proved abortive.

The later odes are somewhat disfigured by harshness and obscurity. In the Dramas or "Bardiete," as Klopstock chose to call them, Arminius or Hermann, prince of the Cherusci, is represented as the national hero. Notwithstanding their noble patriotism they had comparatively little success, and are now forgotten. The same may be said in a still higher degree of his grammatical writings, in which mannerism and idle innovations have marred whatever true and important remarks they may contain. They were the productions of his later years, in which he was not wholly free from vanity and conceit; whilst in the years of his youth and manhood, though always conscious of his dignity, he was companionable, and fond of joke and wit. One of his favourite amusements was skating, the praise of which he has sung in some of his odes. The life and works of Klopstock have given rise to innumerable biographies, commentaries, translations, and criticisms.—K. E.

KLOTZ, CHRISTIAN ADOLPH, a distinguished German antiquary, was born at Bischofswerda in Lusatia, 13th November, 1738, and educated at Görlitz and Meissen. He then studied at Leipsic and Jena, and in 1762 was appointed professor extraordinary at Göttingen, whence in 1765 he was called to Halle as professor of eloquence. Here he declined the offer of a chair at Warsaw, and by way of compensation was nominated privy councillor by Frederick the Great, in whose favour he seems to have stood very high. He died prematurely on the 31st December, 1771. He was a scholar of unquestionable talent and deep learning, but of a haughty and quarrelsome temper. He engaged in several literary feuds, the most notorious of which is that with Lessing about ancient gems, in which of course the genius of Lessing had the better of Klotz, although he has criticized him too severely and undervalued his merits. During his short career Klotz published a surprising number of treatises and commentaries, of which we only note his "Vindiciæ Horatiana," "Lectiones Venusina," "Opuscula," "Carmina," "Ridicula Literaria," and his two journals, "Acta Literaria," 7 vols., and "Bibliothek der elenden Scribenten," 7 vols. His life has been written by Hausen, J. G. Jakobi, and J. C. von Murr. His "Correspondence" was published by J. A. von Hagen in 1773 in 2 vols.—K. E.

KNAPP, GEORG CHRISTIAN, son of Johann Georg Knapp, theological professor at Halle, was born in 1753. He studied at the school and university of Halle, and for a short time at Göttingen. In 1775 he taught philosophy at Halle, in 1777 was appointed extraordinary professor of theology there, and in 1782 theological professor in ordinary. He was engaged in his professional duties for half a century, and died in 1825. During this long period he lectured on the Old and New Testaments, and on various separate subjects connected with theology and religion. He was the last offshoot of the Halle school of believers, and was a worthy ornament of the university to which he was attached. He was well acquainted with the text and the exegesis of the scriptures, and published several works of real value to sacred criticism. He held fast to the divine origin and character of christianity, which he defended with ability and moderation. In 1778 he published a German translation of the Psalms, with annotations; and in 1797 an edition of the New Testament in Greek, with various readings and other matters. The New Testament has been several times reprinted. In 1805 he published a Latin work entitled "Scripta varii argumenti," comprising exegetical and historical essays. He also wrote a valuable life of Justus Jonas, 1817. His "Lectures on Christian Theology," by which he is best known in this country, appeared in 1827. Besides the foregoing, he wrote many articles for the *Notices of Danish Missions*, of which he was editor, and for other periodicals. Knapp is honoured for his steady adherence to sound principles of criticism, and for his skill in maintaining and expounding them.—B. H. C.

KNAPP, JOHN LEONARD, an English botanist, was born at Shenley in Buckinghamshire, on 9th May, 1767, and died at Alveston, near Bristol, on 29th April, 1845. He was educated in Oxfordshire, and joined the navy. He afterwards served in the militia. He was fond of botany, and took many excursions for the purpose of following out the science. With George Don he botanized in Scotland. In 1803 he published "Gramina Britannica," or descriptions and drawings of British grasses. He was also the author of the "Journal of a Naturalist," which was published in 1829. He was a fellow of the Linnæan Society and of the Society of Antiquaries.—J. H. B.

KNELLER, SIR GODFREY, Bart., was born at Lübeck, 8th August, 1646, and is reported to have studied in Holland under Rembrandt and Ferdinand Boll; but he must have been very young to have received much instruction from Rembrandt, who painted but little after 1660. From Holland Kneller went to Italy. After his return from Italy he settled in Hamburg; but when about thirty years of age, in 1675, he was induced by a Hamburg merchant of the name of Banks to try his fortunes in London, where he eventually settled, established an unrivalled reputation as a portrait-painter, and amassed a large fortune. His success was unprecedented; portraits were far more a fashion in Kneller's time than in Vandyck's. Kneller, though scarcely so good a painter, soon eclipsed Lely. Charles II. sat to both at the same time, and it is reported by Walpole that Kneller's picture was finished by the time Lely's was dead-coloured only. Kneller had the honour of painting seven crowned heads—Charles II., James II., William III., Queen Anne, and George I. of England; Louis XIV. of France; Charles VI. of Spain; and Peter the Great of Russia. George I. created him a Baronet in 1715, and he was, we believe the first and last painter who ever received that honour; William III. had only knighted him. Among his most popular works is the collection of forty-three portraits known as the Kit-Cat club, painted for Tonson the bookseller, and engraved by Faber in 1795, in mezzotinto; the club was so called from the name of Christopher Cat, in whose house it met. John Smith also executed some very good mezzotint portraits after Kneller, by whom there is an excellent portrait of Smith in the national gallery, painted in 1696. He painted for King William "the Beauties of Hampton Court," and also several of the portraits for the gallery of the admirals. Sir Godfrey's best works have great merit and dignity, and are particularly well drawn; but they are more frequently hard, and indifferent in taste and in execution. He was exceedingly vain, but was really a great wit, as many anecdotes recorded of him sufficiently testify. He died in London, October 27, 1723, but was buried at Whitton, where he had a country-house; in town he resided in Great Queen Street, next door to Dr. Radcliffe. A monument by Rysbrach was erected to his memory in Westminster abbey. To his wife Susannah Cawley, who survived him, he left a life interest in £500 a year, besides his town and country houses, and all his furniture, &c. It passed afterwards to a grandson, Godfrey Huckle, who in 1731 took the name and arms of Kneller; and the family is still represented in Wiltshire.—(Walpole, *Anecdotes*, &c., in which there is a fine head of Kneller after himself, engraved by J. H. Robinson.)—R.N.W.

KNIBB, WILLIAM, an eminent Baptist missionary, was born at Kettering in 1803. Being intended for business, he and his brother Thomas were apprenticed to a printer. In this situation they took part in printing the periodical accounts of the Baptist mission, an occupation which seems to have had a powerful influence over their minds. Thomas offered himself to the Baptist Society, and was sent to Jamaica, where he arrived in January, 1823. He conducted a British school in addition to preaching, but suddenly died on April 25th, 1824, leaving a widow, who returned to England only to die, and an infant son. William Knibb at once offered to go to Jamaica to take his brother's place, and was accepted. In November, 1824, he and his wife set sail, and arrived at their destination in February, 1825. He reorganized and directed his brother's school, and met with great success both as a teacher and as a preacher. In 1831 he admitted into the church at Falmouth three hundred and six new members; his inquirers were put down at two thousand eight hundred and forty-seven, and the full members at six hundred and seventy. At the close of that year there was a great insurrection of the slaves. He and his fellow-ministers did all in their power, first to prevent, and then to suppress it; but when they were enrolled in the militia, on December 31, they declined to serve. Two days later they were arrested, and, without any specific charge, were sent to head-quarters at Montego Bay. It was asserted that they had provoked the insurrection, but they soon obtained their release. Soon after they were indicted by the crown for sedition; and before their trial the grand jury expressed their conviction that the Baptist missionaries had in a culpable degree been the cause of the late rebellion by mixing politics with religion. Nevertheless, at the trial a *nolle prosequi* was entered for want of evidence, and they were acquitted. Knibb soon after came to England, and took part in the annual meeting of the Baptist Society at Spitalfields

chapel. There and elsewhere he produced a deep impression by his statements and appeals. The crisis had now come, and he threw his whole soul into the cause of emancipation. In 1833 he reappeared in England, and by his courage and eloquence excited the fears as well as the admiration of many. He avowed his resolve to speak, whatever the consequences might be, and not to desist till "slavery, the greatest of crimes, was removed." The emancipation act was passed; and in 1834 he returned to Jamaica. On his arrival in October, his reception was one of overwhelming enthusiasm. His chapel had been laid in ashes, but he re-erected it, and went on zealously with his work for the welfare of the negroes. These labours were eminently successful; and when he came to London again in 1840, at the great general antislavery convention held in June at Exeter Hall, he spoke with extraordinary power and effect. At that time he had with him two christian negroes for whom he undertook to raise, and actually raised, £1000, to send them as missionaries to Africa. He then collected £2000 for the support of ten new missionaries in Jamaica; and obtained a large sum towards removing a debt of £3000 upon the society he belonged to. This was the work of six months; and in November he re-embarked for Jamaica, where he arrived in January following. He again visited England in the interests of his mission, and to promote the general welfare of the negroes. His last journey to this country was early in 1845, for objects similar in character to those which had so often brought him hither. He went back in July of that year, and resumed his labours, but on November 11th he caught cold after preaching; fever ensued, and on the 15th he died. It is said that eight thousand persons attended his funeral.—B. H. C.

KNIEP, CHRISTOPH HEINRICH, German painter, was born at Hildesheim in 1748, and instructed by his father, a scene painter in the Hanover theatre. Young Kniep maintained himself for some time by painting portraits in various German cities, when he was sent to Rome by Count Krasinski. The death of his patron shortly after reduced him to poverty, and he went to Naples as assistant to Tischbein. By the latter he was introduced to Göthe, with whom he travelled in Sicily (1787), drawing spots which most interested the poet. Göthe, in his Italian Letters, makes frequent and very laudatory mention of his companion's skill and good-nature. Kniep now settled in Naples, his chief employment being that of making drawings in seppia of Neapolitan scenery, architecture, and antiquities. These drawings, which are at once faithful and beautiful, were in much request with visitors and collectors. Kniep also made drawings with the pen and in crayons, and painted some pictures; but being a feeble colourist, his paintings are inferior to his drawings. He was member and honorary professor in the academy of Naples. He died in that city, July 9, 1825.—J. T.—

* **KNIGHT, CHARLES**, publisher, editor, and author, one of the founders of the cheap periodical press, was born at Windsor in 1791. His father was a bookseller and printer there, who had been the publisher of the *Microcosm*, the periodical started in 1786 by George Canning and his young friends, then school-boys at Eton.—(See **FRERE, JOHN HOOKHAM**.) Mr. Charles Knight was educated at Ealing, and at sixteen began to assist his father in the business. Four years later, having obtained meanwhile in London a practical acquaintance with newspaper management, he founded the *Windsor and Eton Express*, a newspaper which still lives, but Mr. Knight's editorship of which terminated in 1826. In 1820 he published the short-lived *Etonian*, Mackworth Praed and the poet Moultrie being among its contributors. In the same year he published, and in conjunction with Mr. Locker edited, the *Plain Englishman*, a cheap and instructive miscellany, the precursor of more famous enterprises of the same kind. The *Plain Englishman* ceased to exist in 1822, and in the following year Mr. Knight removed to London, and commencing business as a publisher in Pall Mall, started *Knight's Quarterly Magazine*, named after and edited by himself. Mr. Knight's own pen was busy in the new magazine, which he conducted genially until its death in 1824. Mackworth Praed and Derwent Coleridge were also among the contributors; but the chief glory of *Knight's Quarterly Magazine* was that in its pages appeared the young Thomas Babington Macaulay's early prose and verse, including the two spirited lyrical series of Songs of the Huguenots and Songs of the Civil War. In 1827 was founded the Society for the Diffusion of Useful Knowledge, with which Mr. Knight immediately formed a connection fruitful of literary results. In the year following the formation of the society he

published for it the British Almanac, and more important, the Companion to the Almanac, an annual publication which he still edits, and which was and is full of useful general information on the legislative statistics, &c., of each year, not procurable elsewhere, and united to valuable original papers, all of an instructive kind. In 1831 he wrote and published, in opposition to the clamour against machinery and capitalists, a very popular and useful work, "The Results of Machinery," followed in 1831 by "The Rights of Industry, Capital, and Labour." In 1831, also, he began for the Useful Knowledge Society the publication of the Library of Entertaining Knowledge, to which he himself contributed two treatises on "Menageries" and on "the Elephant." In 1832 Mr. Knight founded the famous Penny Magazine, which he published at his own risk, and which, according to his own statement, soon reached a circulation of two hundred thousand, and retained one of twenty-five thousand when its existence terminated in 1846. A still greater enterprise was commenced by Mr. Knight on the 1st of January, 1833—the Penny Cyclopædia, in which at the price of a penny a number, the public was offered an encyclopædia at once popular, original, and exhaustive. Begun and continued entirely at Mr. Knight's own cost and risk, without any pecuniary assistance from the Society for the Diffusion of Useful Knowledge, the Penny Cyclopædia, with Supplement, was completed in 1846. In his little pamphlet, published some years afterwards, "The Struggle of a Book against Excessive Taxation," Mr. Knight stated that, in the case of the Penny Cyclopædia, the total cost of authorship and engraving had been no less than £42,000, and the excise duty for the paper used in it £16,500. He calculated that during the preceding twenty years of active publishing, he had spent on copyright and editorial labour £80,000, and contributed to the revenue £50,000 in paper duty. On the completion of the Penny Cyclopædia, as Mr. Knight has elsewhere informed the public, the balance upon the outlay above the receipts was £30,788. During the progress of the Penny Magazine and the Penny Cyclopædia, Mr. Knight, as author, editor, and publisher, had found time and energy for many other enterprises more or less important. The Pictorial Bible, 1838, was followed in 1839 by his elaborate and beautiful Pictorial Shakspeare, genially edited by himself, and succeeded by his "William Shakspeare, a biography," a complete life and times of the great dramatist. Between 1841–44 appeared his massive "London," a topographical, historical, and descriptive work on the great metropolis; and during the same year the still more massive "Pictorial History of England," since supplemented in 1849 by Miss Martineau's History of England during the Thirty Years' Peace. A long article might be filled by a catalogue of Mr. Knight's almost innumerable and always useful serials, such as his weekly and his monthly volumes, to which he contributed an instructive biography of Caxton and Lord Brougham, the historical sketches of statesmen—not to speak of English Classics, English Miscellanies, Library for the Times, Excursion Companions, Half Hours of English History, Half Hours with the best Authors, Store of Knowledge for all Readers, the Land we Live in, Museum of Animated Nature, and others whose name is "Legion." On the death of his partner Mr. Young, Mr. Knight in 1853 began to part gradually with many of his copyrights, to withdraw from the general publishing business, and to limit himself to publications of an official character. Since that time it is as an editor and author that Mr. Knight has been chiefly known. In 1847 he had published a cheap abridgment of the Penny Cyclopædia; and in 1854 Messrs. Bradbury & Evans began to issue a complete recast of the Penny Cyclopædia "in divisions," each embracing one department only, such as Geography, Natural History, &c. The original articles were rewritten where required, and much new matter was added, the whole bearing the title of the English Cyclopædia, and being conducted by Mr. Charles Knight. In 1856 the same firm commenced the publication of a "Popular History of England," written entirely by Mr. Knight, and the distinctive aim of which is to give prominence to the social development of the people. In 1854 appeared "The Old Printer and the Modern Press," and "Once upon a Time," the latter a pleasant work, partly antiquarian, consisting of sketches and essays contributed to periodicals, *Household Words* among them. Mr. Knight has been frequently examined as a witness by parliamentary committees; and the Blue Books for many years contain much interesting evidence by him on the progress

and development of the cheap and useful literature of which he has been so distinguished a promoter.—F. E.

KNIGHT, GODWIN, doctor of medicine, fellow of the Royal Society, and librarian of the British museum, died in London on the 9th of June, 1772. He cultivated the science of magnetism, and constructed artificial magnets of power unprecedented in his time. His researches are described in papers which appeared in the *Philosophical Transactions*, 1774-76.—W. J. M. R.

KNIGHT, JAMES, an English navigator, was in 1719 intrusted by the Hudson Bay Company with two ships for the purpose of visiting a supposed mine of copper, reported to exist by the Indians; and also for the prosecution of the endeavour to find a north-west passage from the Atlantic to the Pacific Ocean. Neither ships nor men ever returned, and their fate remained unknown until Hearne, fifty years later (1769), learnt it from the Esquimaux.—(See HEARNE, SAMUEL.) It appears that Knight's vessels reached Marble Island, on the west side of Hudson Bay (lat. 62° 45'), and in getting into harbour sustained such injuries as unfitted them for sea. The English, about fifty in number, passed the winter on that spot. Before a second winter had set in, sickness and famine had reduced their number to twenty. In the summer of 1721 only five survivors were found, and these eagerly devoured the raw seals' flesh and blubber which the Esquimaux gave them. Within a few days the five were reduced to two, who "frequently went to the top of an adjacent rock and earnestly looked to the south and east as if in expectation of some vessels coming to their relief. After continuing there a considerable time together and nothing appearing in sight, they sat down close together and wept bitterly. At length one of the two died, and the other's strength was so far exhausted that he fell down and died also, in attempting to dig a grave for his companion."—W. H.

KNIGHT, RICHARD PAYNE, a classical scholar and archaeologist, was born in 1750. He was the eldest son of the Rev. Thomas Knight of Wormesley Grange, Herefordshire, and grandson of a very wealthy iron-master. His early education was much neglected. On the death of his father, when he was fourteen, he inherited the estate of Downton, near Ludlow, and was sent to school. He became a good Latin scholar, and afterwards taught himself Greek, of which through life he was a zealous student. Visiting Italy, he acquired a taste for art, ancient and modern, and became a collector on a large scale. He sat in parliament for Leominster and Ludlow, from 1780-1800, and is described as a genuine whig, and a vehement though silent opponent of what he considered to be Mr. Pitt's profusion. His first work was on a topic so singular, that it is only to be found in the recesses of the libraries of the curious—"An account of the remains of the worship of Priapus, lately existing at Isernia, in the kingdom of Naples; to which is added a discourse on the worship of Priapus, and its connection with the mystic theology of the ancients." This was published, or rather printed by the Dilettante Society in 1786. The symbolism of antiquity was a favourite study of Mr. Knight's; and another of his contributions to its literature was his "Inquiry into the Symbolical Language of Ancient Mythology," which was to have been prefixed to the second volume of the *Select Specimens of Ancient Sculpture*, published by the Dilettante Society; Mr. Knight, however, printed a few copies of it at his own expense. His "Analytical Essay on the Greek Alphabet," 1790, is described as "chiefly remarkable for an exposure of the forgery of certain Greek inscriptions which Fourmont professed to have found in Laconia." Of Mr. Knight's pompous poems, the "Progress of Civil Society" is alone remembered, and that chiefly as the subject of a parody in the *Anti-Jacobin*, the result of a combination of no fewer than five wits, Canning, Gifford, Frere, Hammond, and George Ellis. In 1805 he published his "Analytical Inquiry into the principles of Taste," a work of great discursiveness. In 1808 he printed fifty copies of "Prolegomena" to a new edition of Homer, and in 1820 the work itself appeared. The text has some interest from Mr. Knight's introduction into it of the obsolete digamma, and his theory of the interpolation of the Homeric original by later poets or minstrels, while he rejected Wolf's hypothesis, was at once candid and conservative. He was an occasional contributor to the *Edinburgh Review*, and to classical journals, and engaged in the controversies respecting the state of the English universities, and the merits of the Elgin marbles. His collections, comprising coins, medals, gems, bronzes, original drawings by the most eminent masters, Italian, French, and

Flemish (including a large collection of Claude's), valued at £30,000, he bequeathed to the British museum. It was his wish that in return a trusteeship of the national establishment should be vested in his family, and an act of parliament to that effect was passed a few weeks after his death, which happened on the 24th of April, 1824. Mr. Knight was not a mere scholar and dilettante; he interested himself actively in the management of his estate, rebuilding Downton castle, and he was a keen hunter and rider.—F. E.

KNIGHT, THOMAS ANDREW, an eminent horticulturist, brother of Richard Payne, was born on the 10th of October, 1758, and died in London on 11th May, 1838. His early education, like that of his brother, was much neglected; but he showed great powers of observation. He was sent to Balliol college, Oxford, and graduated there. He was interested in physiological researches. In 1795 he read a paper to the Royal Society on the inheritance of disease by fruit-trees, and the propagation of debility by grafting. He made experiments also on vegetable fertilization, on the movement of the sap, the germination of the seed, and the influence of light upon leaves. The subject of fruit-trees and grafting specially engaged his attention, and he propounded the statement that the finest kinds of apples and pears in this country were disappearing on account of old age; that they were really dying out, and that it was impossible to prolong their lives by grafting; for that the slip or stem taken from an old tree inherited the debility of the parent, and would not live beyond the natural limit of the parent's life. He thought that all our grafted fruit-trees were now attaining their limit of age. He therefore set himself to procure new varieties from seed, and he succeeded in producing many excellent kinds. He fertilized the flowers of some of the best cultivated apples and pears with pollen taken from the crab stock, and the seed thus produced was carefully cultivated. He directed his attention during his life to practical matters of this sort, and endeavoured to improve the races of cultivated fruits. He was an excellent horticulturist, and occupied for many years the chair of the Horticultural Society. Many of his theoretical views, however, have not been confirmed by subsequent physiologists. Among his writings are the following—"A Treatise on the Culture of the Apple and Pear, and on the Manufacture of Cider and Perry;" "Pomona Herefordiensis;" besides numerous physiological and horticultural papers, published in the *Transactions of the Royal and Horticultural Societies*.—J. H. B.

KNOLLER, MARTIN VON, a celebrated German artist, and one of the revivers of fresco painting in the eighteenth century. He was born at Steinach in the Tyrol in 1725, and was placed by a patron, Von Hormayr, with an obscure master of the name of Pügel living in Innsbruck; but he was obliged to return home to assist his father, also a painter, in the menial work of the house. In about the year 1745, however, the painter Paul Troger was passing through Steinach, and he was so much struck by the ability displayed by Knoller in such works as he saw, that he took him with him to Vienna, and in a few years, with the advantages of the capital of the empire, and the help and employment of Troger, Knoller became one of the most renowned of the Austrian painters. In 1755 he went to Rome, and studied there for three years. He went also to Naples, where he was much employed by Count Firmian, the Austrian ambassador. He was several times at Rome, and contracted a friendship with Winckelmann and with Mengs. He eventually, in 1765, settled in Milan, to be near his friend and patron, Count Firmian. Here he married, had a large family, and died in 1804. Knoller's works are numerous, especially his frescoes, which are some of them very extensive, and are generally vigorous both in form and colour, and effective as compositions, but like the majority of the works of the period make no pretensions to sentiment of any kind. The Tyrol is rich in his works both in oil and fresco; in South Germany the most important are at Ettal and Munich in Bavaria; and at Neresheim in Würtemberg, where he painted seven cupolas, for which he received twenty-two thousand florins. He painted chiefly portraits at Vienna, where he was ennobled by the Empress Maria Theresa. At Milan he executed some important works for the Prince Belgioioso and Count Firmian. A life of Knoller was published in the *Beiträge zur Geschichte und Statistik von Tyrol* for 1831.—(Lipowsky; Fiorillo; Nagler).—R. N. W.

KNOLLES, RICHARD, the historian of the Turks, was a

native of Northamptonshire, and born about 1545. He went to Oxford about 1560, and was chosen fellow of Lincoln college. While a fellow, says Anthony Wood, he "did purpose to perform, if God granted him life, something that might be profitable to the Christian commonwealth." After a time he was appointed master of the free school at Sandwich, not a place very favourable to literary industry requiring much research. There, however, he composed his "History of the Turks," which occupied him for twelve years, and which was printed in 1610. Its scope is indicated by its later title, "The general History of the Turks, from the first beginning of that nation, to the rising of the Ottoman family." It was a great favourite with Dr. Johnson, who took from it the plan of his *Irene*, and is full of facts arranged and narrated with considerable literary art. It was long the standard English work on the subject, and several continuations were published after the author's death; among these, in 1680, that by Paul Ricaut, consul at Smyrna, from 1623-77, and with a new account of the reign of Sultan Amurath. To the literature of his favourite theme Knolles also contributed a posthumous work, published in 1621, "The Lives and Conquests of the Ottoman Kings and Emperors, to the year 1610;" and "A brief Discourse of the Greatness of the Turkish Empire, and wherein the greatest strength thereof consisteth." A "Grammaticæ Latinæ, Græcæ, et Hebraicæ Compendium, cum radicibus," 1600, prepared for the use of his pupils, and a translation of Bodin's Six Books of a Commonwealth, are also due to him. He died at Sandwich in 1610. When Dr. Bliss edited the *Athenæ Oxonienses*, there was extant in the Ashmolean museum at Oxford a MS. translation by Knolles of Camden's Britannia into English.—F. E.

KNOLLIS, FRANCIS, an English statesman and leading member of the puritan party, was born about 1530, and was educated at the university of Oxford. He was introduced to the court during the short reign of Edward VI., and soon distinguished himself as a zealous promoter of the cause of the Reformation. During the reign of Queen Mary he retired to the continent. On the accession of Elizabeth, Knolles was appointed vice-chamberlain of the household and a privy councillor. He afterwards held the office of treasurer of the household, and was created a knight of the garter. He was frequently employed by Elizabeth in affairs of state, and was a member of the commission which tried Mary Queen of Scots. Knollis was the author of a treatise entitled "Usurpation of Papal Bishops," 8vo. He died in 1596.—J. T.

* KNOWLES, JAMES SHERIDAN, was born in the city of Cork on the 12th of May, 1784. His father was a man of learning and ability, the nephew of Sheridan the lexicographer, and first cousin of the more distinguished Richard Brinsley Sheridan. Coming to Cork in 1780, he married and pursued the avocation of a schoolmaster there till 1792, when, to mend his fortunes, he repaired with his family to London. James was a quick boy, and soon gave evidence of his dramatic genius, writing a play at twelve years of age for a juvenile company of actors, of which he was the star. Two years after he made another attempt in the same line—an opera. The boy of fourteen now formed an acquaintance with Hazlitt, then only twenty; and thenceforth during life he was the adviser and friend of the dramatist. Each appreciated the genius of the other. "He loved me," says Knowles, speaking in high terms of Hazlitt, "taught me as a friend, endearingly praising or condemning, as he saw cause, every little poem which I wrote." Through Hazlitt Knowles became acquainted with Coleridge and Lamb. Between this and his twenty-fifth year, Knowles wrote some poems and two tragedies, neither of which were acted; and in 1808 he came to Dublin, where his intellectual and social qualities made him a favourite. The drama was the passion of his life; and his ambition was to be an actor as well as an author. Accordingly, in the former capacity he made his first public essay at the theatre in Crow Street; but not succeeding there, he joined "Cherry's company" at Waterford. Here he played tragedy, comedy, and opera; in the latter of which he came out best, having a good voice. Edmund Kean was one of this company, and Knowles produced for him the tragedy of "Leo, or the gipsy," his first acted drama. The success of this piece was, as from its merit it deserved to be, very considerable, and Kean thought highly of it. He now published a collection of fugitive poetry, the proceeds of which enabled him to go with the company to Swansea. He next went to Belfast, intending to prosecute the

player's life; but he was induced to open a school, in which, with the aid of his father, he taught for some time; but the love of the drama drew him away from the labours of teaching, and he again appeared as a successful author in the drama of "Brian Boroihme." In 1815 "Caius Græchus" followed, being brought out by Talbot's company at Belfast. This too was very well received. But the genius of Knowles was still half dormant; it was for Kean to awaken it thoroughly. At his request Knowles wrote the tragedy of "Virginius," in which Kean was to have played the principal character. Unfortunately another piece on the same subject was in the meantime accepted at Drury Lane, and Knowles had to transfer his to Glasgow, where it was well brought out, and had a run of fifteen nights. It was recommended to Macready by a friend, who was struck with its great merit; and it was put on the London boards by Harris, at Covent Garden, where it gradually won its way to the highest favour, identified lastingly with the genius of Macready. For this last Knowles now wrote his great drama of "William Tell," which appeared in 1825, establishing the author's reputation as one of the greatest dramatists of the age. These were succeeded by "The Beggar's Daughter of Bethnal Green," and "Alfred the Great." Then came another triumph, "The Hunchback," produced at Covent Garden in 1832; quickly followed "The Wife," in each of which Knowles himself took the principal character, and established a reputation as an actor that procured him engagements throughout the empire, including his native city. Knowles proceeded to the United States in 1836, where his fame had preceded him, and his success was brilliant. Returning to England, he brought out "The Love Chase" in 1837, which was played at the Haymarket for over a hundred nights. Six other dramas of greater or less merit followed, closing, in 1843, the productions of Knowles as a dramatist. He was now approaching his sixtieth year, and failing health warned him to remit his labours. At the instance of the Dramatic Authors' Society, a pension of £200 a year was granted to him out of the civil list. After this he occasionally appeared as a lecturer on oratory in the principal towns in the empire, and with much success. He also wrote for periodical literature, and published some tales. In his later years his mind, like that of Gerald Griffin, turned to the contemplation of religious subjects, which almost absorbed him. He became a baptist preacher, as the other became a monk, and published some controversial works. As a dramatist it is that Knowles has made a fame that will not die. His great dramas, such as "Virginius," "William Tell," and the "Hunchback," are the result of a fine vigorous genius, improved by intellectual culture, and by deep and earnest study of humanity. Knowles made the Elizabethan dramatists his models, both in sentiment, expression, and treatment; but he has avoided their coarseness, while he emulates their strength—he shows their extravagance, while he exhibits their nature and their pathos. Above all, he depicts woman with a truth, tenderness, and delicacy that have rarely been surpassed. His dramatic works are published in three vols. 8vo.—J. F. W.

KNOX, JOHN, the famous Scottish reformer, was born at Gifford in East Lothian in 1505. His father was descended from an ancient family in Renfrewshire, possessed of the lands of Knock, Craigends, and Ranfurly—this last being now the title of an Irish earl, a descendant of the old house. His mother's name was Sinclair—a name which in days of danger he sometimes assumed, or "wrait in time of trubill." In his boyhood he attended the grammar-school at Haddington, and in 1522 his father sent him to the university of Glasgow: the name of John Knox stands among the *incorporati*, or matriculated students of that year. Mair, or Major, was his preceptor, being then professor of philosophy and theology, a man of high reputation, and who had held a chair in the university of Paris. His liberal opinions appear to have taken deep hold of the minds of his two illustrious pupils, Knox and Buchanan. On Major's removal to St. Andrews during the following year, Knox seems to have followed him. It is a question whether Knox was an A.M. Probably he had this honour; and he publicly taught philosophy in a style that outshone his master. Before his twenty-fifth year he was ordained a priest, though he had not reached the age fixed by ecclesiastical canons. But his mind grew weary of scholastic subtleties and refinements; he preferred studies more useful and practical in their nature. The popish theology did not satisfy him, and suspicions of his heresy were soon and easily excited. Accordingly he retired to the south of Scotland, where

he formally renounced the papal faith. His enemies in St. Andrews passed sentence against him, and ruffians were employed by Cardinal Beaton to assassinate him. After shifting his residence various times, he found an asylum in the house of Hugh Douglas of Longniddrie, to whose sons, and those of the neighbouring proprietor of Ormiston, he acted for a brief period as tutor. His mind was profoundly impressed at this period by the preaching of Thomas Guillaume, a reformed Benedictine, and that of George Wishart the saintly martyr. The persecution against the reformers did not pause at Beaton's death, though his tragic end produced a wide and deep sensation. But persecution did not check the progress of opinion and religious change in Scotland. "If ye will burn any more persons," said one to the archbishop, "let it be in how (hollow) cellars, for the reek (smoke) of Master Patrick Hamilton has infected as many as it blew upon." The conspirators against Cardinal Beaton still held the castle of St. Andrews; and as it was reckoned a place of safety, Knox and his pupils took refuge in it at Easter, 1547, though his first purpose had been to repair to Germany and pursue his studies in some of its protestant universities. Among the refugees in the stronghold were Sir David Lindsay, whose muse had so severely satirized the clergy, and who now dreaded their resentment—his patron, the king, being dead—and Henry Balnave, who had been secretary of state at the commencement of Arran's regency. In the castle of St. Andrews Knox still carried on the education of his pupils, and taught and exhorted so much to the satisfaction of his audience, that it was resolved to call him to the ministry as colleague to John Rough, who was chaplain to the garrison. Knox reluctantly, and after great mental distress, obeyed the call, and soon preached and disputed to the terror of all his priestly antagonists. Many of the inhabitants were then induced to abandon popery; and for the first time in Scotland, the Lord's Supper was publicly celebrated in protestant form. But in the month of June a French fleet came to the assistance of the regent, and the castle, invested by sea and land, was forced to capitulate. Knox and some other persons were transported to Rouen, the terms of capitulation were violated, and at the instigation of the pope and the Scottish clergy, they were confined on board the galleys and loaded with chains. Others of the prisoners were sent to Cherbourg, Brest, and other strongholds. The galleys in which Knox and his fellows were confined sailed to Nantes, and lay all winter in the Loire. Every inducement was held out to the captives to recant; but cajolery and menace were alike in vain. The story goes that a painted image of the Virgin was brought to Knox, and that, so far from adoring it, he tossed it into the stream, saying—"It is only a pented brod" (painted board); or, according to another tradition—"Let our Ladye now save herself; she is light enough, let her learne to swyme." The French vessels returned to the east coast of Scotland, probably in 1548. Knox had been seized with fever, and his life was despaired of; yet there was in his soul the inborn persuasion that God had some work for him to do in Scotland. At length, after a rigorous and unhealthy imprisonment of nineteen months, he was liberated in February, 1549. He repaired at once to England, was recommended to the English council, and sent down to preach in Berwick. For two years he laboured there, preaching the gospel, smiting popery, and gaining over crowds of converts to protestantism. Tonstall bishop of Durham did not relish the vicinity of so eloquent and restless an agitator, and accordingly he summoned him to Newcastle. Thither Knox went, and with characteristic intrepidity delivered a pithy and thorough vindication before the bishop and his clergy. This appearance so increased his fame that he was transferred to Newcastle, and appointed one of King Edward's chaplains, with a salary of £40 a year. Such was the confidence placed in him, that he was consulted about the revision of the Book of Common Prayer, and the alteration of some other forms of service in the English church.

His undaunted preaching in the north of England raised up many bitter enemies, and by the influence of the ambitious and unprincipled duke of Northumberland he was summoned to London, and so nobly cleared himself of all imputation, or from what he himself styles "heinous delations and numerous lies," that he was at once acquitted. He preached before his majesty, who was greatly delighted with his sermons; and the council ordered that next year he should be employed in London and the southern counties. At this period his health was far from robust; an "old malady" described by himself as "pain of head

and stomach," contracted or exacerbated by his long confinement, greatly troubled him. Archbishop Cranmer presented him to the living of All-Hallows, but he declined it, and gave his reasons stoutly before the privy council, alleging that the reformed church of England still needed further reformation. King Edward with the consent of the privy council offered him a bishopric, which he also declined. It was, as some suppose, a new bishopric to be created, with a cathedral in Newcastle. King Edward died 6th July, 1553, and Knox waited in London till the accession of Mary on the 19th of the same month, when after itinerating through Kent and Buckinghamshire, he returned to Newcastle. At this period he was married at Berwick to Marjory Bowes, a lady to whom he had been long and warmly attached. The union had been opposed by the lady's popish father on various pretexts, and Knox's letters show how chafed he was at the "disdainful pride" of some of her relations. Strong emotions lay deep in his soul. His love-letters are rather theological; but such was his position, and so chequered were his prospects, that we can scarcely wonder that public matters are so closely mixed up with the story of his heart. Yet that unquailing heart, appearing to the world dry, hard, and rugged, had a deep well of tenderness within it. The reign of Mary was now unfolding its terrors in England; dangers were thickening on all sides; his letters to his wife were intercepted; and obeying the "voices of his brethren," and rather against his own will—for he writes, "never could he die in a more honest quarrel"—he left the kingdom, and landed at Dieppe in Normandy on the 20th January, 1554. He departed from Dieppe in February, "whither God knoweth," proceeding through France to Switzerland, and was cordially received by the leading divines of the Helvetic churches, between whom and many of the English reformers a correspondence had been kept up. He returned to Dieppe that he might obtain information about his native land, and learn the "estait of England and Scotland" from his correspondents at home—a journey which his yearning soul induced him to repeat periodically so long as he was abroad. Returning to Geneva, he won the friendship of Calvin; and journeying again to Dieppe, and receiving sad tidings of persecution and sufferings inflicted under Gardiner and Bonner, he retraced his steps with a heavy heart to the city of Calvin, then filled with eminent strangers from all parts of Europe. Here he applied himself to hard study though he was close on fifty years of age, and according to Dr. McCre, made himself master of the Hebrew language. A congregation of English exiles at Frankfurt having elected him as their pastor, he set out for that city, and immediately commenced his ministry. But the germs of dispute had been already sown on the question of surplice, litany, and order—the puritan controversy in miniature. The English litany was followed to a great extent; but Dr. Cox who had been preceptor to Edward VI. came with other exiles to Frankfurt, and raised immediate disturbance by declaring their resolution "to do as they had done in England." Meetings were held, keen controversy commenced, the faction of Cox accused Knox of treason; and though the magistrates of the city would not listen to the calumny, they advised him for the sake of peace to leave the city. Knox went again to Geneva, but his desire to visit Scotland, from which he had gleaned favourable tidings, so grew upon him that he recrossed the channel in 1555, and journeyed at once to Berwick to his wife and household. He then went to Edinburgh and preached privately to many little audiences. Next he accompanied Erskine of Dun into Angus, where during a month's sojourn he preached every day; then he was for a season with Sir James Sandilands at Calder house, still urging on the work of reformation. Afterwards he visited the district of Kyle, the seat of the Scottish Lollards; returning to Angus, where the gentlemen professing the new faith formed and subscribed a bond or covenant for mutual defence and encouragement—probably the first instrument of the kind in Scotland. But his movements were at length discovered, and his preaching was vehemently denounced by the alarmed clergy. Knox was at once summoned to appear before a clerical convention, to be held in the church of the Blackfriars, Edinburgh. But his accusers, never imagining that he would attend, and being not wholly sure of the regent's support, wavered, and then conveniently finding some informality in the summons, resolved to set it aside. At this crisis he wrote his well-known letter to the queen regent; and quiet, earnest, and void of all oburgation as it was, she threw it from her

contemptuously, calling it "a pasquil." Word was now brought him that the English congregation at Geneva had chosen him one of their ministers, and he resolved to accede to their wishes. After visiting the earl of Argyll at his fastness of Castle Campbell, and preaching there, he left Scotland in July, 1556, his wife and family having preceded him; and having joined them at Dieppe he proceeded to Geneva, where he remained the two following years. No sooner was it known that he had left the kingdom, than the clergy who had deserted the diet against him met at Edinburgh, and passed the usual sentence of condemnation upon him; and because they had not his person to chain to the stake, they gratified their malice by causing him to be burnt in effigy at the cross. Against this sentence Knox wrote a sturdy "Appellation," which he sent over to the nobility and people of Scotland.

In the midst of his peaceful life in Geneva he received an invitation to return to Scotland, and his congregation consented to his leaving them, as they felt that Scotland must be sooner or later the scene of his service. But at Dieppe he learned adverse tidings which sorely distressed him, and he sent a letter full of rebuke and sorrow to the nobility who had invited him. Several other epistles followed in a similar strain of disappointment and dignified remonstrance. Knox went back to Geneva in 1558. At this epoch the English translation of the Old Testament was made, commonly called the Geneva Bible. Knox probably had a hand in it, along with Coverdale, Gilby, and others. This Geneva Bible is not to be confounded with the Geneva New Testament, which was published three years earlier, Whittingham, Calvin's brother-in-law, being most probably the translator. Then and there too, he published his "First Blast of the Trumpet against the monstrous regiment of women," a vehement defence of what is termed the Salique law, in reference at least to France, and which allows no female to reign. Knox admits his "rude vehemency and inconsidered affirmation" in this tractate, but held to the main principle contended for. Meanwhile, changes favourable to the Reformation were taking place in Scotland; the protestants had grown in numbers and influence; the fruits of Knox's former visit, and of his letters from Dieppe, were becoming more and more apparent; the nobility wished to advance the cause, and subscribed a mutual bond. Persecution indeed broke out, formal complaints were made to the regent to correct ecclesiastical abuses; electric clouds were gathering from all parts of the heavens; and as a resolute struggle was impending, Knox was invited over, and sailing from Dieppe on the 22nd of April, he landed at Leith on the 2nd of May, 1559.

No sooner was Knox's arrival known than, through the influence of the panic-stricken clergy, he was proclaimed an outlaw, in virtue of the former sentence pronounced against him. Going north to Dundee, he joined with the protestants who had there assembled in great numbers and proceeded with them to Perth, where he thundered against image-worship and the idolatry of the mass. The discourse being finished and the audience quietly dispersing, a priest uncovered an ornate altar and prepared to celebrate mass. A boy uttered some words of juvenile disapprobation, and the priest struck him. The youth pitched a stone at his castigator, and it broke one of the images on the altar. The fracture of the image was as the spark that suddenly creates an explosion. The onlookers were roused, and without a moment's thought, rushed on altar and images and demolished them. The tumult grew as the mob maddened—religious houses were pulled down, and all pictures and images defaced. This demolition, so often misrepresented, Knox distinctly ascribes to the "rascal multitude." The queen regent looked on this riot as a serious rebellion, and mustered an army to quell it, but the protestants aware of her ultimate designs levied a host in self-defence. An opportune treaty prevented any hostile conflict. The "lords of the congregation," finding from various circumstances that the regent was not to be trusted, were alarmed into activity. Knox would not be silenced, and going to St. Andrews, he preached so effectively that the popish worship was peacefully abolished, and the churches stripped of what were held to be idols or idolatrous symbols. Other parts of the country imitated St. Andrews, but not so peacefully; many fine edifices were demolished, and many valuable works of art perished in the surge and fury of the popular revolution. When the army of the congregation with which Knox had been at Cupar Moor, where they lay face to face with the regent's forces, reached Edinburgh; the Reformer, who was still with

them, preached on the day of their entrance in the church of St. Giles, and next day in the church of the Abbey. The inhabitants immediately met and elected him their minister, and Knox complying with the call commenced his labours in the city. On the approach of the regent's host Knox quitted Edinburgh, made an extensive tour through the country, and preached in many of the larger towns; "men," as he says, "of all sorts and conditions obeying the truth." During the negotiations for military assistance from England, Knox for a time conducted the greater part of the correspondence. These negotiations failed, and the party of the regent, on whom sentence of suspension had been passed by a convention, appeared for a season to triumph, and a price was set on the Reformer's head. But his eloquence cheered the despondent reformers. Queen Elizabeth at length favoured their cause, and a treaty was concluded. The French troops were dismissed from Scotland, and the English regiments that had been sent down marched back. The civil war, which had lasted a year, was thus concluded, and the congregation thronged the church of St. Giles, to offer hearty thanksgiving to God. Parliament met—a confession of faith was speedily drawn up, and on the 24th of August, 1560, the papal jurisdiction was formally abolished, and all penal laws in its favour rescinded. A book of discipline was compiled, and the compilers, says Row, "took not their example from any kirk in the world, no, not from Geneva;" pastors, doctors, elders, and readers were appointed, and five superintendents were set over various provinces. The patrimony of the church was to be allotted to the ministry, schools, and the poor, a scheme of division soon frustrated by the court and the greed of the nobility and gentry. The first meeting of the general assembly of the protestant church of Scotland was held at Edinburgh on the 20th of December, 1560.

No sooner had Queen Mary arrived from France in August, 1561, than she had a long interview with the stern reformer, after a sermon which had galled her. She accused him of many things, and even of effecting his ends by magical arts. With her majesty he had many meetings, and on one occasion which was rather stormy, as he was leaving the room he heard some one say, "He is not afraid"—at which, turning round, he said with a sarcastic smile—"Why should the pleasing face of a gentlewoman affray me? I have looked in the faces of many angry men, and yet have not been affrayed above measure." When the earl of Huntly took up arms for the old faith in the North, he was routed by the earl of Moray, and during this expedition Knox went into Nithsdale and Galloway, and laboured to spread and consolidate the protestant interest. At this time he was challenged by Quintin Kennedy, uncle to the earl of Cassilis, and abbot of Crossraguel. The abbot proposed that they should have "familar, formall, and gentill reasoning," to which Knox assented, saying, "for assuredly my lord—for so I style you by reason of blood, not of office—chiding and brawling I utterlie abhor." The disputation was held on the 28th September in the house of the provost of Maybole. It was tedious and devoid of much interest, turning chiefly upon the proof or disproof of the mass, from Melchizedec's offering of bread and wine to Abraham. Knox had interviews with the queen on various occasions, but neither menace nor flattery could move him. Parliament met, but it had lost some of its earnest attachment to protestantism. The preaching of Knox became more stormy and vehement; his tongue was felt to be a match for Mary's sceptre. The queen having heard that he had preached about her marriage, summoned him into her presence, and in her petulant censure of him burst into tears. He was commanded to wait in the ante-room, and he talked a few words of quaint wisdom to the ladies-in-waiting. A riot having taken place in the chapel at Holyrood, and Knox having sent a circular to several gentlemen to attend at the trial of the rioters, he fell under the royal displeasure, and was summoned before an extraordinary meeting of the council and nobility. This act on his part can only be justified on the plea of necessity—for it virtually implies a species of double government, that is, anarchy. The queen would have him found guilty of treason, and could not but exult over one "who had made her weep." The nobility at once acquitted the reformer, and "madam was disappointed of her purpose." In March, 1564, Knox, who had been three years a widower, and was now on the verge of sixty, married Margaret Stewart, daughter of Lord Ochiltree—his lordship being a descendant of Robert, duke of Albany, second son of King Robert

II. Popish writers aver that he gained the young lady's heart by witchcraft, for she was little more than twenty. Nicol Burne describes him as going to Lord Ochiltree's mansion "not lyke an auld decrepit priest, as he was, but lyke as he had been one of the bluid-royal, with his bendis of taffetie feschmit with golden rings and precious stanes." The union appears to have been a happy one. The marriage of the queen with Darnley soon followed. Knox's tongue gave no little scandal on the occasion, and he was ordered in 1565 to desist from preaching. A secret league was formed in France by the duke of Alva and Catherine de Medici to extirpate protestantism, and the queen, at the instigation of her uncle the cardinal of Lorraine, had subscribed to it. These measures were counteracted, the unhappy Rizzio was assassinated, and Knox withdrew from Edinburgh. Tytler's assertion that Knox was "precognisant of the intended murder," rests on no sufficient proof. The murder of Darnley soon followed; Mary wedded Bothwell—resigned the crown in favour of her son, appointing the earl of Moray regent during his minority. On the 29th July Knox preached the sermon in Stirling at the coronation of James VI. Under the regency of Moray harmony subsisted between the church and the court, and Knox carried out as far as he could his various plans for strengthening the protestant interest, and securing a liberal income to the clergy. But the regent was shot in Linlithgow, and died 23rd January, 1570. The reformer was filled with anguish at the event. He had already obtained from the regent a pardon for the man who had become his assassin, and he preached the funeral sermon before three thousand persons dissolved in tears. The regent's death, and his numerous and pressing anxieties during that critical period, preyed upon his health, and in October of the same year he was struck with apoplexy. In a few days he recovered his speech, and was able to preach again, but not with his wonted vigour. The death of the regent produced disastrous results, and through the weakness of Lennox his successor, the abilities of Maitland, and the defection of Kirkcaldy of Grange, the queen's party gained strength, and Knox was subjected to numberless annoyances. His life was often threatened, and an assassin fired into his house. But his vindications were open and honest; he would, he says, "call a fig a fig, and a spade a spade." He left Edinburgh, and took up his abode in St. Andrews, still carrying on by tongue, pen, and counsel, the great work to which his life had been devoted. His health was feeble, but he still preached. James Melville in his Diary gives the following graphic account of Knox's preaching and appearance at this time:—"In the opening up of his text, he was moderat the space of an half houre; but when he entered to application, he made me so to grieve and tremble, that I could not hold a pen to wryte. He was very weak. I saw him, every day of his doctrine, go hulle and fear (slowly and cautiously), with a furring of marticks about his neck, a staffe in the ane hand, and gude, godlie Richart Ballenden, his servand, halden up the uther extor, from the abbey to the parish kirk, and, by the said Richart, and another servand, lifted up to the pulpit, whar he behovit to lean at his first entrie; bot, er he haid done with his sermone, he was sa active and vigorous, that he was lyk to ding the pulpit in blads, and flie out of it." In January, 1572, a convention of the church met at Leith, and to save somewhat of the revenues of the church, agreed to set up a modified episcopacy. It was a compromise which Knox was too old and feeble to oppose, and he yielded to the necessity. During a cessation of arms he returned to Edinburgh, and denounced in glowing terms the massacre of St. Bartholomew, the news of which had recently arrived. Sickness again seized him; he paid his servants' wages—adding, it was the last they should receive from him. Some friends coming in to visit him, he ordered a hoghead of claret to be pierced for them, and enjoyed their company. His session met in his chamber, and he delivered them a farowell charge. On Friday the 21st, he desired his servant to order his coffin to be made, and he died on Monday, 24th November, 1572, in the sixty-seventh year of his age. Two days afterwards his body was interred in St. Giles. The funeral was attended by an immense concourse of people, weeping, and of the resident nobility; and as his body was laid in its last resting-place, the earl of Morton, who had been newly elected to the regency, pronounced the well-known eulogy, "Here lies he who never feared the face of man." John Knox left five children, two sons by his first wife, and three daughters by his second wife. His sons were educated at St. John's college, Cam-

bridge. Knox's life was a busy and uncertain one, yet he found time to write a "History of the Reformation in Scotland." Many additional tracts were published by him, as the times demanded, and many letters and exhortations are still extant. The reformer was rather small in stature, and wore a beard which reached almost down to his girdle.

John Knox was made and endowed for his age and work—an age of violence and change, and a work that must be done with no soft speech and no gentle hand. It needs a brave heart and a stout arm to cut a pathway through a thicket of briars, heedless alike of the avenging thorn and the pleading rose-buds. Knox, when convinced, was resolute even to fanaticism, and when excited was plain-spoken even to rudeness. Neither queen nor court, prelate nor noble, was spared in his fierce invective, which did not always wait till the most fitting opportunity. Elegance and delicacy of language were not common at the period, and would have been disregarded in the tumult. Knox was as a warrior that rested in his mail, for he must ever be armed either for self-defence or for aggression. Like another Elijah, "very jealous for the Lord God of hosts," his earnest undaunted soul knew nothing but its mission for church and country. His spirit rose to every crisis, and his voice rolled in tones of thunder. His special work was frequently that of denunciation, and he was often provoked to denounce in stern and defiant tone. He was intolerant of all neutrality, and himself never faltered, never wavered, in that line of duty which he had marked out for himself. He had not the manysidedness and geniality of Luther, nor the logical and compact mind of Calvin, nor the learning and graces of Melancthon; but he had their zeal, their integrity, and disinterested nobleness of soul, fitting him to do his work among a rough and factious nobility, and a hardy and resolute people. He spoke and wrote in direct and terse simplicity, and with far less of uncouthness and solecism than might be imagined. Indeed, one of his ablest opponents taunts him with his "sounthron" tongue. He uses, as Dr. Mc'Crie remarks, the English orthography of the period in his writings, and probably through his residence in England and on the continent he had lost the Scottish accent in great degree. Yet amid all this sternness and energy, and though he was fitted to inspire homage and veneration rather than love, there were in him springs of affection. His heart grew to his home and household, and in the bosom of family and friends his dark face was now and then lighted up with a playful or humorous smile. On his death-bed he could be facetious for a moment about his newly-broached pipe of wine. In short, he resembled the hills of his own fatherland, which, with all their rugged wildness, often conceal in their bosom green spots and cooling fountains. —(Life by Dr. Mc'Crie.)—J. E.

KNOX, JOHN, a true patriot and genuine though unobtrusive benefactor of his country, was a successful bookseller in the Strand, London, when a casual visit he paid in 1764 to the highlands of Scotland, revealed to him the lamentably distressed condition of the inhabitants of that region, and prompted him to seek a remedy for their misery. He made a careful examination of the country in a journey on foot, and published the result of his inquiries in letters, pamphlets, and books. A society was formed in Edinburgh to promote his plans, and the Highland Society in London took up the matter. Knox's chief proposals were an inland navigation in the highlands by a canal at Crinan, and the establishment of free villages for fishing stations on the sea-coast. In the course of twenty-three years he minutely explored the highland country sixteen times, spent many thousand pounds, and endured no few hardships by sea and land. He died at Dalkeith, August 1, 1790. An edition of his "View of the British Empire with Proposals," &c., was published in London in 2 vols., 1785, and "A Tour through the Hebrides," 8vo, 1787.—R. H.

KNOX, VICESIMUS, an eminent divine and miscellaneous writer, son of the Rev. Vicesimus Knox, head-master of Merchant Tailors' school, London, was born at Newington Green, Middlesex, in 1752. He obtained a fellowship in St. John's college, Oxford, where he particularly distinguished himself by his great facility in Latin composition. In 1777 he published anonymously, "Essays, Moral and Literary," which met with so much success that he republished them with large additions in 1778. In the same year he was elected master of Tunbridge school, which he conducted for thirty-three years, holding also the united rectories of Rumwell and Ramsden Crays in Essex,

and the chapelry of Shipbourne in Kent. In 1780 he received the degree of D.D. from Philadelphia. In 1781 he published a treatise on "Liberal Education," which was well received, and led to some useful reforms in the English universities. He afterwards published "Winter Evenings, or lucubrations on life and letters;" "Sermons on Faith, Hope, and Charity;" "Family Lectures;" "Christian Philosophy;" "Considerations on the Nature and Efficacy of the Lord's Supper;" and two volumes of "Elegant Extracts in Prose and Verse," which, as well as his original writings, obtained a vast circulation. Dr. Knox was distinguished not only as an elegant writer, but also as a popular preacher; and being a whig in politics, he once nearly excited a tumult by the indignant terms in which he denounced the anti-galican war from one of the pulpits in Brighton. If Fox had lived he would have been made a bishop. He died at Tunbridge in 1821, having been previously succeeded in the mastership of the school by his son.—G. BL.

KNOX, WILLIAM, a Scottish poet, was born in 1789, and was the son of a farmer in Roxburghshire. He was educated at the parish school of Lilliesleaf and at the grammar-school of Musselburgh, and was then sent for some time to a lawyer's office, where he seems to have acquired a taste for dissipation and vicious indulgences. In 1812 he commenced farming in the neighbourhood of Langholm; but his heart seems never to have been in his business, and he was so unsuccessful in his agricultural operations that he betook himself to literary pursuits, and was a frequent contributor to the periodicals of the day, especially to the *Literary Gazette*. He was befriended by Sir Walter Scott, Professor Wilson, and Southey, who all thought highly of his poetical genius. The career of this misguided and hapless poet was as brief as it was unfortunate. He died on the 12th November, 1825, in his thirty-sixth year. He wrote the "Lonely Hearth;" a Christmas tale entitled "Mariamne;" "A Visit to Dublin;" "Songs of Israel;" and the "Harp of Zion."—J. T.

KOBELL, FERDINAND, a good German landscape painter, was born at Mannheim in 1740, and was sent by the Elector Karl Theodor in 1768–70 to Paris, to study his art; and on his return to Mannheim the elector appointed him his cabinet painter. In 1793 Kobell removed to Munich, where he died in 1799. His landscapes have great merit, and he was also a very industrious etcher. A Catalogue published by Baron von Stengel in 1822, describes two hundred and sixty-seven prints by Kobell.—R. N. W.

KOBELL, FRANZ, the younger brother of Ferdinand, born at Mannheim in 1749, was also a landscape painter of merit; and in 1776 the same elector, Karl Theodor, who befriended his brother, sent Franz to Rome, where he remained nine years. His works consist chiefly of pen drawings, tinted with sepia, and he was so industrious that they exceed it is said ten thousand in number. He died at Munich in 1822. A memoir of him by his friend Speth, the accomplished writer on Italian art, was inserted in the German *Kunstblatt* of that year.—R. N. W.

KOCH, CHRISTOPH WILHELM VON, a celebrated historical and political writer, was born, 9th May, 1737, at Buchsweiler, Alsatia, which at that time formed part of the principality of Hesse-Darmstadt. Carefully educated by his father he proceeded to the university of Strasburg, where he studied law under the celebrated Schöppfin, and soon distinguished himself so much that he became his master's assistant in his literary labours. The "*Historia Zaringo-Badensis*," which goes under Schöppfin's name, with the exception of the first volume, was written by Koch, who likewise completed his master's "*Alsatia Diplomatica*" and "*Alsaticarum Rerum Scriptores*." After the death of Schöppfin, Koch, although he did not at once succeed him in his chair, continued his lectures, and excelled as a most efficient and highly popular teacher of history and politics. He was even created a knight of the empire by Joseph II. In 1789 he was sent to Paris by the Alsatian protestants in order to defend their political and religious rights, a task in which he eminently succeeded. He was then chosen a member of the legislative assembly, in which, by his steady opposition to the reigning party, he made himself so obnoxious that he was imprisoned for eleven months. After an agitated period of public life he was glad to return to Strasburg, where he exclusively devoted himself to his literary pursuits, and in 1810 was appointed rector of the university which owed him so many and great obligations. He died on the 29th October, 1813. Among his works we note his "*Tableau des Revolutions de l'Europe*," his "*Abregé de l'histoire des*

traités de paix depuis la paix de Westphalie," and his "*Tables Généalogiques des maisons souveraines de l'est et du nord de l'Europe*." New and corrected editions of these works have been published by his most distinguished pupil, Schüll.—(See *Life of Koch* by Schweighäuser.)—K. E.

KOCH, JOSEPH ANTON, one of the most distinguished of modern German landscape painters, was born in 1768 in the neighbourhood of Augsburg, where he was placed with a landscape painter by Bishop Umgelder, vicar-general of that city. The same patron sent him afterwards to the academy of Stuttgart. Koch went when still young to Rome, where he married a Roman girl and settled; and he was long the centre of German art-society in the Eternal city. He died there, 12th January, 1839. He loved the genuine and poetical landscape, and often composed himself the scenes he painted. He executed many fine alpine views taken during his summer vacations. There are also many figure subjects by him. His works are generally excellent; his weakest point being colour. He painted in fresco as well as oil; in the Villa Massimi are some fresco illustrations of Dante by him. He was also an etcher of considerable skill, and among his works of this class are twenty-four plates illustrating the Argonautic expedition, from original designs by Carstens.—(Nagler, *Künstler Lexicon*.)—R. N. W.

* KOCK (CHARLES) PAUL DE, who has been called "the Smollett of France," was born at Passy les Pairs on the 21st of May, 1794. His father, a Dutch banker who had settled in Paris, was patronized by Dumouriez, fought at Valmy and Jemappes, reached the grade of colonel in the French army, and was guillotined at the close of 1793. Madame De Kock narrowly escaped a similar fate, and the novelist was a posthumous child. As a boy he was observing and studious till he read the novels of Pigault-le-Brun, whose successor in French fiction he became. At fifteen he was placed in a banking house, which he had to leave when he perpetrated the crime of writing a novel, his first one, and published at his own expense. For his second novel he could not find a publisher, and he betook himself to dramatic composition, in which, as in fiction, he has been very prolific. His earliest theatrical pieces were melodramas and historical spectacles; he gained a name, and the publishers accepted his novels. They were of the school of Pigault-le-Brun; but with the broad, lively, realistic treatment of his master, Paul de Kock united an occasional pathos, delicacy, and even ethical severity of aim to which Pigault-le-Brun was a stranger. Resembling Smollett in his frequent coarseness and love of the ludicrous, Paul de Kock cannot be compared with the Scotch novelist in the creation of character. Paul de Kock's want the strong individuality of Smollett's best characters, and are for the most part types of classes, not living and breathing realities. In his innumerable fictions, however, the surface life of contemporary France, apart from the deeper and stronger characteristics of the national existence, is photographed with great clearness and vivacity; nor in the midst of much that is prurient, indelicate, and justly condemnable, will the charitable critic fail to note a keen appreciation of nature as contrasted with the artificial life of great cities, and an instinctive regard for the manly and honourable. If in his descriptions Paul de Kock is often immoral, the same epithet cannot be applied to his general tendencies as a writer; he has not, like some of his countrymen and contemporaries, invested wrong-doing with a sentimental halo; in his novels vice is punished and virtue rewarded in the good old wholesome manner. His style is easy and unaffected, but his compositions, rapidly thrown off, have been far too numerous for his permanent fame. An appeal in his behalf, when in spite of his literary industry he had fallen into distressed circumstances, was made many years ago to the English public by the late Count d'Orsay, and fairly responded to. "André le Savoyard," "Le Barbier de Paris," and "Frère Jacques," may be cited as good specimens of his powers. Since 1834 three voluminous editions of his collective writings have been published.—F. E.

KOELCSEY, FERENCZ, a Hungarian writer distinguished as one of the earnest band of talented men who, after 1790, rather created than restored their national literature. It was in 1790 that the Emperor Joseph II. died, and was succeeded by Leopold II., much to the grief of the protestants, who feared that liberty would be restricted and progress impeded. Happily these fears were disappointed. In that same year 1790, Ferencz or Francis Kőlcsey was born at a town called Szű-Demeter in Transylvania.

His parents were protestants, and sent him at an early age to Debreczin to school. There he made such progress in his classical studies, that while a mere youth he translated the first book of the *Iliad* into Hungarian hexameters. Contrary to the general feeling at Debreczin, Kőlcsey entered with enthusiasm into the project of Kazinczy to reform the Hungarian language (see KAZINCZY), and declared himself his disciple. At first he cultivated poetry, and contributed some pieces to a periodical called the *Transylvanian Museum*, which were regarded as indicative of future eminence. Having resolved to follow the legal profession, his studies were directed accordingly, and in 1809 he received an appointment at Pesth as a notary. His literary habits brought him there into contact with some men of eminence; but his biographers state that he was by no means partial to society. In 1817 he wrote and published in one of the journals a satirical poem, and some other pieces characterized by considerable severity, which alienated some of his friends, and for a time put a period to his literary labours. A few years later he started a new periodical in connection with Szemere, and for that he wrote some of his best critical papers. In 1829 he began to take part in political affairs, at which time he was chief notary at Szatmar. This led to his appointment in 1832 as deputy for the county of Szatmar at the Hungarian diet. He was of the liberal party in his politics, and by his zeal, energy, and eloquence he soon won the chief place as the leader of his party. In 1838, when Wesselenyi and Kossuth were thrown into prison, the defence of Wesselenyi was undertaken by Kőlcsey, although without success. Only a few days after the brilliant display of oratory he then made, he suddenly died, August 24, 1838, at Pesth. His works were collected and published after his death at Pesth, in five volumes, with an introduction, containing some valuable information respecting the author. His "Diary of the Diet at Pesth from 1832 to 1836" was published in 1848. His works consist of poems, critiques, tales, philosophical papers, and miscellaneous papers, and are very much admired for their varied excellencies.—B. H. C.

KÖENIG, FRIEDRICH, one of the inventors of the first practically successful printing-machine, was born at Eisleben on the 17th of April, 1775, and died at Oberzell on the 17th of January, 1833. He was the son of a farmer and small landowner. He served an apprenticeship of five years to the art of printing at Leipsic, and during that period found time to study literature and science, and to attend lectures at the university. From 1795 till about 1797 he was employed as a printer in various parts of Germany. Having inherited a small patrimony, he established a printing-office in his native town, but the undertaking proved unsuccessful. For many years he laboured to contrive the means of printing by machinery, and had, in conjunction with his friend and coadjutor Bauer, devised an invention for that purpose about 1806; but he was long baffled in his attempts to put it in practice by the difficulty of finding any capitalist able and willing to pay the expense. Having at length visited England in pursuit of this object, he was furnished with the necessary funds by the well-known printers, Bensley, Woodfall, and Richard Taylor. The first patent of König and Bauer was obtained in 1810, for a machine in which the paper was pressed against the type by a flat platen, as in the common printing-press; and that machine was put in operation in the course of the same year. Their last and most important patent, that of 1811, was for a machine in which the paper was pressed against the types by a revolving cylinder. This machine may be considered as the parent of all the successful printing-machines which have since been invented; for although they have been greatly varied, and improved in many respects, its essential principle is found in them all. By subsequent patents König and Bauer secured various improvements in their machine. In 1814 occurred one of the most memorable events in the history of printing—a machine on the principle of König and Bauer's invention, of unprecedented size and power, having been erected by the proprietors of the *Times*, the number of which for the 14th of November in that year was the first newspaper printed by steam-power. From that time forth the art of printing by machinery made rapid progress, and has of late years attained an enormous extension. König and Bauer having a few years afterwards surrendered their English patents to their partner Bensley, went to Bavaria, and established a manufactory of printing-machines in a building at Oberzell, near Würzburg, which had formerly been a convent. It is gratifying to know

that this undertaking succeeded, and that the inventors of the printing-machine were rewarded by a prosperity which rarely falls to the lot of the benefactors of mankind—W. J. M. R.

KOERNER, KARL THEODOR, a distinguished German poet, born at Dresden, September 23, 1791. He received a most careful education, and gave early promise of future distinction. For two years he frequented the mining academy at Freiberg, whence he proceeded to the university of Leipsic in order to devote himself to law. About the same time he published the first collection of his poems, under the modest title of "Knospen" (Buds). These were of course very insignificant juvenile productions. At Leipsic his unrestrained imagination led him into errors, which caused his father to send him to Berlin. Here a severe illness interrupted the course of his studies, and without completing them he went to Vienna where he brought out some slight comedies with surprising success; and in 1812 was appointed on flattering terms poet to the burghtheater. These comedies were soon followed by the more ambitious dramas, "Toni" and "Hedwig," and by the tragedy of "Zriny," which responded to the feelings of the day, and was hailed with almost universal applause. At the same time he contracted an engagement with an accomplished young lady, and everything augured well for the future career of the youthful poet, when in 1813 the war of liberation broke out, and Körner was led by his ardent patriotism to join the celebrated volunteer corps of Major von Lützow. He soon distinguished himself so much by his ability and bravery that Lützow made him his aid-de-camp. In a skirmish with the French near Kitzhen he was wounded, and with great difficulty escaped from being taken prisoner. After having recovered from his wounds he hastened back to his corps, and soon after was mortally wounded at Gadebusch, near Schwerin, on 26th August, 1813, where he was buried under a venerable old oak. The spot was presented to his father by the grand-duke of Mecklenburg Schwerin, and both the sister and father of the poet found their resting-place beside him. As a poet Körner may justly be considered as the spiritual son of Schiller, his father's intimate friend; only his war songs, composed during the campaign, show a greater originality, and have won for him the surname of the German Tyrtæus. Set to music by Weber, they have for a long time ranked among the favourite songs of the youth of Germany. They were published in a collective form by the poet's father, under the title of "Leyer und Schwert." Körner's complete works were edited by Streckfuss, Berlin, 1834.—(See *Life of Theodor Körner* by F. W. Lehmann, 1819, and by H. A. Erhard, 1821.)—K. E.

KONING or KONINCK, PHILIP DE: this excellent painter and pupil of Rembrandt was born at Amsterdam in 1619. He completely acquired the colouring and tone of his master, and applied them with great skill, especially to landscape painting, though he did not restrict himself to that class of art; there are religious pieces and portraits by De Koning, and in the latter branch he had a great reputation in his time. It is not improbable that some of the landscapes as well as the portraits of De Koning pass as the works of his master. He died at Amsterdam in 1689. Two magnificent landscapes by him, extensive views, were exhibited at Manchester in 1857.—R. N. W.

KOPERNICUS (COPERNICUS), NICOLAS, a celebrated astronomer, was born near the old gate of Thorn in Prussia on the 19th February, 1473. It is stated by Zerneck (Chronique de Thorn, Berlin, 1727) that his father was a peasant; but the prevalent opinion is that he was a surgeon belonging to a family of some note, and that his uncle by his mother's side was Lucas Waisselede, bishop of Ermeland. After acquiring a knowledge of Greek and Latin under his father's roof, he studied philosophy and medicine at the university of Cracow, and took the degree of doctor of medicine, with the view of practising the medical art; but his early passion for mathematics and astronomy induced him to devote himself wholly to scientific pursuits. The fame of Purbachius and Regiomontanus, the two great astronomers of the day, inflamed his passion for astronomy; and after attending a course of mathematics under Albert Brudzevius, he went to Italy to make the acquaintance of these distinguished individuals. He accordingly set out in 1496; and when he reached Bologna, he availed himself of the lectures of Domenico Maria, professor of astronomy, and observed there the occultation of Aldebaran by the moon. On his arrival at Rome Copernicus was warmly received by Regiomontanus, and was appointed to a chair of mathematics in that city. On his return

to Prussia after a residence of some years in the Eternal city, he was appointed a canon in the chapter of Frauenberg by his uncle, the bishop of Warmia, and was also chosen archdeacon of the church of St. John in Thorn by the votes of his fellow-citizens. His principal residence, however, was in the bailliage of Allenstein at Frauenberg, in one of the houses belonging to the sixteen canons. In this house are still to be seen the openings in the walls of his apartment, through which he observed the meridian transits of the planets, and there are preserved at the same place the fragments of a hydraulic machine like that at Marly, which he had erected to supply the place and the houses of the canons with the water of an adjacent rivulet. As the nephew of the bishop, duties of a different kind were here imposed upon him. In managing the temporalities of the bishopric and defending its rights against the encroachments of the Teutonic knights, he was involved in harassing disputes, and exhibited in the discharge of these duties high administrative powers and great firmness of purpose, which enabled him to triumph over his opponents. When thus freed from the turmoils of his ecclesiastical position, he devoted his time to the performance of his clerical duties, to medical attendance upon the poor, and to the prosecution of his favourite pursuits. Having discussed the astronomical theories of the day with the most distinguished astronomers, he was greatly perplexed with their variety and discordance. While the Egyptians made the sun and the earth two separate centres—the former carrying round it Venus and Mercury, while the latter was the centre of all the other planetary orbits, and even of the sun himself, to which Mercury and Venus were merely satellites—Apollonius made the sun the centre of the planetary system which revolved round the earth. Comparing these hypotheses with the celestial phenomena, and adopting the idea of Philolaus that the sun, and not the earth, was the centre of the system, he was led to adopt the true planetary or Copernican system, which all subsequent observations have combined to establish. Although the Church of Rome subsequently denounced this doctrine as a heresy when maintained by Galileo, yet the Cardinal Nicolas Schonberg, bishop of Capua, and Tydeman Gyse, bishop of Culm, urged Copernicus to publish an account of his system. The new opinions, however, had not commanded the assent of the public. Regarded as chimerical by some, and heretical by others, Copernicus deemed it prudent to withhold his opinions from public criticism. It certainly required either much knowledge or strong faith to believe that the earth, neither felt nor seen to move, had two motions—one round its axis, and the other round the sun—and that the sun, never at rest, was actually a fixture in space. Although his great work "*De Orbium Celestium Revolutionibus*" was finished in 1530 in the fifty-seventh year of his age, yet it was not till 1540 that he allowed his friends to bring his hypothesis gradually before the public. In 1539 G. J. Rheticus, professor of mathematics, of Wittenberg, resigned his chair in order to study the subject under Copernicus himself; and in the following year he published at Dantzic an account of the new system under the disguise of a young student of mathematics; and finding that the work was not unfavourably received, he published a second edition, with his own name, entitled "*De Libris Revolutionum Nic. Copernici Narratio prima*, per M. G. J. Rheticum," Basilæ, 1541. In the same year the Copernican system was noticed in the most flattering manner by Erasmus Rheinhold, in an edition of Purbachius' work on the Planets, and Copernicus was alluded to as a second Ptolemy destined to restore the degenerate science of the age. Thus encouraged by the favourable reception of his opinions, he confided the manuscript of his work to his friend Rheticus, who published it in 1543 under the following remarkable title:—"Nicolai Copernici, Torinensis de Revolutionibus Orbium Celestium lib. vi. Habes in hoc opere, studiose Lector, motus stellarum tum fixarum quam erraticarum, tum ex veteribus, tum etiam ex recentibus observationibus institutos, et novis insuper et admirabilibus hypothesis ornatos. Habes etiam tabulas expeditissimas ex quibus eosdem, ad quodvis tempus, quam facillime calculari poteris. Igitur Eme, Lege, Fruere." Apud Jo. Reticum, Norimbergæ, in folio, 1543.

This great work was published at the expense of Cardinal Schonberg, and dedicated to Pope Paul III., a member of the Farnese family, who held the pontificate from 1534 to 1550. In an introductory address, *ad Lectorem*, "on the hypotheses of his work," Copernicus propitiates such of his readers as may be alarmed at their novelty, by assuring them "that it is not

necessary that these hypotheses should be true, nor even probable, and that only one thing is necessary, that they show the calculus to be in accordance with observation." Under the same desire to satisfy the pope, he boldly alludes to the hostility to which his opinions will expose him. "I have preferred," says he, "dedicating my lucubrations to your Holiness rather than to any other person, because in the very remote corner of the world in which I live, you are so distinguished by your rank and your love of learning and mathematics, that you will easily repress the virulence of slander, notwithstanding the proverb that there is no remedy against the wound of the sycophant." And "should there be any babblers who, ignorant of all mathematics, presume to judge of those things, on account of some passages of scripture wrested to their own purpose, and dare to blame and cavil at my work, I will not scruple to hold their judgment in contempt. . . . Mathematics are written for mathematicians; and I am much mistaken if such men will not regard my labours as conducive to the prosperity of the ecclesiastical republic over which your Holiness presides."

The first printed copy of the work was received by Rheticus, when its author was attacked with a severe illness, from which he never recovered. Though he had hitherto enjoyed the most perfect health, he was suddenly attacked with dysentery, followed by a paralysis of the right side, which caused a loss of memory and mental aberration. In this condition he continued for several days, and on the very day on which he died a copy of his work was sent to him by Rheticus. It was placed in his hands, but he knew not what it was. The great soul which had inspired it was making its escape from its tabernacle of clay, which it quitted on the 24th May, 1543, when Copernicus had overpassed by some months the seventieth year of his age.

It is a singular fact in the history of science, that while Copernicus was establishing a system of the world in direct opposition to the faith of the catholic church, he was an enemy of the great reformation which Luther was accomplishing in Germany. In 1526 he signed an edict issued by Maurice, bishop of Ermeland, against the great reformer; and, strange to say, the diocese of Ermeland, enlightened by the discoveries of Copernicus, was the last of the surrounding provinces to embrace the doctrines of the Reformation.

Besides his great work, "*De Revolutionibus, &c., Copernici*," published at Wittenberg in 1542, a treatise on trigonometry, under the title of "*De Lateribus et Angulis Triangulorum*," and another entitled "*Theophylastici Scholastici Simocatte Epistolæ morales, rurales, et amatoriae, cum versione Latina*." Professor Grant, in his History of Physical Astronomy, has stated that Copernicus seems to have had the earliest notion of the principle of gravitation. He remarked that the parts of matter had a natural tendency to congregate together and form themselves into spheres, and that the constant tendency of bodies towards the centre of the earth, was merely a sensible manifestation of this inherent quality of matter.

In 1526, after Copernicus had left Rome, he was consulted on the reformation of the calendar. Paul Middelburg, bishop of Fossombrona, who presided over the council appointed for that purpose, corresponded with Copernicus on the subject; but though he seems to have declined taking any part in the matter, he mentions in his dedication to Paul III., that after he received the application from the bishop, he set himself to determine the length of the year and of the months, and the other motions of the sun and moon that were necessary for that purpose.

Copernicus is said to have been buried without any mark of distinction above his grave; but in 1581 Bishop Cromer, the historian of Poland, erected a small monument over it, with a Latin epitaph.

Early in the present century the Society of Sciences at Warsaw sent a deputation to Frauenburg to search for memorials of their distinguished countryman. They found his house in the possession of a Lutheran pastor, and learned that about nineteen years ago some verses in Copernicus' own handwriting had been pasted on the chimney-piece, but were carried off by a pastor who had left the place. The name and arms of the astronomer, painted in colours on a pane of glass, had also been taken away about the same time. The neighbouring tower, in which Copernicus made his observations, was then used as a receptacle for prisoners. As he had been chancellor of the chapter, the deputation supposed that he must have been buried under the altar in the cathedral church attached to that office, and they accordingly

found near this spot a gravestone partly covered by a marble balustrade which surrounded the altar. Spheres, carved in relief, and the word *Nicol* indicated the place of his remains; and the deputation having with the permission of the chapter removed the obstructions, found the following fragment of an inscription—

NICOL . . . COP . . . CUS
An . . . M .

Beneath this stone were found a few mouldering bones in the middle of some black earth, surrounded by common yellow sand. A marble slab, containing a portrait and inscription, was subsequently placed by the chapter opposite the altar beneath which the bones were found. A facsimile of a letter by Copernicus, from the library of Prince Czartoryski, is published in the *Edin. Phil. Journal*, vol. v. pp. 63, 64, and plate ii.; and in the same journal—vol. vii. p. 144, plate ii. figs. 5 and 6—will be found a drawing of his house, and of the arm-chair in which he was accustomed to sit. Several of his manuscripts are still preserved in the library of the bishopric of Warmia, and a few of his signatures occur in the acts of the chapter.—D. B.

KOPPE, JOHANN BENJAMIN, was a German writer on theological subjects, principally exegetical. He was born at Dantzic in 1750, and studied philology and theology at Leipsic and Göttingen. In 1769 he published a work entitled "*De critica Veteris Testamenti caute adhibenda*" at Göttingen, and in 1774 "*Vindiciæ oraculorum a dæmonum æque imperio ac sacerdotum fraudibus*," which contain some curious and interesting matter. He published in 1780 an "*Interpretatio Isaiaë viii. 23.*" and in 1781 "*A Dissertation on the Sin against the Holy Ghost.*" He followed what may be called the grammatico-historical principle of interpretation, and in accordance therewith commenced in 1778 an edition of the New Testament in Greek, with annotations. Of this work he published three volumes, and it was completed after his death by the labours of Tychsen, Ammon, Heinrichs, and Pott. In 1782 he published a work on the Gospel of Mark; in 1783 an "*Explicatio Moisis iii. 14.*" i.e. Lev. xiv.; and the same year a volume to prove that Mark had not written an epitome of Matthew. In 1784 he removed to Gotha as superintendent and president of the consistory, and in 1788 was appointed court preacher at Hanover. His sermons were published in 1792–93, after his death, which took place in 1791.—B. H. C.

KOSCIUSKO, THADDEUS, a distinguished Pole, born in Lithuania in 1756, of an ancient and noble but not wealthy family. The first part of his education he received at Warsaw, where he entered the army, and attained the rank of captain. He then repaired to Paris, joined the French officers who were about to proceed to America to aid the war of independence, and with them sailed for the western continent in the company of La Fayette. His letter of recommendation from Franklin to Washington, procured him the appointment of aid-de-camp to the republican general. His conspicuous gallantry soon procured his promotion, and in October, 1776, he attained the rank of colonel, and did duty with the engineers. In the campaign of General Gates against the British general, Burgoyne, he fortified the camp of the former, and at a later period was sent to West Point to erect the works there. In America he was highly esteemed, and received the thanks of congress for his services. At the close of the revolutionary war he returned to his native country, and in 1789 was made major-general in the Polish army. In the campaign of 1792 against the Russians, he served under Poniatowski; but the Polish diet forsaking the national cause, and the country being occupied by Russian troops, he withdrew from the service and retired to Germany. In the month of April, 1794, the Polish revolution broke out, and Kosciusko was placed at the head of the national forces, with the title of general and the powers of dictator. He soon encountered the Russians, and although his forces were greatly inferior in number, and very poorly armed, he obtained a decisive victory at Raclawice. In June of the same year he made a bold attack on the united forces of the Russians and Prussians near the city of Warsaw, but being repulsed, was forced to retire to the entrenchments round the capital. Warsaw was then invested, and he defended it till September, compelling the assailing force to quit its position and raise the siege; but large reinforcements having arrived under Suwarow, he was induced to give battle in the field. The Poles numbered twenty thousand men, and the Russians nearly three times the number. About fifty miles from Warsaw, on

the 10th October, the battle of Macziewice was fought. The struggle was severe, and the Poles were at last compelled to give way. Kosciusko fell wounded, and was taken prisoner by the enemy. Warsaw could hold out no longer, and capitulated. The general was taken to St. Petersburg, and kept in confinement during the lifetime of the Empress Catharine; but after her death he was liberated by the Emperor Paul, and offered service in the Russian army, which he declined. It is said that the czar presented him with his own sword, and that Kosciusko's reply was—"I no longer need a sword, since I have no longer a country." Napoleon was willing to engage him, seeking probably the influence of his name; but Kosciusko would not enter the emperor's service. In 1797 he visited the United States, and received a grant from congress for his services. He returned to France, and lived in retirement until the year 1814, when he endeavoured to enlist the Emperor Alexander in the cause of Poland. In 1815 he again approached the emperor, thanking him for the modifications that had been made in the government of Poland, and demanding that the same should be extended to Lithuania, offering in that case to serve the czar for the rest of his life. His expectations were not realized, and seeing that he could be of no further service to his country, he resolved to retire to Switzerland. In 1816 he fixed his residence at Soleure, and died there 16th October, 1817, in consequence of a fall from his horse. By order of Alexander his remains were taken to Cracow, and a public funeral awarded to him at Warsaw, where extraordinary enthusiasm prevailed. At West Point, the military college of the United States, the cadets raised a monument to his memory within the works he had erected, when serving as engineer in the American army.—P. E. D.

* KOSSUTH, LOUIS, the illustrious leader of the Hungarian revolution in 1848, was born on the 27th April, 1806, at Monok, in the district of Zemplin. His father was of noble birth, but not affluent, and acted as procurator-fiscal to Baron Vecsey. The baron took charge of the education of the young Louis and sent him to college, where he showed more than the usual impetuosity of character. His attention was soon directed to the history of his own country, and as a student he declared himself so strenuously against the tyranny of Austria, that when he applied for a situation in the public service he was informed that he could have nothing to hope from the administration. He therefore resolved to follow the profession of his father, and after a short private engagement went to Pesth in the year 1831. A year after his arrival the prospect of a public career opened up to him. He became representative of a magnate in the diet at Presburg, and was so far launched on public life; but his first essay, like that of some other eminent men, was not successful. Not disheartened, he turned to the press as the exponent of national opinion, and commenced a lithographed journal, which gave an account of the proceedings of the diet. This journal was soon prohibited by the authorities, but means were found to circulate information, and to establish a system of correspondence that grew into national importance. Again the authorities interfered, and Kossuth in reply stated that there was no censorship in Hungary, and sought the protection of the municipal council of Pesth. He was arrested, and with some others condemned to four years' imprisonment. The act was unpopular, and gave rise to various complications and to the resignation of some of the Hungarian functionaries. In the year 1840 the elections were favourable to the popular party, and a powerful opposition claimed justice for the political prisoners. A general amnesty was the result, and Kossuth was set at liberty. He now married, and undertook the direction of the *Pesth Journal*, which commenced on the 2nd January, 1841, with sixty subscribers. Two months later it had a circulation of six thousand. In this publication Kossuth developed his principles. He was first Hungarian, and then liberal. So far from being democratic, he announced to the nobles that the national party was quite prepared to act with them and under their orders if the nobles were willing, but that progress must be made whether the nobles were willing or not. Three years and a half were spent in connection with this journal, when, on account of circumstances relating to the proprietary, Kossuth withdrew; and after ineffectual attempts to found another paper, devoted himself to the establishment of national societies. Count Casimir Bathany was the president of the first society, which, in the autumn of 1846, contained about one hundred and fifty-four members, representing the various parts of Hungary. In

1847 when the new elections were to take place, the national party resolved to return Kossuth for Pesth; and so strong was the hold his principles had obtained, that he was elected by nearly three thousand votes against thirteen hundred. He was then forty-one years of age and in possession of all his powers, able and ready to take advantage of any circumstance that could favour the national cause. Nor had he to wait long. The French revolution of 1848 sent a wave of turmoil over the greater part of Europe. Hungary at first was tranquil, not dreaming of any measures save those that were constitutional. In March, 1848, Kossuth moved that the appointment of a Hungarian ministry should be demanded. The proposal was carried by acclamation, and he took his departure for Vienna, accompanied by Count Bathany, to lay the project before the emperor. The deputation, composed of eighty deputies escorted by three hundred students, was received by the public in Vienna with every mark of enthusiasm. On the 16th March the Hungarians proceeded to the palace, and delivered to the emperor the address of the nation. The demand was granted, and Count Bathany was selected as the first president. At this period there was no intention of separating from Austria, or of impugning the imperial government. But as history has too often shown, the Austrian government could not or would not honestly fulfil its stipulations, and the Hungarian movement soon took a wider range. The facts have been much disputed; but even after this period, namely, at the end of March and beginning of April, it is indisputable that Kossuth was seeking by means constitutional, according to the fundamental laws of Hungary, the political reform of his country. Whether those laws were acceptable to the imperial party is a totally different question. What he sought was according to law, because by law no foreigner could hold place in Hungary; and he sought according to law, because by the act of Leopold II. in 1790 it was settled that Hungary should not be subject to any other state, but should always have her own constitution. In seeking a Hungarian administration Kossuth was seeking a strictly legal object; and the enmity of Austria, as has since been too clearly proven, was really and truly against the free constitution which Austria intended to destroy. Recent events have cleared up this point, and have placed the question in an indubitable light.

Now, however, came the crisis. On the motion of Kossuth it was carried in the diet that equality of civil rights and public burthens should be established for all classes without distinction. The Hungarian nobility generally entered into the new movement, and renounced their right to certain lands occupied by the peasants, so that three hundred thousand peasant families found themselves in possession of from thirty to sixty acres of land each. The electoral suffrage was extended to every citizen possessing £10 of income or £40 of heritable property, to every graduate of the universities, and to every workman employing an apprentice. After an attempt on the part of Vienna to evade these reforms they were confirmed by the emperor, who went to Presburg in person to give his sanction to them, 11th April, 1848, and they thus became statutes of the realm. Troubles, however, were soon introduced by the Croats, instigated by the agitator, Jellachich, and a revolution was the consequence. Jellachich took advantage of the prejudices of the Croats, and persuaded them to adhere to Austria rather than Hungary. Hungarians were murdered without legal remedy, and general confusion was the result. Kossuth now started a new journal, the *Kossuth Gazette*. He was not even yet a revolutionist. But Austria threw off the mask, and in June, 1848, openly took the side of the Croats. It was now that the reformer, hitherto loyal, seeing the peril of his country made an appeal to the nation. "I demand," he said, "two hundred thousand men and forty-two millions of florins." A moment of silence followed in the assembly, when Paul Nyary rose and said, "We give them." All the deputies rose, held out their hand, and repeated the words. Kossuth left the tribune amid a storm of applause, and from that moment Hungary stood on her defence. Shortly after this Bathany retired, and Kossuth, without appealing to the Austrian government, got the chamber to vote the emission of bank-notes and the formation of the army. The "Ronveds," or defenders of the country, were organized with extraordinary rapidity, and a severe battle was fought with Jellachich. Kossuth was now named president of a committee of defence. The second revolution of Vienna broke out in October, and Kossuth directed the march of the army on Vienna. Then

followed the battle of Schwechat, which compelled the Hungarians to retire. Windischgratz, the Austrian general, entered Hungary, and commenced a system of wholesale murder. Kossuth and the diet had retired to Debreczin, and there they declared the country in danger. Volunteers came from all quarters engaged to serve "till after the victory." A new army sprang as it were out of the earth, and the old Polish general, Henry Dembinski, was placed at its head, with Klapka and Repassy as generals of division. Soon after the war of extermination commenced.

We need not pursue the military details; suffice it to say that Austria called in the aid of Russia, that the Hungarians renounced all allegiance to the Austrian emperor, and pronounced the house of Hapsburg dethroned. Kossuth was then by acclamation nominated governor of Hungary. A "Declaration of Independence" was drawn up and signed, and Kossuth in the name of his country made appeal to France and England—unfortunately without receiving the aid which at a later period was so lavishly accorded to the far less worthy Turks. The Russian army determined the fate of Hungary, but not until heroism of the highest order was displayed by the revolutionists. Kossuth attributed to Görgey the ruin of the Hungarian cause, and would have fought out the battle to the last man; but finding the cause lost he resigned the governorship, which in August, 1849, was transferred to the general who was supposed to betray his country.

The political career of Kossuth may be said to have terminated at this point. He had no other course than to leave Hungary, which he did by crossing into Turkey. He was first detained at Widdin, then at Shumla, then at Kutajja, where he was joined by Madame Kossuth and his two sons in February, 1850. In the following year, thanks to the influence of England and the United States, he was able to reach England, and disembarked at Southampton on the 17th October. He there made his first address to the English in a speech characterized by so much power, such intimate acquaintance with British institutions, and eloquence of so high an order, that England was taken by surprise. Received as he was with a welcome not less than enthusiastic, the Southampton speech raised the ex-governor in popular esteem, and brought him at once into close sympathy with the people of England. It was, however, only the first of a series of the most masterly addresses that have ever been delivered in any country by the native of another. In 1851 Kossuth went to America, in the hope of enlisting the western republic in the cause of Hungary, but met with no success. He returned to England, and honourably employed his great talents in giving public lectures. At the time of the Russian war a volume of his "Select Speeches" was published under the editorship of F. W. Newman. At the breaking out of the Italian war, the ex-governor anticipated that Hungary might also be induced to move, and entered into some negotiations, it is supposed, with the emperor of the French, the particulars of which have not been made public. During his residence in Great Britain, Kossuth has enjoyed an amount of general esteem seldom accorded to a foreigner. By the integrity of his conduct and the honour of his character, combined with the domestic virtues so highly appreciated in England, not less than by his remarkable talents, he has won for himself a high place in public estimation, and takes rank as an illustrious, though hitherto unsuccessful patriot, who has never in adversity sullied the cause to which he had devoted his life.

In 1861 Kossuth, in a letter to one of his friends in Glasgow, published a manifesto regarding the policy which he thought Hungary ought to pursue in the national dispute with the court of Vienna. This elaborate document shows with the utmost clearness the legality of the Hungarian cause, and the utter treachery of the Austrians.—P. E. D.

KOSTER, HENRY, a resident in Brazil for some years, published in 1816 an account of his travels in that country, illustrated with plates. Died at Pernambuco in 1820.—D. W. R.

KOSTER, LAURENS JANSZON, said to have derived the surname by which he is known from the parochial dignity of sacristan hereditary in his family, is one of the competitors for the honour of having invented the art of printing. He was born at Haarlem in Holland, it is supposed about 1370, and is reported to have filled several offices besides that of sacristan, in connection with the church of St. Bavan in his native city. His claims to the distinction of being the inventor of printing in

Europe were first raised by Adrian Junius, the lexicographer, in the Batavia, published in 1588 (Junius died in 1575), nearly one hundred and fifty years after the date assigned by the best authorities as that of the death of Koster. According to the statement of Junius, who when young had been a student at Haarlem, and later became the principal of its college, he had heard from several of the elders of Haarlem, who again had received it from a person in early life in the employment of Koster, the story which connects the latter with the invention of printing. This tradition was, that one hundred and twenty years before Junius reported it, Koster had invented wooden types, cut out of the bark of the beech-tree; that he had next proceeded to manufacture a new kind of ink more suitable than any other in use for printing purposes; and that finally he had employed lead and pewter instead of wood in the construction of his type. Koster was successful and required other aid than that of his first assistant, his son-in-law. Among his employés, was a certain John, whom Junius suspects to be Fust, the partner of Guttenberg. This John, whoever he might be, stole his master's invention and implements, through which printing was commenced in Germany. Other Dutch advocates of Koster's claims assert, that his printing establishment at Haarlem was continued by his heirs. Unfortunately for the whole story, however, no book or other publication has yet been discovered which bears indubitable evidence of having been printed by Koster. Junius' report of the traditions of Haarlem is unsupported by a tittle of evidence, and was not published, moreover, until Koster himself had become almost mythical. The latest asserter of Koster's claims is the learned M. Auguste Bernard, to whose *Origine des débuts de l'imprimerie en Europe* (Paris, 1853. Laurence Coster et son école), the reader is referred.—F. E.

KOSTHA BEN LUCA, a Christian philosopher, a native of Baalbek or Heliopolis, in Syria, flourished about 864. According to Casiri he travelled into Asia Minor and to Constantinople, to perfect himself in Greek and to collect manuscripts. At Bagdad he was employed in translating Greek authors into Arabic. Finally he retired into Armenia, where he died. His original works in Arabic are numerous, and chiefly on scientific subjects. His translations from the Greek include several important works, some of which are lost in the originals.—B. H. C.

KOTHOUS, MAHMOUD SAIF EDDIN MALEK MODHAFFER, sultan of Egypt from 1259 to 1260. His early experiences were of a very diversified character, but he had attained to the dignity of emir when the Tartars invaded Syria and threatened Egypt. Taking advantage of the prevailing confusion, he made the reigning sultan, Nour-eddin Ali, prisoner, and usurped the throne. Shortly after he marched against the Mogul Tartars, whom he defeated and drove out of Syria. William of Tripoli says that he was urged by the emir Bibars to follow up his victory over the armies of Holagou Khan, by an attack upon the Franks, which he refused on the ground of existing treaties. Bibars was also not rewarded as he expected for his services, and revenged himself by the murder of Kothouz, whom he succeeded.—B. H. C.

KOTTER or COTTER, CHRISTOPH, born in Silesia in 1585. A currier by trade and a Calvinist by religious profession, in or about 1616 he began to give out that he had extraordinary visions and revelations relating to the church. These visions were followed by dreams and ecstasies. The political aspect of some of his predictions led to his apprehension and imprisonment as an impostor. After being confined for some time and put in the pillory, he was banished and withdrew to Lusatia, where he died in 1647. The pretended prophecies of Kotter were collected and put into Latin, and published by J. A. Comenius in 1657, under the title of *Lux in Tenebris*.—B. H. C.

KOTZEBUE, AUGUST FRIEDRICH FERDINAND VON, the most prolific and most popular of German comic dramatists, was born of a good family at Weimar on the 3rd May, 1761. After a careful education he studied law at Jena and Duisburg, and in 1780 settled at Jena as an attorney. At the same time he began his literary career by some feeble imitations. Driven by a restlessness which characterized the whole course of his life, he proceeded to St. Petersburg, where he became secretary to the governor-general, Von Bawr, and soon after director of the German theatre. Married to the daughter of an influential officer, and patronized by the Empress Catherine herself, Kotzebue could not fail of being successively raised to high posts and honours, to which he besides recommended himself by his

writings, especially his two comedies, "Menschenhass und Reue," and the "Indians in England," 1789, which were received with general applause. Even a patent of nobility was conferred upon him. After the death of his wife he resigned his offices; and after a journey to Paris lived in retirement at his villa of Friedenthal, near Narva, 1795-98. Here he wrote upwards of twenty dramatic pieces and other works, which spread his fame so far that, in 1798, he was appointed hoftheaterdichter at Vienna, from which office, however, he likewise retired two years later with a pension of one thousand florins. After a temporary residence at Weimar he resolved to return to Russia, but on crossing the frontier was arrested without knowing for what reason, and transported forthwith to Siberia in 1800. His liberation was effected by a fortunate accident. A dramatic trifle of his, "Der Leibkutscher Peter's des Grossen," which in fact was an indirect eulogy on the Emperor Paul, being translated into Russian, was presented for perusal to Paul, who was so much pleased with it that he not only immediately released its author, but also presented him with the estate of Wokroküll in Livonia, and again appointed him director of the St. Petersburg German theatre. Kotzebue has given an amusing account of his banishment in Siberia, under the title "The most Remarkable Year of my Life," 2 vols. After the death of Paul he again tendered his resignation and returned to Weimar, where however, by his intrigues, he drew so much dislike upon himself that he was fain to remove to Berlin. Conjointly with Garlieb Merkel he now established a journal, *Der Freimuthige*, in the columns of which he waged an embittered war against Göthe, the brothers Schlegel, and others. In 1804-5 Kotzebue travelled in France and Italy; in 1806 he went to Königsberg in order to write a work on the history of Prussia. In the following year he returned to his estate of Schwarze in Esthonia, whence he successively edited two journals, the *Bee*, 1808-9, and the *Cricket*, 1811-12, both of them directed against Napoleon. In 1813 he became attached to the Russian head-quarters, and acted as editor of the *Russisch-Deutsche Volksblatt*, which was intended to rouse the Germans against the French usurper. After the restoration of peace Kotzebue was sent to Germany by the Russian government, with the commission to report to the emperor on the state of literature and public opinion in Germany. The enormous salary of fifteen thousand rubles which was granted him, clearly shows the real nature of his mission. Kotzebue was an avowed antagonist of all liberal ideas and institutions, and ridiculed the political efforts of the Germans with haughty disdain. He was, therefore, hated and despised as a Russian spy, and a traitor to liberty and to his country by all patriots, especially by the students. One of them, Karl Ludwig Sand, a generous but fanatical youth, was by his overwrought patriotism misled into the insane belief that it would be a patriotic and heroic deed to free the country from such an enemy, and accordingly stabbed Kotzebue at Manheim on the 23rd March, 1819. Sand, who failed in destroying himself too, was beheaded on the 20th May, 1820, and both the murderer and the murdered are buried in the same churchyard at Manheim. The German governments, imagining the deed to have sprung from a wide-spread conspiracy, took it as a pretext for prosecuting the burschenschaft, of which Sand had been a prominent member, and for stifling all liberal yearnings of the nation. Sand, it is true, met with much warmer sympathies than his victim, who had long foregone all esteem with his countrymen, as during his whole life he had shown himself unprincipled, and had pursued none but selfish aims. Kotzebue, indeed, owes his popularity as a dramatic author in a great measure to his lowering himself to the taste of the multitude. His plays, though abounding in keen observation, and showing a remarkable knowledge of the stage, are frivolous and want purpose and moral elevation. In fruitfulness he rivals Calderon and Lope de Vega, for he has written no less than ninety-eight dramatic pieces, besides a large number of other works.—(See *Life* by Cramer, 1819, and by Döring, 1830.)—K. E.

KOTZEBUE, OTTO VON, the second son of the preceding, a celebrated navigator, was born at Reval on the 19th December, 1787. At the age of seventeen he accompanied Krusenstern on his circumnavigation of the globe; and in 1815-18 was commander of the *Rurik*, fitted out by Count Romanzoff for a scientific expedition in the South Sea. One of the members of this expedition was Adalbert von Chamisso, the well-known naturalist and poet. In 1823 Kotzebue undertook a third voyage round the globe, from which he returned in 1826.

He has greatly extended our knowledge of the South Sea, and discovered several islands as well as the sound, which after him is called Kotzebue Sound. The results of his voyages were published in his "Entdeckungsreise in die Südsee," 3 vols., 1821; and his "Neue Reise um die Welt," 2 vols., 1830. He died at Reval on the 5th February, 1846.—K. E.

KOTZWARA, FRANZ, a musician, was born at Prague, and came to London about the year 1791. He was engaged as a double-bass player at the Italian opera, and by certain music-sellers to compose trios, quartets, &c., in the style of the popular writers on the continent—Haydn, Pleyel, and others. His sonata, "The Battle of Prague," was the most successful pianoforte piece of the day, and still retains some portion of its popularity. Kotzwara was a disreputable character, living only for the gratification of his own appetites. In 1793 he was found hanging in a house of ill fame near Covent Garden. The case, as it afterwards appeared on the trial, was a very singular one; but as it was proved that he was suspended by his own desire, and that neither he nor the parties implicated in the transaction ever contemplated death, they were acquitted.—E. F. R.

KOUANG, a Chinese statesman and historian, born in 1018, is celebrated for the authorship of a great work on the history of China, the "Tseu-tchi-Thoang-Kian." It was the result of great research and reflection, and is described as differing from other early Chinese histories in presenting the whole facts in a connected narrative, and not dividing them into distinct sections, political, social, &c. It commences with the reign of Hoang-Ti, the third emperor of China, and brings down the narrative to the beginning of the tenth century. He died in 1086.—F. E.

KOULI KHAN. See NADIR SHAH.

KOZELUCH, LEOPOLD, a musician, was born at Welwarn in Bohemia in 1753, and died at Vienna, February 8, 1814. His chief musical instructor was his cousin, Johann Anton, a clever musician, who died five days before him. Leopold Kozeluch became a student at the Prague university in 1764, which he left in 1771; but he did not abandon the practice of music during this course of general education. He then wrote some ballets with great success for the national theatre at Prague, and he went to Vienna in 1778, where he was appointed instructor of the Princess Elizabeth. He composed a cantata for the festivities in honour of the emperor's coronation at Prague in 1791, the occasion for which Mozart also wrote *La Clemenza di Tito*. He succeeded this illustrious musician in the sinecure appointment of imperial chamber composer. He was for many years held in the highest esteem in Vienna as a pianoforte teacher, and his music had, during his day, an enormous popularity. He wrote operas and oratorios, several cantatas, about thirty symphonies, fifty-seven trios and sonatas for the pianoforte, some concertos for the same and other instruments, and a large amount of less important pieces of vocal and instrumental music.—G. A. M.

KRAFFT, ADAM, a celebrated old German sculptor and architect of Nuremberg, of whom, however, few facts are known—one of the few established is that he was married in 1470. His death is supposed to have taken place in the hospital of Schwabach in 1507. He may have been born about 1435. He is the author of the remarkable stone tabernacle of the church of St. Lawrence at Nuremberg, which is a square open Gothic spire, sixty-four feet high, the pinnacle being curved like the crook of a crozier, to avoid touching the roof of the church. Kneeling figures of Krafft and two assistants are represented as supporting the tabernacle, which is most profusely ornamented with figures of saints, &c., and passages from the life of Christ. The whole was executed for seven hundred and seventy florins (about £70), for a citizen of Nuremberg named Hans Imhof. It is engraved in *Doppelmayer's Historische Nachricht von der Nürnbergischen Künstlern, &c.*—R. N. W.

KRAFFT, BARBARA, historical and portrait painter, was born at Iglau in 1764; studied under her father the court painter, J. N. Steiner; practised for a while at Vienna as a portrait painter and teacher of painting, and there married. After spending with her husband several years in various German towns—in all diligently employing her pencil—she in 1803 settled in Salzburg. In 1821 she removed to Bamberg, where she remained till her death, which occurred in 1825. She painted some historical and genre pieces, but acquired celebrity chiefly by her portraits, which are very numerous, and much esteemed both as likenesses and works of art.—J. T-e.

KRANACH or CRANACH, the name by which **LUCAS SUNDER** is commonly known, from his birthplace near Bamberg in Bavaria, where he was born in 1472. In 1495 he was appointed painter to the elector of Saxony, Frederick the Wise, and from that time he resided at Wittenberg in the palace of the elector, with whom he had performed the pilgrimage to the Holy Land two years before. Kranach died at Weimar, October 16th, 1552. The career of Lucas Kranach was remarkable; he was the best artist of his time and country, was court painter to three electors, and was the intimate friend of Luther, whom he painted several times. He was one of the witnesses to Luther's marriage to Catherine Bora, and is said to have brought it about himself; he was also twice burgomaster of Wittenberg. His principal works range from 1506 to 1540, and are always marked with a winged serpent, the crest granted to him by the elector, Frederick the Wise, in 1508. His colouring was good, but his pictures are generally hard and without taste in their forms, which are sometimes incorrectly drawn; but some of his heads are finely modelled, and have a very good expression. He was also an engraver. His biographer Heller mentions upwards of eight hundred prints by Kranach, chiefly wood-cuts. A second edition of Heller's work, Lucas Kranach's "Leben und Werke," was published at Nürnberg in 1854. There is also a life of Kranach by Chr. Schuchardt, Leipsic, 1851.—R. N. W.

* KRAPF, JOHANN LUDWIG, an eminent missionary and African traveller, was born on the 11th January, 1810, at the village of Derendingen, near Tübingen, in Württemberg, where his father was a farmer. He received a good education at a school in Tübingen, and at an early age felt a desire to become a missionary, with which was blended through accidental circumstances a vivid curiosity respecting the unexplored regions of Eastern Africa. Through a missionary friend he was brought into relations with the English Church Missionary Society, and appointed by it to the Abyssinian mission. Starting in February, 1837, he reached in safety his destination Adowah, the capital of Tigre; but the operations of the mission were terminated by the intrigues of the heads of the native church, and Krapf resolved to remove to Ankober, the capital of the christian kingdom of Shoa. Here he remained, teaching and preaching successfully, up to the year 1842. Circumstances were again adverse to the continuance of the mission, and towards the close of 1843 Dr. Krapf proceeded, with the approbation of his superiors, to Zanzibar, to commence missionary labours among the heathens of the eastern coast of equatorial Africa. Settling in the autumn of 1846 with his fellow-worker, the missionary Rebmann, at Rabbai Mpia in the vicinity of Mombas, Dr. Krapf began to preach to the heathen Wanika of the neighbourhood, and to make with missionary objects journeys into the interior, which have been singularly fruitful of important geographical results. The large and interesting section of Eastern Africa, which stretches from the equator to the fifth degree of south latitude, was from the coast inwards a *terra incognita* until it was traversed by Dr. Krapf and his colleague. The land journeys of Dr. Krapf in Eastern Africa extended to upwards of nine thousand miles, and were made mostly on foot; for the luxury of oxen, enjoyed even by Dr. Livingstone, was beyond the reach of the German missionary. During these journeys he discovered, in the proximity of the equator, the snow-capped mountains of Kenia and Kilimanjaro, and explored, frequently at the risk of his life, countries not only never before visited by civilized man, but which from their unsettled state will be closed for many years to the visits of Europeans. In 1853 Dr. Krapf returned to Europe for the restoration of his health, and after another visit to Abyssinia, was compelled to retrace his steps, and take temporary repose in Switzerland. Besides a number of works on and translations into the languages of Eastern Africa, Dr. Krapf published in 1858 his "Reisen in Ost-Africa," full of the most curious information and missionary experience. An English abridgment of it appeared at London in 1860, with the title "Travels, Researches, and Missionary Labours during an eighteen years' residence in Eastern Africa."—F. E.

KRASICKI, IGNACY, a Polish author of considerable eminence, born at Dubiecko in Gallicia in 1735. He studied under the jesuits, and having taken orders, went to Rome, where he continued his studies for some years, and then returned to Poland. He received in succession several ecclesiastical appointments, and eventually became bishop of Ermland or Warmia in 1767, and archbishop of Gnezne in 1795. He first attracted atten-

tion as a writer by his articles in a literary journal called the *Monitor*, and was noticed with special favour by the king Stanislaus Poniatowski, to whom some of his earlier poems were addressed. In 1768 he distinguished himself by his decided opposition to the encroachments of Russia. This was followed in 1772 by the first division of Poland, by which his diocese became included in Prussia, and he betook himself to Berlin. He there attracted the notice of Frederic II., who took pleasure in his cheerful and witty disposition. There is a well known story to the effect that the king one day said to him, "I hope you will be able to take me into paradise under your episcopal cloak?" "No, Sire," he answered, "your majesty has so shortened it, that I can hide nothing contraband under it." Through his influence the only Roman catholic church at Berlin was erected. It was consecrated by him in 1780, and there he was buried after his death in 1801; but his remains were removed to Gnezne in 1829. His writings, both in prose and verse, are on all sorts of subjects except religious. They have been compared for style and spirit to the works of Pope, and indeed he has been called the Polish Voltaire. In 1775 he published the "Myszeis," or Mousiad, in which mice play the principal part; it is a mock-heroic poem. In 1778 appeared his satires, which are said not to have been equalled in the Polish language. The same year he published his "Monomachy," or Battle of the monks, which some regard as his best production. His "Fables," 1780, are much admired. Several of his works have been translated into German and French; and a collected edition was published at Warsaw in 1803, and subsequently.—B. H. C.

KRASINSKI, VALERIAN, Count, born about the year 1780, was the scion of an ancient and illustrious Polish family, distinguished in the literary and in the ecclesiastical annals of their country. He early engaged in literary and religious undertakings, introduced Lord Stanhope's printing-press into Poland, and was occupied with a stereotyped edition of the Bible in Polish, when the revolution of 1830 broke out. He had been appointed chief of the department of the ministry of public instruction in Poland, but nevertheless identified himself with the patriotic party, and was sent by Prince Adam Czartoryski as member of a diplomatic mission to England. When, in 1831, the Russian armies had reconquered Poland, Count Valerian found himself destitute and an exile in England. He at once resorted to his pen as a means of subsistence, and to the day of his death diligently employed his great intellectual powers and large acquisitions of knowledge in familiarizing the public of Great Britain with Polish history, both political and ecclesiastical. His best known work is the "Historical Sketch of the Reformation in Poland," 2 vols., 1838-40. His high character and refined manners procured him entrance into the best society of London during twenty years of exile. The last five years of his life were spent in Edinburgh, where he died December 22, 1856. For a list of his works, see *Gent. Mag.*, for 1856, vol. i., p. 200.—R. H.

KREUTZER, CONRADIN, a musician, was born at Mösskirch in the duchy of Baden, where his father was a miller, November 22, 1782; he died at Riga in 1849. He became a singing boy at the monastery of Zwyrfallen in 1791, where his musical talent was cultivated by Ernst Weinrauch, a monk, who directed the music of the establishment. Upon the death of this intelligent preceptor, Kreutzer was removed to another monastery at Schussenried, where in 1797 he was appointed organist and professor of music. His relatives were adverse to his following music as a profession, and obliged him therefore to relinquish his appointment and enter the university of Freiburg as a student of medicine in 1799. His original predilection could not however be uprooted, and he wrote an opera for the Freiburg theatre, "Die lücherliche Werbung," which was produced in 1801. Having overcome the objections of his friends, Kreutzer went to Vienna to devote himself entirely to music. He became a pupil of Albrechtsberger, and was greatly befriended by Schuppanzigh the violinist, who procured him many opportunities for the display of his talent. After producing several operas with success, he went to Stuttgart, where the same good fortune attended him in the theatre, and where he was appointed director of the conservatorium. He was supplanted in this situation when the king died in 1816, and he then made an extensive tour through Germany, leaving memorials of his talent in every town he visited. In 1818 he was engaged as music director by the Prince Von Fürstenberg; and he lived for three

years at Donaueschingen, labouring conjointly with Kalliwooda. He returned to Vienna, when interest had been made for him to produce an opera at the court theatre, and he then composed "Libussa," which was brought out in 1822. He was subsequently made musical director of this establishment. He visited Paris, and produced an opera there in 1827; and he afterwards resumed his Vienna engagement, which he filled for several years. His most popular opera, and the work by which he is best known in England, "Das nachtlager zu Granada," was originally played in Vienna in 1834. Besides his numerous dramatic works, he wrote several masses, some pianoforte concertos, and other pieces of instrumental music, and a large number of songs and part songs.—G. A. M.

KREUTZER, RODOLPHE, a musician, was born at Versailles, November 16, 1766, and died at Geneva, January 6, 1831. He was equally famous in his time as a violinist, as a writer for his instrument, and as a dramatic composer; but he is now chiefly known as the person to whom Beethoven dedicated his famous sonata, Op. 47, which he had written for, and first played in public with the English violinist, George Bridgetower. The reason for the transfer of the dedication is unknown, and Beethoven's naming Kreutzer in it as "suo amico" adds to the mystery; since, as will be seen, there can have been no intimacy and therefore little friendship between them. Kreutzer's father was a musician in the chapel of the king of France; after learning of him, the son became the pupil of Stamitz for the violin, and he made his first public performance on this instrument in 1778. He composed at a very early age, as is said, without any instruction, and played his first concerto at one of the Concerts Spirituel in 1779. "Jeanne d'Acre," his first opera, was produced in 1790, and it was followed in 1791 by "Paul et Virginie," and in this year by "Lodoïska," the most popular of all his dramatic works. This opera was successfully adapted to the English stage, and its overture at least must be still remembered by every one in this country who has any experience of music. Kreutzer started on an artistic tour in 1796; he played with great success at Milan and other cities of Italy; he proceeded to Germany, and it must have been then that he made the acquaintance of Beethoven, for there is no account of his leaving France at any other period before his last illness; and he passed through Holland previously to his return to Paris. The conservatoire was at that time newly instituted, and one of its first appointments was that of Kreutzer as a professor of the violin. When Rode went to Russia in 1801, Kreutzer succeeded him as solo violinist at the opera, which post he held until 1816, and so he could not have been in Vienna when Beethoven's sonata was published. He changed his position for that of second chef d'orchestre in 1816, and was promoted to that of first chef in 1817, which he resigned in 1824 to become musical director. He was successively appointed violinist to the first consul, to the emperor, and to Louis XVIII., and in 1824 he was created a chevalier of the legion of honour. He had the misfortune to break his arm in 1825, after which he could never play again; and we may suppose that what he suffered from this accident induced his retirement from the opera, which took place in the same year. Kreutzer produced thirteen grand and nineteen comic operas, all with success, and some of them obtained more than ordinary popularity. He was greatly mortified therefore when in 1827, having offered to the management of the Académie the opera of "Mathilde" which he had written since his retirement, its production was refused at the establishment in which he had been officially engaged for twenty-four years. This vexation is said to have caused the illness of which, after some years' suffering, notwithstanding his removal to Switzerland to seek relief, he died. He left twelve concertos for the violin and a concertante for two violins, besides two symphonies and many pieces of chamber music. But his most valuable works are his studies and caprices for his instrument, which are regarded as all but indispensable in the practice of a violinist.—G. A. M.

KRILOV or KRUILOFF, IVAN ANDREIVITCH, one of the most original and truly national poets that Russia has yet produced. Although the author of various comedies, operas, essays, and articles for newspapers, he never rose above mediocrity until he gave to the world the "Fables" which revealed at once his remarkable genius and made him the most popular writer his country ever possessed. While Russia was still under the influence of French writers, and striving to lay hold

of the French language, manners, and civilization, Kriloff was learning in the hard school of poverty thoroughly to understand and appreciate his native language, and sympathize with his fellow-countrymen. He was born at Moscow on the 2nd of February, 1768 (o.s.), the son of a poor officer of the line who died when the boy was eleven years old, leaving him and his widowed mother penniless. She was then residing at Tver, educating her boy to the best of her ability; but necessity compelled her to procure employment for him in one of the numerous public offices with which Russia abounds. In 1785 he went to St. Petersburg in the capacity of a government clerk. One precious legacy he had received from his father in the shape of a case of books, which he read to such purpose, that at the age of fourteen he wrote an opera entitled "The Coffee-house Girl," for the manuscript of which a bookseller gave him the works of Boileau, Racine, and Molière. Under the influence of his French reading and a friendship with the leading actor of the day, he wrote two tragedies, "Cleopatra" and "Philomela," which met with merited failure. A similar fate befel his comedies and operas. The rage for writing was, however, so strong upon him, that he gave up his situation for a time in order to devote himself exclusively to literature, and in conjunction with a retired captain set up a periodical under the name of the *Spirit Post*, in which, under cover of ghostly personages, he ridiculed the follies of the day, more especially the Gallomania which he thought so injurious to Russian national life. His various efforts after literary success brought him into public notice, and introduced him to the highest society of Russia, which is far from being exclusive. In this new position Kriloff acquired a taste for play and other fashionable amusements, which obliged him ere long to seek official employment again for the sake of his health and fortune. He was placed in 1802 in the chancery of Prince Serge Galitzin, governor of Riga, where he remained for three years, after which he accompanied the prince to his country-seat at Zoubrilovka in Saratov, where he also remained for three years, renewing his intimacy with the unsophisticated Russian peasant and his rustic life. While under the influence of his rural experience, he was requested on his passage through Moscow to translate two fables of Lafontaine. He did so; they were printed in a magazine, had immense success, and excited general admiration. He had at length found his true vein, and although he still for a time dallied with the drama and faced three more failures on the stage, his time and thoughts soon came to be devoted entirely to the composition of fables, apologies, and short popular tales. The simple originality with which he clothes some of the deepest lessons of practical wisdom in the common but racy language of the people, is in every way admirable. The local colouring and strictly Russian tone and character of these fables, is another great merit. A concealed satire and sharpness of allusion to contemporary events and persons, gives that piquancy which is the best characteristic of the fable. It was in the year 1808, his fortieth year, that Kriloff discovered he was a fabulist, and sent some of his first productions of that kind to the *Dramatic Courier*. His reputation rose rapidly. In 1811 an appointment in the imperial public library was bestowed on him, to which the emperor added a pension of three thousand roubles. Free from want and care, he thus passed an easy, indolent, untidy existence, beloved for his kindness and honoured for his genius. He died in December, 1854. In 1825 Count Gregory Orloff caused a splendid edition of the "Fables" to be printed at Paris, with versions in French and Italian. The first edition of Kriloff's collected works was published at St. Petersburg in 1847, in 3 vols. A few of the fables in English will be found in Kohl's Russia.—R. H.

KRÜDENER, BARBARA JULIANE VON, a distinguished philanthropist of the mystic school of Madame Guyon, was a daughter of the ancient, noble, and wealthy Russian family of Wietinghoff, and was born 21st November, 1764. While still very young and beautiful, she was married against her own wishes to the Baron Von Krüdener, a friend and admirer of J. J. Rousseau; and in Venice, Copenhagen, and Paris she spent many years of her life in the enjoyment of all the gaieties of the world, and of a large share of its admiration and flattery, called forth not only by her personal accomplishments but by her literary talents. She was on intimate terms with Chateaubriand, Madame De Stael, and other literary celebrities of the time; and being separated in 1792 from her husband, the purity of her life in Paris was not above suspicion. After the death

of the baron she left Paris; and already weary of the world, she withdrew to the privacy of the mansion and estates which she had inherited from her father. Here a great religious change passed over her, chiefly under the influence of some Moravian christians; and feeling no attraction towards her own national church, she attached herself with peculiar sympathy to Jung Stilling in Carlsruhe and Oberlin in Steinthal, under whose teaching, and that of the writings of Madame Guyon, she became deeply imbued with a spirit of quietistic and mystical piety. From that time, about 1808, till her death in 1824, the spirit of christian love became and continued to be in an extraordinary and very conspicuous degree the animating and impelling principle of her whole existence. Her rank and accomplishments found access for her to the rich and the learned, to whom she preached with impressive earnestness repentance and new life. In 1815 the Czar Alexander himself became one of her hearers, almost a disciple. In Heilbronn, Heidelberg, and Paris, he was to be seen, Bible in hand, listening to her teaching in the private meetings for prayer and Bible reading which she held with her friends. Her drawing-room was crowded with people of rank and fashion. She acquired great influence over Alexander, who even consulted her on the formation of the "Holy Alliance;" and it was she who suggested that name for a transaction, which she knew only in its apparent religious origin and motives, and not in its political tendencies and effects. Her religious usefulness, however, was damaged by this complicity in the politics of Europe, and her immense influence with all ranks became an object of jealousy to politicians and diplomatists. She was compelled to leave Switzerland, where she had assisted in founding the Tract Society of Basle, and to seek an asylum at Greuzach on the borders of Baden. Here she devoted herself entirely to the care, and instruction, and relief of the poor, and in the famine years of 1816 and 1817, thousands from Switzerland and the Black forest flocked to her for relief, to whom she ministered without stint both the bread of this world and the bread of life. But in these same years she yielded herself unhappily to the illusions of spiritual pride, and fell into the extravagances of a fanatical spirit. She first allowed her grateful admirers to speak of her as a prophetess, and she ended by believing and professing the divine claim herself; speaking much of the peculiar power of her prayers with God, of the revelations she had from above, and of the fulfilment of her prophetic words. The governments of Switzerland and South Germany compelled her to return once more to her own estates; and these wild pretensions cost her moreover the loss of the friendship of the Czar Alexander, who, upon her repaireing to St. Petersburg to preach to him a crusade in behalf of the liberation of Greece, sent her a kind but firm letter requiring her to be silent and to depart. In her last illness, which ended in her death, 25th December, 1824, she became sensible of and confessed her errors:—"Yes," she owned under the sobering influence of long affliction, "I have often mistaken for voices of God what were only the suggestions of my own imagination and pride; what good I have done will remain, the evil God will mercifully destroy." She died at Karasu-Bazar in the Crimea, a province which had been first won to the czars by the sword of her grandfather. Professor Hagenbach of Basle, in his Lectures on the church history of the nineteenth century, has done justice to the work, as well as animadverted upon the errors, of this highly-gifted and extraordinary woman.—P. L.

KRUG, WILHELM TRAUOGOTT, philosopher and writer, was born in Prussian Saxony in 1770. He prepared himself for academic teaching in 1794 at Wittenberg, where he was obliged to remain as adjunct of the philosophical faculty for seven years, in consequence of his "Letters on the perfectibility of revealed religion." In 1801 he became extraordinary professor of philosophy at Frankfort-on-the-Oder; in 1804 ordinary professor of logic and metaphysics at Königsberg; in 1809 ordinary professor of philosophy at Leipsic. He died 13th January, 1842. Krug's writings on philosophy and other subjects are very numerous. He was exceedingly industrious and active; but his works are more useful to learners, than fitted to advance the sciences they treat of. His system of philosophy was called "transcendental synthesisism;" an attempt at a medium between idealism and realism, which became very popular. His chief works are—"A System of Theoretical Philosophy," 3 vols. 8vo; "History of the Philosophy of Ancient Times, especially among the Greeks and Romans;" "System of Practical Philosophy," 3 vols. 8vo; "Hand-

book of Philosophy and Philosophical Literature," 2 vols.; "Universal Manual of the Philosophical Sciences," 4 vols. 8vo.; "Canon Law, presented according to the principles of reason, and in the light of christianity;" "Lectures on Universal Philosophy, for the Education of both Sexes," &c. His autobiography was published in 1826, and the appendix to it in 1831.—S. D.

KRUILOFF. See KRILOV.

KRUMMACHER, FRIEDRICH ADOLF, an eminent German divine and author of the evangelical school, was born at Tecklenburg in Westphalia, July 13, 1767. His father, who was a lawyer, was burgomaster of the town; and his mother, a friend of Lavater, was distinguished for her piety and christian spirit. He early showed uncommon talents; and after attending for a short time the university of Lingen, he removed in 1787 to Halle, where he attached himself with special sympathy and love to the person and teaching of Professor Knapp, with whose evangelical spirit his own was congenial. After finishing his university career, he was for a few years co-rector of the gymnasium of Hamm, and in 1793 he became rector of a similar institution at Mörs on the Rhine. In 1794, when his income was no more than three hundred thalers, he brought home his bride, Eleonore Möller, and for the next six years he continued to apply himself with ardour to classical studies and to the duties of the school, which flourished greatly under his charge. In 1800 he was appointed professor of theology and classical literature in the neighbouring university of Duisburg, and in the following year he commenced his career as an author by publishing his "Hymnus an die liebe," which he followed up in 1805 with the first two parts of his "Parabeln" (to which he afterwards added a third part), and with a theological work—"Über den Geist und der Form der Evangelischen Geschichte in historischer und ästhetischer hinsicht"—On the spirit and form of the evangelical history, viewed both historically and æsthetically. The "Parables" became extremely popular, and were translated into several foreign tongues. An illustrated English edition of them has been recently included in Bohn's Illustrated Library. They are beautifully conceived and written. His work on the gospel history was equally successful, though in a more limited sphere, and gave him at once a high place among German divines. In 1806 he exchanged his professorship for a pastoral charge at Kettwig on the Ruhr, where he remained till 1812, when he was appointed through the influence of the Princess Pauline of Detmold, who was a great admirer of his writings, general superintendent and court-preacher in Bernburg; and here he continued, declining the repeated offer of a chair at Bonn, till 1824, when he was induced to accept the office of pastor primarius in St. Augariikirche in Bremen. In all these positions, in the intervals of other duties, he continued to ply his pen with unwearied industry, and his publications from 1809 till his death in 1845 were not only very numerous, but in a high degree serviceable to the cause of truth, especially in connection with the training of the young. His views of religion were equally opposed to an enthusiastic mysticism on the one hand, and to an unbelieving rationalism on the other. He remained all his life a representative of the genuine spirit of the German Reformation, and a gifted teacher of christianity in its simplest apostolic form. As a poet his claims stand high. His "Parables" and other pieces have secured for themselves a permanent place in German literature.—P. L.

* KRUMMACHER, FRIEDRICH WILHELM, an eminent preacher, son of Friedrich Adolf, was born at Mörs, the 28th January, 1796. While inheriting much of his father's literary ability, he has surpassed both his father and uncle in gifts and fame as a pulpit orator. He was for some time pastor of a German congregation in New York, but he had succeeded his uncle at Elberfeld, where he laboured for many years in the same evangelical spirit, before his name became extensively known either as a preacher or author. A good many years ago he removed to Berlin, and he is now settled at Potsdam, where, as one of the chaplains to the king of Prussia, he has a vast congregation consisting chiefly of soldiers, among whom his zealous labours have been attended with great success. He has always been distinguished for the fervour and force with which he has maintained the doctrines of the Reformation in opposition to the rationalism which has prevailed so much in protestant Germany, and the decline of which during the last thirty years has been in no small degree owing to the energetic exertions of practical preachers like him, as well as to the more learned labours of the university divines. His publications have been numerous and popular;

and several of them have been translated into English, and been extensively read and admired in this country and in America, particularly his "Elijah the Tishbite," and his "Elisha." His "Kirchliche Lehrstimmen" appeared in 1846, in 2 vols.; and "Die Sabbathglücke" in 1851. He has always taken a prominent part in the deliberations of the Kirchentag; and he is also one of the most zealous promoters in Germany of "The Evangelical Alliance." His speaking as well as his preaching is distinguished by great fervour and energy; and he has many of the qualities of a true orator. His leanings have always been to the reformed branch of the United Evangelical church of Prussia, though he has all along been a steadfast friend of the Union, and has shown no sympathy with separatism, either on the side of the reformed or the high Lutheran party. When Neander died in 1850, Krummacher was the man selected to pronounce the funeral oration at his grave; and when the Evangelical Alliance met at Berlin in 1857, it was he who spoke the opening welcome to christian men out of every nation under heaven. On both occasions he spoke as an apostle not only of truth, but of love.—P. L.

KRUMMACHER, GOTTFRIED DANIEL, a younger brother of Friedrich Adolf, was born at Tecklenburg, 1st April, 1774, and died 30th January, 1837, as pastor of the Reformed church in Elberfeld. He had little of the literary genius and fertility of his brother, but he was a distinguished preacher, and exercised a large amount of religious influence in that part of Germany by his devoted piety, and by the strenuousness and unshaken constancy with which, during a long ministry, he proclaimed and defended evangelical truth in opposition to the prevailing rationalism of the age. His preaching was powerful, and wrought a great change upon the religious life of Elberfeld and the Wupperthal, the effects of which continue to be felt to the present day. But his ministry was by no means a model one; it was onesided, and repelled as many as it attracted. In his interpretation of scripture, too, he was fanciful and arbitrary, as may be seen in his well-known work—"The Wanderings of Israel through the Wilderness." But withal his faith was "a burning and a shining light," shining as steadily as brightly; and that faith made him a strong man in the midst of weak and wavering multitudes.—P. L.

* KÜCKEN, FRIEDRICH WILHELM, a musician, was born at Bleckede in 1810. He has attained popularity throughout Germany as a composer of Lieder, many of which have become favourites in England. His arrangements of the national songs of Styria and other German provinces have done much to make these characteristic melodies widely known. He has written a great many four-part songs, which are eminently effective; he has also written for the stage, but with less decided success. He for several years held the post of second kapellmeister (musical director of the opera) at Stuttgart, which office he resigned in September, 1861.—G. A. M.

KÜGELGEN, GERHARD AND CARL VON, twin brothers, born at Bacharach on the Rhine in 1772. In 1791 they were sent by their father to Rome to complete their studies: Gerhard chose history and portrait, and Carl landscape. They both established themselves in St. Petersburg, where they married two sisters of a noble family of Courland. Carl became a court landscape painter at St. Petersburg, while Gerhard removed in 1804 to Dresden, and was there appointed professor in the academy, but he met with a miserable end. He was in 1820 murdered on the highway between Pilsnitz and Dresden by a common thief, a private soldier, who after killing and robbing his victim, in total ignorance of who he was, drew off the boots from his body, and singularly enough, this act caused his detection and punishment; for when they were worn out the scoundrel took them to Kügelgen's bootmaker to be repaired, and the man at once recognized them, and the detection ensued. Gerhard's pictures are of a simple, religious character, containing few figures, and these often portions only of figures. Carl Kügelgen's career at St. Petersburg was a distinguished one. He executed many works for the Russian emperors—more particularly two series of views, one made in the Crimea in 1804 and 1806 for the Emperors Paul and Alexander; the other in 1818 in Finland for the Emperor Alexander. He executed in all one hundred and seventy-one pictures and two hundred and ninety finished drawings. He died at Reval in 1832. There are biographies of both brothers.—(See Nagler, *Neues Allgemeines Künstler Lexicon*.)—R. N. W.

KUGLER, FRANZ THEODOR, an eminent art-historian and critic, was born at Stettin on the 7th of January, 1808. He studied at Berlin, where he became professor in the academy of fine arts, lecturer in the university, and councillor in the ministry of public instruction. Poet, dramatist, historian, musician, and draughtsman, he made the history of art his peculiar study and theme, and enriched his knowledge of it by journeys to Italy in 1835, and to France and Belgium in 1843. He is best known in this country by his "Handbook of Painting" (*Handbuch der Geschichte der Malerei von Konstantin d. Grossen bis auf die neuere Zeit*), published in 1837; second edition, much enlarged, 1847. Lady Eastlake, under the modest anonymity of "A Lady," has translated the chief portions of it into English. The first of her versions, containing "The Schools of Painting in Italy," appeared in 1842, edited by Sir Charles Eastlake; the second, embracing the "German, Flemish, and Dutch Schools of Painting," published in 1846, was edited by Sir Edmund Head. Several editions of both these translations have been published, in some cases, with considerable enlargements and modifications. Besides many minor works on art and other subjects, Kugler wrote a philosophico-historical "Handbuch der Kunst-Geschichte," 1837—second edition, 1847; and a "Geschichte der Bau-Kunst," 1856-59. His "History of Frederick the Great," published in 1840 for the jubilee of the invention of printing, has been translated into English. Of a more elaborate work on Prussian history, the "Neuere Geschichte des Preussischen Staates und Volkes von der Zeit des grossen Kurfürsten bis auf unsere Tage," only part I., embracing the period between 1660 and 1788, was published in 1844. Kugler died on the 18th of March, 1858.—F. E.

KUHLAU, FRIEDRICH, a musician, was born at Ülzen in Lüneburg-Holstein in 1786; he died at Lyngby, near Copenhagen, in 1832. In 1793 he injured one of his eyes to such an extent by a fall on the ice, that he totally lost the sight of it. This accident induced his parents, who were in humble circumstances, to spend all their means in fitting him for the musical profession, under the strange though common belief that it would less severely tax his sight than any other pursuit. Kuhlau spent some time in Brunswick, where he studied several instruments, especially the flute; and he afterwards went to Hamburg, where under the direction of Schwenke he completed his musical education. He studied harmony with this master, and published some instrumental pieces of great promise while he was still his pupil. In 1810, to avoid the French conscription, he went to Copenhagen, and there obtained an appointment as chamber musician to the king, and first flutist in the royal chapel. He now composed his opera of the "Röverborgen" (Robber's Castle), in which he had the happy art to embody so powerfully the characteristics of Danish music, as to give to his production the speciality of a national work. Its success was immense, and the people at once claimed its composer as a compatriot, regarding him as the first musician who had incorporated the local colouring of their country in a work of high artistic aim. He produced another opera, "Eliza," with success only inferior to that of its predecessor; and this placed him so high in general esteem that he was appointed composer to the court, with a suitable pension. He bought a charming house at Lyngby, and sent to Germany for his parents, having forsworn marriage in order that he might be able to provide for them. He now devoted himself to composition with untiring zeal, and produced, besides a very large number of instrumental works, the following operas—"Lulu," "Hugo og Adelheid," and "Elverhøi" (the Elfín Hill), which last was represented in 1828, and excited an enthusiasm that surpassed all Kuhlau's great successes. In 1830 a fire broke out in his house, which destroyed many of his unpublished MSS., shortly after which both his parents died; and his grief at this bereavement, coming close upon the vexation the loss of his works had occasioned him, preyed upon his spirits, and induced the illness to which he fell a victim. His funeral was attended by all the musicians, and many of the other most distinguished persons of Copenhagen. Kuhlau is chiefly esteemed in Denmark for his operas, on account of the eminently nationalistic character he has given to them; but his individuality with us consists in his being one of the extremely few composers who have written for the flute such music as is to be classed in the higher ranks of artistic production. His works for this instrument are various as they are numerous. They consist of concertos with orchestral accompani-

ment; sonatas with pianoforte accompaniment; concerted pieces for several flutes, among which the trios are particularly admired; and many compositions of a lighter character.—G. A. M.

* **KÜHNER, RAFAEL**, a German philologist, was born at Gotha, the 22nd March, 1802, and devoted himself to classical learning at Göttingen under Mitscherlich, Dissen, and O. Müller. In 1824 he obtained a mastership in the lyceum at Hanover. He first brought the results of the study of Sanscrit to bear upon the Greek grammar, and by this means may be said to have modelled it into a new shape, especially as to the conjugation of the anomalous verbs and the syntax. His "Ausführliche Grammatik der Griechischen Sprache" appeared at Hanover in 1804-5, 2 vols. A still greater success attended his "Schulgrammatik" and his "Elementargrammatik der Griechischen Sprache." He has also published a Latin grammar as well as editions of the Commentaries of Xenophon, and of some other Greek and Latin authors. His schoolbooks have been translated into English and other languages, and have met with almost greater success in England, America, and Sweden, than in his own country.—K. E.

KUNCKEL, JOHANN, a celebrated German chemist, born at Rendsburg in 1630. Having studied chemistry and metallurgy he obtained great reputation in these sciences, and became successively chemist to the dukes of Lauenburg, the elector of Saxony, and subsequently to Charles XI. of Sweden, who granted him letters of nobility under the name of Baron von Lünenstern. He died in 1703, leaving several works on chemistry and the art of glass-making. His name is perhaps best known in connection with the early history of phosphorus; of the process of extracting which he was the first improver, as Brandt was the discoverer.—W. B.-d.

KUNTH, KARL SIGISMUND VON, a distinguished German botanist, was born in Leipsic on 18th June, 1788, and died at Berlin in March, 1850. Until the age of sixteen he was educated at the free school in Leipsic, and became acquainted with Rosenmüller, who directed his mind to anatomical and natural history pursuits. In 1805 he entered the college of St. Thomas; but on the death of his father he relinquished his studies there, and obtained an appointment in the naval administration at Berlin. Baron Humboldt subsequently took notice of him, and gave him the means of attending the natural history courses in the university of Berlin. In 1813 he published the "Flora Berolinensis;" and after the death of Willdenow he undertook the arrangement and publication of the plants collected in Equinoctial America by Humboldt and Bonpland. He was engaged in the work in Paris in 1818-19, and he published it under the title of "Nova genera et species plantarum," in 7 vols. folio. He also published a synopsis of the work in 5 vols. 8vo. He likewise completed Bonpland's "Plantae Equinoxiales," and "Melastomaceae," and published a memoir on the South American mimosæ and other leguminosæ, as well as an account of the grasses of that country. On his return to Berlin in 1819 he was appointed professor of botany and vice-director of the botanic garden. In 1829 he was admitted a member of the Academy of Sciences of Berlin, and subsequently a corresponding member of the Institute. In 1850 he assisted in the arrangement and distribution of the East Indian plants collected by Dr. Wallich. He also commenced a general description of plants under the name of "Enumeratio plantarum omnium hucusque cognitarum;" but he did not live to complete it, or even to finish the monocotyledonous division. He contributed several papers to the *Annales des Sciences Naturelles*, and to the *Memoires de l'Academie Royale de Berlin*.—J. H. B.

KUPETZKY, JOHANN, a Hungarian portrait-painter, born at Bösing, near Presburg, in 1666-67. His father was a poor weaver, and Johann was intended for the same occupation; but he fled from home about 1681, and entered the house of a Swiss painter at Lucerne, of the name of Klans. From Lucerne Kupetzky travelled to Rome where he became acquainted with J. C. Füßly, who procured him the patronage of Alexander Sobiesky. He established a reputation at Rome, and was early in the eighteenth century, when about forty years of age, invited by Prince Adam von Lichtenstein to Vienna. Here he became a great portrait painter—Joseph I., Charles VI., and Prince Eugene, were his patrons. In 1716 he was invited by Peter the Great to enter his service, but his love of liberty was too great, and he declined. Kupetzky was a "Bohemian brother," and some fear of religious persecution induced him to leave

Vienna and settle in Nürnberg, where he died in 1740. A folio volume of prints after his works, including a very clever portrait of himself, was published there in 1745, engraved by B. Vogel and V. D. Preissler; and there is a life of him by his friend Füßly, published at Zurich in 1758.—R. N. W.

KÜSTER, LUDOLF, an eminent classical scholar, was born in 1670 at Blomberg in Westphalia, where his father was a magistrate. He was educated at the Joachim gymnasium in Berlin, where his elder brother was a professor. By the favour of the celebrated Spanheim he was appointed tutor to the two sons of Count Schwerin, the king of Prussia's prime minister. When their education was completed, Kuster was able to gratify his taste for travel. He spent ten years in various parts of Europe, visiting libraries, examining manuscripts, and associating with the learned men of the day. At Frankfurt-on-the-Oder, where he was studying civil law, he published in 1696 his first great work "*Historia Critica Homeris*," which excited great attention in Germany, and was afterwards republished by Wolff in his edition of Homer, 1785. The name which appears on the title of this dissertation is Neocorus, the Greek word for Kuster or Sacristan, which had been jokingly applied to him by Grævius. At Utrecht, where Kuster resided for some time, he began a Latin journal under the title of "*Bibliotheca librorum novorum*," of which five volumes appeared between 1696 and 1700. Here also he contributed to the collection of Grævius a dissertation on the museum of Alexandria; and for Gronovius he translated two learned papers into Latin. In 1700 he went to England, and laboured both there and in France at a new edition of Suidas, which appeared at Cambridge, in three volumes folio, in 1705. Indefatigable as he was learned, his edition of Jamblichus *De Vita Pythagoræ* appeared in 1707 at Amsterdam, where also his fine edition of Aristophanes was published three years later. He was working at the same time at a new edition of Mill's Greek Testament, which came out also in 1710. A criticism on his Suidas, written by Gronovius, drew forth a reply from Kuster entitled "*Diatriba anti-Gronoviana*," 1712. Accompanying this essay was a treatise on the *æs grave* of the ancients, which, together with a dissertation on the verb *cerno*, involved the author in a quarrel with Perizonius, who had also written on the verb *cerno*. In this last controversy was produced one of Kuster's ablest works "*De vero usu verborum mediorum*," 1714, which Alberti and Dorville have called a book of gold. It is reprinted among the *Prolegomena* of the late edition of Stephen's Thesaurus. On quitting England Kuster had been appointed professor at the Joachim gymnasium, Berlin; but he threw up the appointment at some slight offence and retired to Amsterdam. When by the failure of his banker he had lost all his money, he accepted the invitation of Abbé Bignon to settle in Paris; and there having gratified the aged king by abjuring Lutheranism for catholicism, July 25, 1713, he was allowed a pension of two thousand livres, and a place in the Academy. He did not long enjoy these questionable glories, being cut off in 1716 in his forty-seventh year by an abscess in the liver brought on by injudicious application to study.—R. H.

KUTUZOV or KOUTOUZOF, MICHEL LARIVONOVITCH GOLENITCHEF, Prince of Smolensko, a Russian field-marshal, born in 1745; died at Bunzlau in Silesia, 10th May, 1813. He was descended from a German family, which had emigrated to Russia at a very early period. At sixteen years of age he was an officer of artillery, and served with Suvarrow, rapidly gaining promotion in the expeditions against the Turks. At Chouma in the Crimea, in 1774, he was struck on the left temple by a ball, which came out at the right temple and deprived him of the sight of an eye. For a long period he was engaged in subduing the tribes on the borders of the Black Sea, and in 1788 he was again severely wounded at Otchakof—a ball struck him on the cheek and came out at the back of his neck. He was again employed against the Turks, and was present at the assault on Ismail in 1790. Twice repulsed, he sent to Suvarrow to say that he was doubtful of success. The reply was, "Say to Kutuzow that my report on the capture of Ismail is written, and that I have named Kutuzow as commandant of the place." After this Ismail was not long of falling. The following year he contributed to the victories which led to the treaty of Jassy, which gave to Russia the Crimea, the Kuban, and Otchakof. He was received into high favour by the Russian court, and employed in several high offices. When Alexander came to the throne, he was made governor-general of St. Petersburg, but this post did not suit the rough warrior, and for a time he retired to

his estates. In 1805 he was again called to the field, placed at the head of fifty thousand men, and sent to the aid of the Austrians, who had been beaten at Ulm. At the battle of Ansterlitz, which was fought against his advice, Kutuzow lost some of his laurels. Between this time and the French invasion he was employed in Moldavia, in Lithuania, and against the Turks. In 1812, by the unanimous wish of the nation, he was appointed general-in-chief; and after the battle of Borodino, where on each side forty-seven generals and thirty-seven colonels fell, he received the marshal's baton. To him is due the execution of the policy which prevented the French from profiting by their victories. He could not prevent Napoleon reaching the Kremlin, but he could retreat like a lion, and when he saw the opportunity fight desperate battles that cost the invader dear. Under all his reverses and defeats he is said never to have committed a fault, or departed from the rules of war. When the tide turned he led the army into Germany, forced the passage of the Elbe, and was on the high road to the final triumph, when at the age of sixty-seven, worn out by fatigue and wounds, his strength failed, and in a little Silesian town he put off for ever the harness of war, which he had worn in so many hard-fought fields. Count Segur, in his History of Napoleon and the Grand Army, does justice to Kutuzow; but M. Thiers has distorted his character and falsified history.—P. E. D.

KUYP, ALBERT, was born at Dort in 1605, and was taught painting by his father, but his regular occupation was that of a brewer; he was therefore what is now commonly called an amateur. Kuyp was not only one of the greatest landscape painters that ever lived, but was also a good portrait painter. He painted likewise still-life, and executed a few engravings. He has been called the Dutch Claude; but he always displays more truth and more power than Claude. His highest excellence is perhaps the treatment of atmospheres. The date of his death is not known, but he was still living in 1638.—R. N. W.

KYNASTON or KINASTON, SIR FRANCIS, a name celebrated in connection with the Museum Minervæ in Covent Garden, was born at Otley in Shropshire in 1587. He commenced his education at Oriel college, Oxford, but afterwards migrated to Cambridge, where he took a degree. He then went to court, was knighted in 1618, and was made esquire of the body to Charles I. On February 27th, 1635, Charles granted letters-patent for the perpetual appropriation of a house owned by Sir Francis in Covent Garden, as a college for the promotion of the liberal arts among the nobility and gentry. This establishment, designated "*Museum Minervæ*," was inaugurated by the performance of a masque, written by Kynaston himself, called "*Corona Minervæ*," at which Prince Charles and several of the court were present; and in 1636 was published a thin quarto volume entitled "*Constitutions of the Museum Minervæ*." The founder was the first regent. As a poet, Kynaston cannot pretend to a very high place. He is chiefly remembered by his Latin version of Chaucer's *Troilus and Cressida*, of which a portion only (Books i. and ii.) ever appeared. The works of this author are—"Musæ Querelæ de Regis in Scotiam Protectione," 1633; "*Musæ Aulicæ Arthuri Johnstoni*, interprete F. K.," 1635; "*Corona Minervæ*," 1635; "*Leoline and Sydanis*," a heroic romance; together with sundry affectionate addresses to his mistress, under the name of Cynthia, 1642. If the writer witnessed the publication of his "*Leoline*," at all events he did not long outlive it, for he died in 1642.—W. C. H.

KYRLE, JOHN, immortalized by Pope under the designation of the Man of Ross, was a worthy citizen of Herefordshire, who flourished during the latter half of the seventeenth and the first half of the eighteenth century. Though possessed of an estate of only £500 a year, he conferred most important benefits upon his native town (Ross) and neighbourhood by the erection of a church, the endowment of an hospital and an alms-house, the establishment of a fund for apprenticing orphan boys and portioning girls, and other benevolent and useful schemes. He also planted the neighbouring hills with trees, brought in an ample supply of water for the use of his fellow-citizens, and laid out for the public a piece of ground, near the church, commanding a beautiful view. Mr. Kyrle terminated his long and eminently useful and blameless life, at the age of ninety, in 1724. Pope's complaint that "no monument, inscription, or stone" made known his name and race, is now inapplicable, as a monument has been erected to his memory in the parish church where he was interred.—J. T.

LAAR, PETER VAN. See LAER.

LABBE, PHILIPPE, a learned French jesuit, born in 1607 at Bourges, where he was educated by the jesuits, and afterwards taught theology, philosophy, &c. About 1644 he removed to Paris, where he continued till his death, 25th March, 1677. Labbe was a man of amazing diligence and perseverance, and accumulated an immense amount of information. By some he is said to have been deficient in critical acumen and judgment; and there is truth in this. He was not always capable of weighing the evidence which he brought together, and not unfrequently he arrives at conclusions which subsequent critics have abandoned. It has also been said that he was given to plagiarism, and it is true that he often repeats what has been said by others without acknowledgment. The fact is that his true vocation was that of a compiler; and while he had an instinct which led him to the accumulation of a vast amount of knowledge, he had not original genius to enable him to turn it to the best account. Yet when we consider the number and variety of his works, we must admit that he was endowed with no small versatility of talent, and that we are indebted to him for much that is truly valuable. He undertook more than he was able to accomplish; but some of his unfinished works have been brought to a conclusion since his death. This was the case with his great work on the councils, "SS. Concilia ad regiam editionem exacta, quæ nunc quarta parte prodit auctior," in 18 vols. folio, which Gabriel Cossart completed. His "Concordia sacræ ac profanæ chronologiæ," in 4 vols. folio, was continued by Briet. The "Nova Bibliotheca manuscriptorum," in 2 vols. folio, was left unfinished. The same was the case with some others. The works he actually finished relate to geography, chronology and history, ecclesiastical writers, philology, theology, &c. The style of Labbé is somewhat prolix, and his works generally show that he was more abundant in words and facts than in ideas.—B. H. C.

LABEO, C. ANTIUSTIUS, a Roman lawyer, son of one of the conspirators against Cæsar of the same name. He was of independent spirit, and openly opposed Augustus, and was the head of one of the sects of law, Ateius Capito being his rival.—P. E. D.

LA BEDOYÈRE, CHARLES ANGÉLIQUE FRANÇOIS HACHET, Count de, one of the victims of Napoleon's return from Elba, was born at Paris in April, 1786. Entering the French army at twenty—handsome, chivalrous, and fascinating—he fought with distinction in the campaigns of 1806 and 1807. He was aid-de-camp to Lannes in the peninsula in 1808, and accompanying his chief to Germany, showed the greatest gallantry at the taking of Ratisbon, and was wounded at Essling by the side of Lannes, who fell in that battle. Appointed aid-de-camp to Eugène Beauharnais, he fought through the Russian campaign of 1812. A colonel at Lutzen and Bautzen, he was wounded in the latter engagement, retired to France to recruit, and at the close of 1813 married a lady of high Bourbonist connections. Through their influence, after Napoleon's relegation to Elba, he received the Cross of St. Louis and the command of a regiment stationed at Grenoble. When Napoleon, escaping from Elba, landed near Fréjus, La Bedoyère joined him with his regiment. He was appointed general of brigade, aid-de-camp to the emperor, and a peer. At Waterloo he fought bravely, and was among the last to quit the field. In the chamber of peers, after Napoleon's final abdication, he supported vehemently the right of the young king of Rome to the imperial throne. After the capitulation of Paris, exempted from the amnesty, La Bedoyère was on the point of making his escape from France, when, perhaps to bid farewell to his wife,

he rashly ventured to Paris, was apprehended, tried by a council of war, and condemned to death. Great efforts were made, by Benjamin Constant amongst others, to obtain a commutation of his sentence, but in vain. He was shot at the age of twenty-nine on the 17th August, 1815, meeting death with gallantry, and men of all parties deplored his fate.—F. E.

LABLACHE, LUIGI, the celebrated bass singer, was born at Naples, December 6th, 1795, where he died January 23, 1858. His father, a French merchant, and his mother, an Irish lady, fled to Naples from the horrors of the Revolution in Paris in 1792. There, in the counter-revolution of 1799, the elder Lablache, with many other political prisoners, was publicly shot, his property was confiscated, and his wife was imprisoned. When Joseph Bonaparte came to the throne of Naples, he made restitution to all the sufferers of this occasion; and he further befriended the widow Lablache by giving an order for the admission of her son as a student to the conservatorio, which he entered in 1806. Lablache was soon distinguished for his fine contralto voice. He had not the indolence which is generally characteristic of singers; for example, one of the pupils, a double bass player, was so ill, as to be prevented taking his part at a performance which was to be given in three days; it was proposed to Lablache to learn the instrument and to supply the place of the invalid, which he both undertook and accomplished, though he was long laid up with an abscess on his arm brought on by his severe practice. Impatient of school discipline, he ran away from the conservatorio and obtained an engagement to play his quickly acquired instrument at the theatre of a small town, whither he was traced; and he was forcibly brought back to complete the term of his articles to the institution. His first engagement as a singer was at the little theatre of S. Carlino in Naples, where he appeared in 1812. He married in 1814 the daughter of Pinotti the celebrated comedian; soon after which he went to Sicily, where he spent five years, singing with great success in the different cities. He was engaged at La Scala in Milan from 1820 till 1823, and then went to Vienna, where he was a great attraction to the Italian opera until 1828, and he sang at the S. Carlo in Naples during the recesses of the Vienna season. It was at the Austrian capital that he first appeared as *Geronimo* in Cimarosa's *Matrimonio Segreto*, and as *Figaro* and *Leporello* in Mozart's two dramatic masterpieces, characters with which his fame is especially associated. He spent then two years in Italy, and was singing at Milan when Laporte went in 1830 to engage him for London, where he appeared with extraordinary success. At the close of the year he went to Paris, and there, as here, his first character was *Geronimo*. For many years he migrated between these two cities, increasing the great esteem in which he was held by every fresh character he personated. Too impatient for a teacher, he refused to take pupils; Queen Victoria, however, was excepted from this his general practice, and he was for a long time her instructor. His valuable treatise on singing was published in 1843. He went in 1852 to St. Petersburg, and annually revisited that city until the year before his death. The singular power and the rich quality of his voice made him to the last the wonder of all who heard him. His compass was not remarkable, but the immense volume of his tone gave to his notes the character of depth much greater than their real pitch, and his perfect command of his resources enabled him to give every variety of effect in his singing. He was not less eminent as an actor than as a vocalist, and he was equally admirable in the representation of tragedy and comedy. When a youth he was ridiculed for his tall skeleton figure; but in later life his corpulency seemed to be in proportion to the magnitude of his voice. One of his

daughters is married to Thalberg the pianist; one of his sons is an officer in the French artillery; and another, Frederico, for some years a singer on the Italian stage, married Miss Fanny Wyndham, a vocalist of merit, and is now resident in London as an esteemed teacher.—G. A. M.

LA BRUYÈRE, JEAN DE, was born at Dourdan, Normandy, in 1646; his life was singularly uneventful. After holding a government situation at Caen, he was by the influence of Bossuet summoned to Paris, to take part in educating the grandson of the Great Condé. La Bruyère, receiving a considerable salary, continued to be the friend and dependent of his pupil after that the latter ceased to require his services. He was thus brought continually into connection with the court of Louis XIV., and could behold society in its most brilliant, study it in its most various phases. Gifted with the talent of a keen observer, rather than with that of a profound thinker, a painter still more than a moralist, La Bruyère rapidly seized the shifting scenes, the diversified individualities around him. The treasures which his searching and satirical glance had long been gathering, were grouped into definite and substantial literary shape in "The Characters of Theophrastus, with the Characters or Manners of the Present Age." An inaccurate, perhaps incompetent translator of Theophrastus, La Bruyère admirably succeeded in delineating what he himself had seen; and the work, first published in 1686, and incessantly amended and augmented, quickly passed through numerous editions. Shortly after its appearance the author was elected a member of the French Academy. His other productions are unimportant. La Bruyère died of apoplexy, suddenly and without pain, on the 11th May, 1696, in the mansion of his patrons the Condés at Versailles. He is said to have abandoned the whole profits of his works, which were immense, to a little girl, the daughter of his publisher Michallet. Neither seeking to shine in conversation, nor to meddle with affairs, La Bruyère strove to gain the calm and the happiness of the sage after the antique model.—W. M.-I.

LA CAILLE, NICOLAS LOUIS, an eminent French astronomer, was born at Rumigny on the 15th of March, 1713, and died in Paris on the 25th of March, 1762. He was the son of a retired officer of artillery, who sent him to study at the college of Lisieux. On the death of his father the young La Caille would have been left destitute, but for the generosity of the duke of Bourbon, who supplied him with the means of prosecuting his studies in theology and astronomy. Having distinguished himself by his knowledge of the latter science, he was made known to Jacques Cassini, by whom he was employed in the observatory of Paris. He was next engaged, along with Maraldi, in the geographical survey of the coast of France between Nantes and Bayonne; and in 1739 and 1740 he accomplished a trigonometrical survey, by means of which the length of an arc of the meridian extending through France was for the first time correctly determined. That measurement was an event of great importance in the history of science. Newton, reasoning from the laws of mechanics and the theory of gravitation, had predicted that the earth, by reason of its rotation, would be found to be an oblate spheroid, swelling at the equator and flattened at the poles; and that consequently the lengths of the successive degrees of latitude on a given meridian, being proportional to their respective radii of curvature, would be found to increase from the equator towards the poles. The trigonometrical survey of France, made between 1675 and 1716 by Picard and Cassini, had seemed to give a contrary result, showing a gradual diminution in the length of the degrees of latitude from the equator towards the poles. But La Caille proved that this apparent result was the effect of an error which he detected in the measurement of a base by Picard, and that the degrees of latitude diminished in length from the equator towards the poles in the manner predicted by Newton. In 1740 he was appointed professor of mathematics at the Collège Mazarin, at the observatory of which he carried on a long series of observations in order to verify and extend the catalogue of the fixed stars. Being deeply impressed with the importance of a careful telescopic exploration of the southern heavens, he prevailed upon the government to send him on an astronomical expedition to the Cape of Good Hope, where he measured an arc of the meridian, and in the course of one hundred and twenty-seven nights made observations to determine the position of ten thousand fixed stars, returning to Paris in 1757. A great part of the remainder of his life was spent in reducing these

observations, and preparing the famous work which was published after his death by his friend Maraldi—"Cælum Australe stelliferum." His death, at the early age of forty-nine, was caused by gout, believed to have been aggravated by fatigue of body and mind. Besides the valuable qualities of almost unequalled industry and accuracy, the character of La Caille as a scientific observer was distinguished by the still more valuable qualities of perfect candour and good faith; so that all his observations may be relied on as having been recorded exactly as he made them, without any attempt to disguise errors or to accommodate results to preconceived notions.—W. J. M. R.

LACÉPÈDE, BERNARD-GERMAIN-ÉTIENNE DE LA VILLE, Comte de, a celebrated French naturalist, was born at Agen in 1756. The family of De la Ville was noble; but the subject of our memoir took the name Lacépède from his maternal uncle. Inheriting a good property, he was destined for the army; but from a very early period he devoted himself to the study of natural history. In this he had the good fortune to have for his preceptors Buffon and Daubenton. When he arrived first at Paris, Buffon held the appointment of superintendent of the Jardin du roi, and at his recommendation the young Lacépède was appointed curator of the king's cabinet. After the death of Buffon, at the breaking out of the Revolution, he took an active part in political affairs, and successively filled the posts of president of the section of Paris, commandant of the national guard, deputy from Paris to the legislative assembly, and afterwards president of that body. He there advocated moderate opinions, and during the Reign of Terror compromised his safety by making some energetic representations to Danton. He had, however, the good fortune to get himself secreted from persecution till about 1795, when the convention erected the Jardin du roi into a public school. He was then enabled to return to Paris, and at the Garden of plants a new chair of zoology was created for him, in which he lectured on reptiles and fishes with great success. In 1799 he was elected a member of the senate, and was chosen president in 1801. In 1803 he was created grand chancellor of the legion of honour, and in 1805 had the grand cordon of the order bestowed upon him. During the empire he showed himself a devoted adherent of Napoleon, and was in turns member of the council of administration and president of the senate. In 1814 he accompanied the Empress Marie Louise in her retirement to Blois; and in 1815 Napoleon, on his return from Elba, made him a peer of France. After the Restoration he was taken into favour by the king, and had his peerage, which he had forfeited, restored to him. He died near St. Denis in 1825. Lacépède may be viewed in two lights—as a politician and as a naturalist. In the former he has left upon record a clue to his success. "God has given me the grace," he said, "never to fail to show obedience to the laws and to the established government." As a naturalist he was a profound observer and an elegant writer. His style is eloquent and correct in details, and he knew how to invest with agreeable information the dry facts of science. His best work, amongst many, is his "History of Oviparous Quadrupeds and Serpents."—W. B.-d.

LACHMANN, KARL, a celebrated critic and philologist, was born at Brunswick, 4th March, 1793, where his mind received its first scientific development. In 1809 he studied one session in Leipsic and heard Hermann. He continued his studies at Göttingen, where in 1815 he completed his edition of Propertius. After Napoleon's return from Elba he entered the Prussian service. In 1816 he became principal master in Frederick's gymnasium at Königsberg; and in 1818 professor extraordinary in the university of that place. After a journey to Wolfenbüttel, Cassel, Munich, and St. Gallen in 1824, he came to Berlin, where he was chosen extraordinary, in 1825, and in 1827 ordinary professor. In 1837 he received from Göttingen the degrees of doctor of theology and law. He died at Berlin on the 13th March, 1851. Lachmann possessed a truly scientific mind, and must always rank high as a philologist. In the departments of the classics and old German he was at home. His criticism was at once methodical and masterly. What he did was thoroughly done, with a scientific completeness which excites admiration. His publications are very numerous and varied, covering a wide field. Those on the Nibelungenlied, Berlin, 1836; and Homer, Berlin, 1847, are fine specimens of the higher criticism. His small edition of the Greek Testament appeared in 1831, and the large edition with the Vulgate in 1846 and 1850, 2 vols. 8vo—both works very valuable, though

often misunderstood. In them Lachmann carried out most faithfully what he proposed, namely, to restore as far as possible the text of the third and fourth centuries current in the oriental church. His works are too numerous to be specified here. Among them are editions of Catullus, Tibullus, Genesius, Terentianus Maurus, Babrius, Avianus, Lucretius, a translation of Shakespeare's Sonnets and Macbeth, a critical edition of Lessing, the Nibelungenlied, &c.—S. D.

* LACHNER, FRANZ, a musician, was born at Krain in Bavaria in 1804, where his father, who first taught him music, was organist. His brothers—Theodor, organist of St. Peter's church at Munich; Ignatz, kapellmeister at Stuttgart; and Vincenz, who succeeded Franz as kapellmeister at Mannheim—are esteemed musicians; and his two sisters are organists. Franz Lachner was sent in 1815 for his general education to Neuburg; subsequently he studied composition under Eisenhofer, and in 1822 he went to establish himself at Munich as a pianist, organist, and violinist. It has been incorrectly stated that he there became the pupil of Winter; he really did nothing at Munich to advance his studies, and found little professional occupation there even as a teacher. He went in 1833 to Vienna, where he made the friendship of many of the resident artists, especially of Schubert and Stadler, from the latter of whom he received so much important advice, that the time of his intercourse with him is to be regarded as the period of his true theoretical studies. He held for a short time the post of organist at the evangelical church in Vienna, and afterwards that of kapellmeister at the Kärntnerthor theatre. Lachner resigned this appointment in 1834, for that of court kapellmeister to the duke of Mannheim, at his installation in which he produced his third symphony, and immediately afterwards wrote his "Sinfonia Passionata." A prize for the best symphony was offered at Vienna in 1835, which was awarded to him in the following year for this work, when Strauss of Carlsruhe obtained the second prize. In 1836 Lachner was appointed to the post he still holds of kapellmeister to the king of Bavaria. He has produced the oratorios of "Die vier Menschen-Alten" and "Moses;" the operas of "Die Burgschaft," "Alidia," and "Catarina Cornaro;" several masses, cantatas, symphonies, and pieces of instrumental chamber music; and a great number of songs.—G. A. M.

LA CONDOMINE, CHARLES MARIE, a distinguished French man of science, was born at Paris on 28th of January, 1701, and died there on the 4th of February, 1774. Being of an adventurous and fearless disposition, he joined the army as a volunteer, and distinguished himself by his disregard of danger. Peace having been concluded, he left the army, and obtained employment from the Academy of Sciences as an assistant chemist. In 1733 he urged strongly on the academy the benefit to science which would result from an expedition to measure an arc of the meridian in the neighbourhood of the equator; and such an expedition was soon afterwards fitted out by the government, and sailed from Rochelle for Peru in 1735, under the conduct of Bouguer, La Condamine, and Godin—(see BOUGUER and GODIN)—and was joined in Peru by a similar expedition sent by the Spanish government under Juan and Ulloa.—(See JUAN Y SANTACILIA.) Of the three leaders of the French expedition, Bouguer was specially characterized by scientific genius, Godin by industry and accuracy in observing, and La Condamine by energy and address, which proved of great service in dealing with the inhabitants and local authorities of the district where the arc was measured—a vast and wild valley of the Andes. The labours of the French expedition lasted for nearly ten years. An unfounded suspicion on the part of Bouguer that La Condamine was disposed to claim more than his due share of the merit of the expedition, led to a controversy between them. La Condamine treated the scientific merits of Bouguer with great respect, and answered his attacks in a spirit of pleasantry; but Bouguer's resentment lasted during the remainder of his life. After the return of the expedition La Condamine travelled in Italy, and applied himself carefully to the examination and measurement of the remains of Roman architecture. On the introduction of inoculation for the small-pox into France, he was one of the most strenuous defenders of the practice against objections founded on its alleged danger and impiety. In 1760 he was elected a member of the Academy of Sciences. He was of a gay and social disposition, and was very successful in French society. His chief failing was an excessive and ungovernable curiosity, which is said to

have sometimes led him into ludicrous situations, and sometimes even into great danger.—W. J. M. R.

LACORDAIRE, JEAN BAPTISTE HENRI, the most brilliant preacher of modern catholic France, was born at Recey-sur-Ource, 12th March, 1802; died at Sorèze (Tarn), after a long illness, 21st November, 1861. The son of a physician who died in 1806, leaving a widow and four sons, of whom he was the second, he studied at Dijon from 1810 to 1819, and, apparently without effort, carried off all the prizes. He afterwards studied law, and distinguished himself by a remarkable talent for speaking in the debating societies of the young advocates. In 1821 he went to Paris and assisted M. Guillemin, who in 1822 became avocat at the cour de cassation, or court of appeal. For eighteen months he was the indefatigable colleague of his senior, and commenced pleading at the French bar. But he found the vocation not suited to his higher aspirations. At that period he is said by M. Sainte Beuve to have been a deist, or at least a doubter, but with all the freshness of a young and unsullied heart that sought earnestly for light, and as yet had not found it. He wanted to find truth, and in the arid regions of law he found nothing to satisfy the longings of an ardent spirit. In May, 1823, he went to M. Guillemin, and told him that he wished to become a priest. He entered the seminary of St. Sulpice, and devoted himself to the service of religion. His conversion has been explained as the result of his social theories, but so marked and notable a change may well be attributed to a higher source. He saw that society was necessary, but saw also that christianity was the truest bond of society. He saw in the christian faith a divine and immortal truth, and shaking off the world, he entered the only sphere that could give peace to his soul, or calm the tumult that had assailed his inmost nature. In 1827 he was ordained priest, after having preached a sermon at the seminary, which the superior characterized as one half nonsensical, the other half unintelligible, and the whole ridiculous. In 1830 the journal *L'Avenir* was commenced by the Abbé de Lammenais, who had for a fellow-labourer M. de Montalembert. The Abbé Lacordaire joined them, and took an enthusiastic part in the propagation of the doctrines of liberty. In 1831 he was cited, with M. de Montalembert, before the chamber of peers, for having opened a school without permission, and sentenced to pay one hundred francs of fine. In 1832 the pope condemned the *Avenir*, and the Abbé Lacordaire definitively abandoned the connection with Lammenais. In 1834 he commenced a series of discourses on the church, &c., at the college Stanislas, which created an extraordinary sensation, and the following year the archbishop of Paris, M. de Quelen, offered him the pulpit of Notre Dame. There the abbé found his true vocation. He preached as no Frenchman of the present century had preached before. All Paris rung with the praises of his fearless eloquence. After two years of this labour he went to Rome, entered the order of preaching friars, performed his novitiate in the convent of Quercia at Viterbo, and returned to Paris to write a life of St. Dominic. He preached in his dominican dress at Notre Dame, Lyons, Grenoble, Nancy, Metz, and in 1849 pronounced in Paris a funeral oration on Daniel O'Connell. After the revolution of 1848 he was returned as a deputy to the assembly; but he soon abandoned the field of politics. He returned to Notre Dame and the pulpit. In 1850 he again went to Rome, and the pope erected the French dominicans into a province, and named Lacordaire the provincial. He held this office four years, and then assumed the direction of the college of Sorèze. His published works consist of sermons, funeral orations, and sketches in philosophy. An edition of his "Complete Works" appeared in 1858, in six vols. 8vo.—P. E. D.

LACRETELLE, JEAN CHARLES DOMINIQUE DE, politician and historian, was born at Metz on the 3rd of September, 1766. Soon after the breaking out of the French revolution of 1789 he became secretary to the excellent and liberal duke de Rochefoucauld-Liancourt, and to the close of his career he adhered to the principles of moderate and constitutional liberty which he embraced at its commencement. He became president of the French Academy, and about 1810 was appointed professor of history in connection with the Paris faculty of letters, a chair which he retained until 1848. He died at Maçon in March, 1855. His chief works, most of which may be usefully consulted, were—a "Précis Historique de la Révolution Française" (begun by Rabaut St. Etienne), 1801-6; a "Histoire de France pendant le dix-huitième siècle" (up to the period of the Revo-

lution), 1808; a more complete and extended "Histoire de la Révolution Française," published in four sections between 1821 and 1825; a "Histoire de France depuis la Restauration," 1829-35; and a "Histoire du Consulat et de l'Empire," 1846.—His elder brother, PIERRE LOUIS, jurist and journalist, was born at Metz in 1751. He became an avocat at Paris, and took a position by his philosophical writings, which recommended him to Turgot and Malesherbes. In 1786 he gained the Montyon prize for a "Discours sur le préjugé des peines infamantes;" and the second prize was adjudged to Robespierre. He died in 1824. His "Œuvres Diverses: Mélanges de Philosophie et de Littérature," were published in 1802-7.—F. E.

LACROIX, SILVESTRE FRANÇOIS, an eminent mathematician, born at Paris in 1765. He studied under the celebrated Monge, through whose influence, at the age of seventeen, he obtained the place of professor of mathematics in the Rochefort school of marines. After filling various important offices he was elected to the mathematical chair in the college of France in 1815, and occupied that position with great reputation till his death in May, 1843. Though not distinguished by any important discoveries in his favourite science, Lacroix contributed more than any other man to the general diffusion of mathematical knowledge by the admirable books which he published. Lacroix has the credit of having introduced the simple notation now generally employed in the integral calculus.—G. BL.

LACTANTIUS: There is some doubt about the real name of this eminent father. By Cave and many other writers he is called Lucius Cælius Lactantius Firmianus; for Cælius some write Cæcilius; and others, in imitation of Jerome and Augustine, omit the first two names altogether, and merely write Lactantius Firmianus. Nor is the time or place of his nativity determined. By some he is called an Italian, and by others an African, which is the more probable opinion. He appears to have been born after the middle of the third century, and is by Jerome designated a disciple of Arnobius, who resided near Carthage. That he was originally a pagan is admitted; and before his conversion he appears to have written his "Symposium," and other pieces now lost. The reputation of Lactantius was such that, about 301, Diocletian invited him to Nicomedia in Bithynia, where he taught rhetoric; but finding few Latin students in a Greek city he betook himself to writing, and distinguished himself by his poetry as well as his prose. Although he mentions the persecution of the christians, and the insults of the philosophers (*Instit.* v. 2), he does not give an account of his own conversion, which appears to have taken place about that period. The next we hear of him is that he was appointed Latin tutor of Crispus, the son of Constantine. Eusebius, who records this fact, says Lactantius "was the most erudite man of his time, but so poor in this life that he was often destitute of common necessities." He was then somewhat advanced in age, and is supposed to have died at Treves soon after the council of Nicea, which was held in 325. While at Nicomedia, he seems to have composed his treatise "De Opificio Dei," which is extant. It is very defective in regard to christian doctrine. It has been said that Seneca or Cicero could have written it, and that it is actually modelled upon their works. Apart from these deficiencies, the book contains many things worthy of consideration, and is very suggestive as to the kind of conversion which Lactantius underwent, and as to the principles of the philosophy which was then current. The most important work of Lactantius is his "Divinæ Institutiones," in seven books, the plan of which is very comprehensive. In many respects this work is remarkable. It is designed to meet the sophisms and insults of Hierocles and Porphyry (Book v. 4); it is written in a very superior style; it abounds in indications of learning and original genius; it lays down some doubtful principles; it makes no great use of the inspired scriptures; it contains some valuable historical allusions, and throws light on the refined paganism of the time. Each book has a separate title; thus—1, On False Religion; 2, On the Origin of Error; 3, On False Wisdom; 4, On True Wisdom; 5, On Justice; 6, On the True Worship; 7, On the Happy or Blessed Life. There is extant an epitome of the "Institutions," but it is uncertain whether Lactantius wrote it. It is disputed whether he wrote the treatise, "De morte Persecutorum," which has been published in his name. The treatise "De ira Dei" is certainly his, and well merits perusal. As for the poems which bear his name, there is no reason to believe that he wrote them. His other works are lost. Jerome calls him an eloquent writer,

but complains of his want of acquaintance with the scriptures, and his misapplication of them. Damasus says he was a scholastic rather than an ecclesiastical author; and in the so-called decree of Gelasius, his works are called apocryphal. With all his faults, however, he is a most valuable writer, especially for his admirable style and extensive erudition. His theological views are not always well defined, but there is no trace of essential heterodoxy.—B. H. C.

LADISLAUS. See WLADISLAUS.

L'ADVOCAT, JEAN BAPTISTE, a French writer of considerable attainments, and author of some well-known and useful works, was born at Vaucouleurs in 1709, and died at Paris in 1765. He took orders, but became librarian and professor at the Sorbonne. His "Dictionnaire Geographique portatif" was a translation from the English, and at the same time an abridgment from La Martinière's great work. It has passed through many editions, as also has his "Dictionnaire Historique portatif," a biographical dictionary on a comprehensive plan, of which great use has been made by later compilers, and which is still of value. L'Advocat wrote a Hebrew grammar adapted for self-tuition, which has been several times reprinted, the last time in 1822. He also gave his attention to Hebrew criticism, in which department he published "Remarks on Translations of the Psalms by Pluche," &c.; an examination into the state of the original texts of scripture, in which he considers whether the Vulgate is preferable to them; and a historical and critical interpretation of Psalm lxxviii. He wrote a dissertation on the shipwreck of St. Paul, a treatise on councils, and articles for some periodical publications.—B. H. C.

LA ENZINA or ENCINA, J. DE. See ENZINA.

LAER or LAAR, PIETER VAN, commonly called BAMBOCCIO, is spoken of by his friend Sandrart as a native of Haarlem; but Houbraken, and others after him, say that he was born in the village of Laren, near Naarden, on the Zuyder Zee. He must have been born early in the seventeenth century, as he was in Rome in 1623; for he lived there sixteen years, and left it in 1639, and settled in Haarlem, where he died. The period of his death, however, is likewise unknown; but in 1675, when Sandrart's great work was published, he was already dead, and he may have died some few years previously to that date, about 1673. The origin of his name of Bamboccio is likewise doubtful; Sandrart and his contemporary Passeri say he was so called from his deformity, and accordingly his pictures, which are peculiar in their style, are called Bambocciate, as the works of Bamboccio. Pieter was very much deformed, having a very short neck and body, and very long legs. He was, however, of a good and cheerful disposition, and appears to have been a much loved companion. Nicolas Poussin and Claude were his intimate friends. Laer's pictures are of the ordinary among out-door incidents of Italian life, with small figures—fairs, markets, village scenes, &c.; monks and mountebanks, beggars and banditti; and often with good landscape backgrounds, warm in colouring, and executed with great spirit. He also etched a few plates of animals, but his horses are not in good style or condition. His pictures are very rare. The Dutch call him Bamboots. Sandrart has published his portrait, and it was copied by Houbraken. Passeri gives rather a bad account of his habits, and says he died in 1642, aged about forty-eight. These figures may apply to an elder brother; he seems to have had two, Roeland and J. O. van Laer.—R. N. W.

LAFAYETTE, MARIE-JEAN-GILBERT MOTIER, Marquis of, a general and politician who occupied a prominent place in three great revolutions, and, without possessing great abilities, acquired fame in both hemispheres. He was born at the castle of Chavagnac in Auvergne, on the 6th of September, 1757, shortly after the death of his father, who fell in the battle of Minden. After completing his education at the college of Plessis in Paris, Lafayette was married at the early age of sixteen to a daughter of the duke of Ayen. After serving for a short time in the army, he was startled by the news of the revolt of the British colonies in America, and was one of the foremost of those French nobles and officers whom hatred of England or desire for active service, or love of liberty, impelled to offer their swords to General Washington. Lafayette, in spite of the king's prohibition, the opposition of his family, and the grief of his wife, fitted out a ship at his own expense in 1777, and sailed for America. He was only twenty years old, but, with the touch of chivalry that always characterized him, he offered his services to

the American assembly, then at Philadelphia, on two conditions, namely, that he should be allowed to serve as a volunteer, and that he should defray all his own expenses. Washington was captivated by the honest enthusiasm of his new ally. At the battle of Brandywine Lafayette received a wound which disabled him for six weeks. In the affair at Gloucester he commanded the Virginian division. An expedition to Canada which he undertook in 1778 failed. He was in the retreat at Barren-hill, the battle of Monmouth, and the re-embarkation of Sullivan's troops after the failure of the attack on Rhode Island. He considered himself personally affronted by Lord Cornwallis, to whom he sent a challenge, which was declined. When war broke out between England and France, Lafayette obtained permission from congress to return home, where he arrived in February, 1779. A *lettre-de-cachet* was still in force against him, but he received merely a formal reprimand as a prelude to court smiles and popular favour. This "Scipio Americanus" was fêted on every side, but succeeded ill in obtaining assistance for his transatlantic friends. For a time he hoped to make some profit for them out of an expedition which, under the command of Paul Jones, was to ravage the English coasts; but in vain. At length four thousand men, under Count Rochambeau, were sent out to America by the French government. Lafayette, preceding them, reached the United States in 1780, and was received with demonstrations of gratitude. Being charged with the defence of Virginia, he showed much skill in baffling Arnold and Cornwallis, and contributed to that series of successes which ended in the capitulation of Cornwallis at Yorktown in 1781. Returning to Europe shortly afterwards, he continued to labour for the cause he had so warmly espoused, and was engaged in completing an expedition from Spain against the English possessions, when the peace with America was signed on September 3, 1783. Lafayette's third visit to the United States (1784-85), was in the character of a liberator enjoying the triumphant conclusion of the first revolution in which he had taken part. A more terrible experience of the nature of revolutions awaited him at home. His American republicanism had taught him to say that "a king was at least a useless being." He became an ardent supporter of the reforms for which all France began to cry out, and was one of those who charged Calonne with peculation. In the assembly of the notables, convened in 1787, Lafayette sat in the committee, over which the Count d'Artois, afterwards Charles X., presided. In a speech on the deficit which had brought the government to the verge of ruin, the young marquis expressed a wish that a national assembly should be convoked. The words sounded ominously. "What, sir! do you ask for the convocation of the states-general?" said the Count d'Artois. "Yes, prince, and even better than that," was the reply. "Write it down," said the prince to the secretaries. It was written down, and proved to be the commencement of a new history of France. At the states-general, in 1789, Lafayette was the deputy of the nobility of Auvergne, having failed in an endeavour to become a representative of the third estate. Among other trophies of Lafayette's American career was his bust, presented by Virginia to the city of Paris, and preserved in the Town-hall. On the 15th of July, after the fall of the Bastille, when the assembled citizens were organizing themselves into a military body, Moreau de Saint-Mery, presiding in the Town-hall, pointed to the bust of Lafayette, who was elected by acclamation general of the national guard. His office, however, gave him little power to restrain the madness of the people. Almost before his eyes the obnoxious Foulon and Berthier were hanged at the lantern. In dismay at this unexpected development of revolution, Lafayette resigned, and was, with difficulty induced to resume his command. For the part of a French Cromwell, to which his position seemed to call him, he was unfitted by his chivalric sense of honour and his honest adherence to a preconceived theory of constitutional liberty. As he went about upon his white charger, vainly haranguing the sansculottes to preserve order, he earned the sobriquet of Cromwell-Grandison. For a brief period, however, he and his patrols kept down the mob in Paris. On the 5th of October "Paris was marching upon Versailles," to bring the king to the Tuileries; and Lafayette, after endeavouring by vain eloquence to stem the torrent, was compelled by his mutinous grenadiers to march too. His presence at Versailles was so far reassuring to the terrified court, that he suddenly recovered royal favour, and was hailed as a saviour. In the fearful attack on the palace on the 6th of October, he mastered the mob and

VOL. III.

saved the lives of the king and his family. Drawing the queen to a balcony, he kissed her hand in public; then embracing one of the royal bodyguard, he placed his own tricolor cockade in the hat of the latter, and thus appeased the mob. He escorted the royal family to Paris, and remained faithful to the king as a constitutional monarch until the flight of Louis to Varennes. As he had staked his head on the stay of the king in the capital, the royal flight was fatal to Lafayette's popularity, and Danton demanded in the jacobin club, "the person of the king, or the head of the commandant-general." This was in June, 1791. A few months earlier he had seemed to be the leader in a constitutional revolution. In his place in the assembly he had voted for the king's veto, the election of an upper and a lower house, and the abolition of titles of nobility. From marquis of Lafayette he became plain *Sieur Motier*. On the day of the federation, July, 1790, he had stood on the "altar of the country," erected in the Champ de Mars, and amid the acclamations of three hundred thousand people had sworn for himself and for armed France, fidelity to the king, the law, and the nation. On the 17th of July, 1791, exactly one year and three days after the federation, and on the very scene of its solemnization, the commandant-general was called upon to disperse an immense concourse of people gathered for the purpose of signing a petition for the deposition of the king. He declared martial law, and drove away the crowd by volleys of musketry. This was a fatal blow to his popularity. In October following, the work of the constituent assembly being completed, Lafayette resigned the command of the national guards and retired to his seat in Auvergne. He was shortly afterwards appointed to command the army of defence stationed on the northern frontier. The proceedings at Paris were meanwhile extremely distasteful to him. In June, 1792, in a letter dated Maubeuge, he remonstrated with the national assembly for permitting the violence of the clubs, and on the 28th of the same month he appeared before the assembly to reiterate his demands for a change, and to find that his influence and power were gone. He made proposals to the king which were coldly declined. He was denounced by Robespierre at the jacobin club, and accused by Collot d'Herbois before the assembly, but still found a majority in his favour. After the 10th of August he attempted a federation of certain departments in opposition to the centralizing authority of Paris; but failing, he was cashiered, and anticipated a decree of accusation by flight across the frontier. Taken by the Austrians, he was treated with rigour, and had to endure a captivity of five years in various German prisons. He contemptuously refused every invitation to serve in armies opposed to his countrymen. An attempt at escape served but to increase the severity of his jailers. His wife and daughters fled from the prisons of Robespierre to share the captivity of Olmutz. For a while the prisoners of Olmutz were an object of interest throughout Europe, and their claim to be set free was fruitlessly advocated in the English parliament by Fox, Sheridan, and other distinguished whigs. What English oratory could not procure, the authority of Napoleon at Campo-Formio easily obtained. After a detention of five years, Lafayette was set at liberty on the 19th September, 1797, but he was not permitted to re-enter France until Napoleon became first consul. The latter granted him the allowance due to his military rank, but never employed him. His steady adherence to principles of liberty made Napoleon consider him a simpleton. The Restoration, with its constitutional government, was heartily welcomed by Lafayette. During the Hundred Days he was tempted to Paris by Joseph Bonaparte, with whom he was intimate, and being elected to the house of representatives, he was made vice-president. After the battle of Waterloo he took a prominent part in promoting the abdication of the emperor. On the occupation of Paris by the allies, Lafayette retired to his country seat, where he remained till 1817, when he was once more elected to a seat in the lower chamber, where for seven years he took an active part in most of the great debates. His irrepressible sympathy with liberty all over the world well-nigh involved him in a charge of complicity in the military plot of 1821. Not being returned to the chamber which was elected in 1824, Lafayette indulged in a visit to America, and met with a most triumphant reception. In the course of twelve months he went through all the states of the Union, and everywhere was banqueted and harangued by the most distinguished men in the country. So fervent was the popular admiration for this friend and fellow-soldier of Washington, that congress voted

R

him an estate in Virginia and a grant of two hundred thousand dollars for his services in the war of independence. On his return to France Lafayette found Charles X. upon the throne, a monarch who gave credit to the republican general for a consistency in political principles equal to his own. "I know but two men," he said, "who have always professed the same principles, they are myself and M. Lafayette." In the struggle that ensued between the opposing principles represented by the king and the general respectively, the latter took little share until 1830, when, on the 28th of July, he declared himself a leader in the revolution that was being enacted. On the following day he was elected commander of the national guard, and on the 31st he sealed the fate of the old dynasty by replying publicly to the proposal from the king's party of a new ministry and the royal confirmation of his new appointment, "Il n'est plus temps." The same day he gave a public reception to the duke of Orleans. His republicanism had always been of a moderate complexion, and now, in his old age, seeing an opportunity of founding a constitutional monarchy based on the most liberal principles, he expressed himself, no doubt sincerely, in his reply to the cries of "Vive la Republique." Standing on the balcony of the palais royal, he pointed to Louis Philippe and said, "Voilà la meilleure des republiques." After suppressing the disturbances of December, 1830, Lafayette resigned his commission, and soon grew dissatisfied with the conduct of the new government. On the 7th of June, 1832, he was once more nearly forced into the leadership of a revolution, being dragged through the streets in a hackney coach by men wearing the red Phrygian cap, and was only released by a squadron of dragoons, who quelled the riot. The reaction which resulted from these popular excesses embittered the last days of the general, still true to his dream of liberty. In 1834 he spoke in the chamber on behalf of political refugees, and the last lines he wrote related to the emancipation of the negroes. On the 30th of January, 1834, although unwell, he followed on foot to the grave the remains of Dulong, who had been killed in a duel by Bugeaud; and on his return home retired to the bed from which he was not to rise. He lingered, however, for some months, dying on the 19th of May, 1834. "Lafayette," it has been said, "was too honest a man not to leave the keys in the locks, even in politics."—R. H.

LAFAYETTE, MARIE MADELEINE PIOCHE DE LAVERGNE, Comtesse de, a woman celebrated for her friendship with Rochefoucauld, author of the *Maxims*. She made herself a name in letters also by two novels, "Zayde," and "The Princess of Cleves," and wrote a "History of Henrietta of England." Amsterdam, 1720. She was born in 1632, and died in 1693. A notice of her life, by M. Auger, is prefixed to the edition of her works published at Paris in 1804.—R. H.

LAFFITTE, JACQUES, a French banker and financier, who played an important part in the revolution of the Three Days, was the son of a poor carpenter, and born at Bayonne on the 24th of October, 1767. He was placed in the office of a notary, and with no recommendation but a frank and expressive countenance, he repaired in 1788 to Paris to seek his fortune. He waited on Perreiaux the prosperous banker, obtained employment, and gradually advancing in the service of the firm, soon became a partner. The elder Perreiaux retired from business when he was created a senator; and his son remaining only as a sleeping partner, the firm was carried on under the style of Laffitte & Co. In 1814 Laffitte's character and wealth led the provisional government to offer him the governorship of the bank of France, of which he had been made regent some years before. He accepted the offer, but refused the large salary attached to the post. So great and so general was the confidence reposed in him, that during the Hundred Days, Louis XVIII., leaving Paris for Ghent, and Napoleon leaving it for ever, made him the depositary of large sums. After the second restoration he was elected to the chamber of deputies by the department of the Seine, and as the royalist reaction increased in vehemence, Laffitte became more and more liberal in his speeches. In 1819, accordingly, he was replaced by the duke de Gaeta as governor of the bank of France. During the remaining years of the restoration Laffitte and his salon became centres of liberalism, though he showed his independence by giving against the wishes of his political friends, but for what he thought the good of the country, a support to the scheme of the Villèle ministry for the conversion of the *rentes*. In 1827 he went so far as to propose the impeachment of the ministry of the day.

As coming events cast their shadows before, and revolution seemed inevitable, Laffitte, fearing the return of another '92, exerted himself to gain partisans for the duke of Orleans (Louis Philippe) as successor to Charles X. When the revolution of July had commenced, he went on the 28th to the Tuileries to persuade Marmont to have the ordinances withdrawn, and bloodshed stopped. But when this attempt failed Laffitte no longer hesitated. He made his hotel the head-quarters of the insurrection and supplied it with funds; he pressed on Louis Philippe the acceptance of the crown; it was at his instance that a deputation was sent on the 30th to the duke of Orleans, who in the evening was nominated lieutenant-general of the kingdom. While the republicans grouped themselves round Lafayette, Laffitte was the rallying-point for the partisans of the duke of Orleans; and if Louis Philippe owed his crown to any one person, that person was Jacques Laffitte. When the revolution was consummated, Laffitte entered Louis Philippe's first ministry without a portfolio. Amid the popular excitement at the approach of the trial of the ex-ministers, it was thought prudent to summon him to the head of affairs. He was accordingly appointed president of the council and finances, and formed the ministry of the 3rd November, 1830, of which Soult and Sebastiani were members. In his new position Laffitte was not successful. The conservatives thought him too liberal, the liberals too conservative, and the king having shown him a marked want of confidence, Laffitte resigned, and was succeeded by Casimir Perier, 13th March, 1831. Meanwhile, engrossed in politics, he had been obliged to neglect his business, at a time, too, when the greatest care was required to sustain it, and his affairs were thrown into disorder. To liquidate his debts he disposed of his private property. So great was the sympathy felt for him, that a subscription was opened to rescue his hotel and property of Maison-Laffitte. The present emperor of the French was among the subscribers, and nearly half a million of francs were raised in eight months. When a balance was struck, Laffitte found himself the possessor of a few millions of francs, and he established a discount company, but it was not very successful. His later political career was one of ultra-liberalism, and he was once heard to "ask pardon of God and men for having contributed to the revolution of July." He died at Paris suddenly of a pulmonary affection on the 26th May, 1844, and his funeral was attended by more than twenty thousand mourners.—F. E.

LAFONTAINE, AUGUST HEINRICH JULIUS, a prolific and popular German novelist, born at Brunswick in 1759. He studied theology, became a chaplain in the Prussian army, and at the peace of Basle obtained a place in the university of Halle, where he remained till his death in 1831. His works, which numbered about two hundred volumes in all, enjoyed great but transient popularity. The sentimentalism which pleased his contemporaries was nauseous to their posterity. He also published in his old age a work on *Æschylus*, 1822.—R. H.

LAGRANGE, JOSEPH LOUIS, one of the greatest of mathematicians, was born at Turin on the 25th of January, 1736, and died in Paris on the 10th of April, 1813. His father, who was of French descent, held a government office at Turin. Joseph Louis was the eldest of eleven children, of whom himself and the youngest alone lived to maturity. He was educated at the college of Turin, where for the first year he gave his mind chiefly to classical studies, and did not, until the second year, show any marked ability in mathematics; and then he at first confined his attention to the ancient geometry. At the age of seventeen, however, he began to study the modern analysis with extraordinary zeal and success, as was shown by his publishing in 1754 the series known by his name for approximating to differentials and integrals of any order; in 1755 some researches which laid the foundation of the calculus of variations; and in 1756 a demonstration of the so-called "principle of the least action," as applied to any system of bodies whatsoever. He became soon afterwards one of the founders of the Academy of Turin. In 1759 he became a member of the Berlin Academy; and between that time and 1766 he published some important investigations on subjects connected with physical astronomy, such as the libration of the moon, the planetary theory, and the theory of Jupiter's satellites. In 1766, by the invitation of Frederick the Great, he went to Berlin to become director of the mathematical division of the Academy, in the place of Euler, who had gone to St. Petersburg. In the course of twenty years

he contributed sixty scientific papers to the Memoirs of the Berlin Academy. After the death of King Frederick, he went by the invitation of Louis XVI. to Paris, where in 1787 he became a member of the Academy of Sciences. It is said that this invitation and its acceptance were brought about by the influence of Mirabeau, who had known Lagrange in Berlin. In 1786 he had completed his first and greatest separate work, the "Mécanique Analytique," one of the most remarkable monuments of human genius. It was edited by Legendre, and published in 1787. It would be impossible here to give an analysis of the contents or plan of that work; but it may be stated, that it is pervaded by one master idea—the reduction of all mechanical questions to the principle which in one shape is called that of virtual velocities, and in another shape that of the conservation of moments—the word "moment" being used to denote the product of a force into the magnitude of the change which it tends to produce. The extension of this idea by later inquirers from questions of equilibrium and motion to those of physical phenomena of all kinds, has given rise to the theories embraced under the terms of "conservation of energy," or "correlation of physical forces," or "energetics." For some time after the completion of the "Mécanique Analytique" Lagrange gave his mind an interval of complete rest from mathematical studies; indeed it is said that he did not even open the book itself until two years after its publication. During that interval he occupied himself with the study of music, chemistry, literature, and philosophy. In 1790 he took part in the establishment of the "metrical system" of weights and measures. In 1791 he was appointed one of the three managers of the mint. In 1792 he married Mademoiselle Lemonnier, whose charms of person and mind, and amiability of character, are spoken of in the highest terms by his biographers. In 1793 he narrowly escaped (through the influence of Guyton-Morveau with the committee of public safety) from banishment, in virtue of a decree whereby all foreigners were ordered to quit France; and during the Reign of Terror it is said that his life was for a time in imminent danger, owing to that jealousy of superiority of any kind to which Lavoisier fell a sacrifice. On the re-establishment of order he was appointed a professor in the école normale, and afterwards in the polytechnic school. In 1797 he published a work scarcely less famous than his "Mécanique Analytique"—the "Théorie des Fonctions Analytiques." In this work, and in the "Leçons sur le calcul des Fonctions," by which it was followed a few years afterwards, the principles of the differential calculus are set forth by a method distinct both from Newton's method of limits, and Leibnitz's method of infinitesimals. It may be held that those three methods are each of them necessary to the perfection of the science; that of Newton being the most satisfactory for the proof of its principles; that of Leibnitz the most convenient and efficient for its more general application; and that of Lagrange the most powerful for its more recondite and abstruse applications. In 1798 appeared his work on the solution of numerical equations. When Piedmont in 1799–1800 was for a time united to the French republic, one of the first acts of the government was to send their commissioner at Turin to the venerable father of Lagrange, then ninety years of age, and still active and vivacious, with an address expressive of their respect and interest, and their congratulations upon the distinction which his son had acquired. The old man survived for five years longer, but died without having seen his son since the date of the departure of the latter for Berlin in 1766. Lagrange was created by Napoleon a grand officer of the legion of honour, and a member of the imperial senate. Having improved the method of Gauss for the resolution of numerical equations, he embodied the results in the second edition of his work on that subject in 1808. The first volume of the second edition of the "Mécanique Analytique" appeared in 1811; the second edition of the "Théorie des Fonctions Analytiques" in 1813; but he did not live to complete the revision of the second volume of the "Mécanique Analytique;" it was edited by Prong, Garnier, and Binet, and appeared in 1815. The most remarkable result of the mechanical investigations of Lagrange has not been mentioned in its chronological order; it was the law, demonstrated by him in 1776, of the periodicity of the variations of the greater axes of the planetary orbits, by which we are assured of the permanence and stability of the solar system; and it is perhaps the most important consequence ever deduced from the law of gravitation.—W. J. M. R.

LA HARPE; JEAN-FRANÇOIS DE, a French writer, was born at Paris the 20th of November, 1739, of parents originally from the Vandois country. His father died in 1749, leaving the boy destitute. He was benevolently taken care of by the sisters of charity of the parish of St. André, and was admitted a bursar at the college of Harcourt, where he showed remarkable abilities. His first publication was a volume of Heroics, a feeble production, meriting notice chiefly for the introductory essay on Heroics. In 1763 he brought out "Warwick," a tragedy, which had great success. But neither that nor his succeeding plays enriched him, and for a time he was dependent on the bounty of Voltaire at Ferney. In 1768 he was again at Paris, writing for the *Mercure*. His play of "Melanie," directed against forced religious vows, being prohibited, was privately circulated and greedily read. It carried La Harpe into the Academy. The severity of his criticisms, however, made him a host of enemies, who were not sparing in their epigrams, in consequence of which he withdrew from the *Mercure*, and went back to the drama. At the foundation of the Lycée in 1786, La Harpe became professor of literature there, and the "Cours de Littérature," containing the substance of his lectures, is the work by which he is now most known. Though favourable to the Revolution, he was arrested in 1794; and, while in prison, the study of the Bible converted him from a Voltairian philosopher to a devout catholic. He died on the 11th of February, 1803. The list of his works, with brief notices, occupies ten pages of La France Littéraire, by Querard.—R. H.

LA HIRE, LAURENT DE, was the son of Etienne Lahire, and was born at Paris in 1606. His father set him to study the works of Primaticcio at Fontainebleau, and he studied also some time with Lallemand in Paris. He delighted in large historical or religious pieces, adopting as much as possible the style of Primaticcio. He executed some great altar-pieces, especially for the capuchins at Paris and at Rouen. He painted the so-called "May Pictures" of the jewellers of Paris, presented in the years 1635 and 1637 to the choir of Notre Dame; the first representing the healing effects of the shadow of St. Peter, and the other the conversion of St. Paul. About this time he also executed three subjects from classical mythology for the Cardinal Richelieu. De Lahire's reputation was now great, and he was one of the original twelve professors of the Academy of Painting founded by Louis XIV. in 1648. He painted also portraits and landscapes, and he executed some etchings. He took but little exercise, and died comparatively young of dropsy, December 29, 1656. He was one of the principal painters of his century, and his best works are executed in a grand academic style, but without any remarkable qualities; the higher excellencies of his art being subordinate to the technical manipulation.—(*Mémoires inédits sur les Artistes Français*).—R. N. W.

LA HUERTA, V. G. DE. See HUERTA.

LAINEZ, JAMES. See LEYNEZ.

LAING, MALCOLM, a Scottish lawyer and historian, was the son of the laird of Strynzia in Orkney, and was born in 1762. He received his early education at the grammar-school of Kirkwall, and was then sent to the university of Edinburgh, where he joined the far-famed Speculative Society, and became the friend of Brougham, Jeffrey, Cockburn, and other eminent lawyers and critics. In 1785 Laing was admitted to practise at the Scottish bar; but though his forensic abilities were of the highest order, and he possessed eminent qualifications for the office of a special pleader, he did not succeed as an advocate, mainly owing to some unpopular peculiarities of voice and manner. His speech, however, in defence of Gerald, who was tried for sedition in 1794, was pronounced by Lord Cockburn the best that was made for any of the political prisoners of that period. He seems from an early age to have taken a deep interest in historical investigations; and in 1793 prepared for the press the last volume of Dr. Henry's History of Great Britain, to which he added the two concluding chapters, and an appendix on the character of Richard III. In 1800 Laing published the "History of Scotland from the Union of the Crowns to the Union of the Kingdoms"—a work of great research, ingenuity, and acuteness. Two dissertations are appended to it—one "On the Gowrie conspiracy," and another "On the authenticity of the poems of Ossian," which display to great advantage the author's critical abilities and logical power. In 1804 Mr. Laing published a second edition of his history, and prefixed to it a preliminary "Dissertation on the Participation of Mary Queen of Scots in the Murder of Darnley." This is probably the ablest work of the

author, and states the case against the unhappy queen with a clearness, vigour, acuteness, and keenness, which no other writer on this oft-controverted question has equalled. Mr. Laing was for a short time member of parliament for Orkney, and was a zealous supporter as well as intimate personal friend of Charles James Fox. The state of his health, which had been worn out by excessive study, compelled him to retire from public life in 1808; and he spent his closing years on his estate in Orkney, on which he effected great improvements. He died in 1818 in the fifty-sixth year of his age. Mr. Laing's merit as a critical inquirer into history, an enlightened collector of materials, and a sagacious judge of evidence, has never been surpassed. "Depth, truth, and independence, as a historian," says Lord Cockburn, "were the least of his merits; for he was a firm, warm-hearted, honest man, whose instructive and agreeable companionship was only made the more interesting by a hard, peremptory, Celtic manner and accent."—J. T.

LAKE, ARTHUR, Bishop of Bath and Wells, was a native of Southampton, and after receiving instruction in Winchester school, entered at New College, Oxford, of which in due time he became a fellow. When he entered into orders, he was made a fellow of Winchester college, and in 1603 he was appointed to the mastership of the hospital of St. Cross. Two years later he received an appointment as archdeacon of Surrey, and three years after that he was made a dean of Worcester. In 1616 James Montague was translated from the see of Bath and Wells to Winchester, and the vacancy thus created was filled up by the elevation of Arthur Lake, who retained it until his death in 1626. The following encomium is pronounced upon him by Wood:—"In all places of honour and employment; he carried himself the same in mind and person, showing by his constancy that his virtues were virtues indeed; in all kinds of which, whether natural, moral, theological, personal, or pastoral, he was eminent, and indeed, one of the examples of his time." He was succeeded by the celebrated William Laud. His works, published after his death, consisted of a folio volume of "Sermons, with Religious and Divine Meditations, and some account of his Life," 1629; and "Ten Sermons on several occasions," 1641, in octavo.—B. H. C.

LAKE, GERARD, first Viscount Lake, an English general, distinguished by his military successes in India, scion of an ancient family, was born on the 27th of July, 1744. He entered the army at fourteen as an ensign in the foot-guards, saw active service during the Seven Years' war, proceeded to America in 1781 under Lord Cornwallis, and distinguished himself at the siege of New York. He was with the duke of York in Holland, where he commanded the first brigade of guards, and was present at several engagements. Appointed a general, he was sent to Ireland to take the chief command during the rebellion of 1797-98. In 1800 he was appointed to the command-in-chief of the army in India under the marquis of Wellesley as governor-general. On the breaking out of the Mahratta war of 1803, General Lake was sent to act in the north against Scindiah's troops disciplined by French adventurers, while General Wellesley (afterwards the duke of Wellington) operated against them in the south, and gained the battle of Assaye. Advancing from Cawnpore, General Lake took Alighur by storm on the 24th of September, and after a victory near Delhi, entered the imperial city and released the Great Mogul from the thralldom in which he had been held by the Mahrattas. Capturing Agra after a serious fight, he engaged in November the battalions sent by Scindiah from the Deccan. The battle was fought at or near the village of Laswaree. The Mahrattas were strongly posted with seventy-five cannon in front, their right and left wings resting on two fortified villages. The battle was won by the personal bravery of the general and his troops, more than by his skilful strategy. At the head of the 76th Lake conducted in person every operation of the day, and had two horses shot under him. The victory of Laswaree completely destroyed Scindiah's power in Upper India. In 1804 Lake took the field against Holkar; he defeated Holkar's cavalry at Furruckabad and stormed Deigs, but failed, from want of proper precautions, in the assault of Bhurtpore, the siege of which was suspended by negotiations for peace. Raised to the peerage as Baron Lake in September, 1804, he returned to England three years later, and was created a Viscount. He was appointed governor of Plymouth, and died on the 20th of February, 1808.—F. E.

LALANDE, JOSEPH JEROME LE FRANÇAIS DE, a celebrated astronomer, was born at Bourg in the department of the Ain,

on the 11th July, 1732. As an only and spoilt child he acquired in early life an impatience of temper, which in after-life he was not able to control. He preached sermons in the habit of a jesuit to village audiences at the age of ten; and when in his fourteenth year he was sent to a college at Lyons, where he devoted himself to literature and philosophy. The great eclipse of 1748, which he observed with a telescope, gave him a taste for the sciences of observation; but as he himself tells us in his preface to an edition of Fontenelle's *Plurality of Worlds*, it was the delight which the perusal of that work gave him that inspired him with a passion for astronomy, and made him ambitious to be a member of the Academy of Sciences, of which Fontenelle was the secretary. Wishing to become a jesuit, but intended for the law by his parents, he was sent to study jurisprudence in Paris, and became advocate at the age of eighteen. The lectures on astronomy by Lemonnier, and frequent visits to the observatory, increased his taste for astronomy, to which he resolved to devote himself. In order to determine the moon's parallax, astronomers had resolved to make simultaneous observations at several European observatories. At the age of nineteen Lalande was sent to discharge this duty at Berlin; and after completing his observations, he was admitted a member of the Academy of Sciences at Berlin. In 1760 he was appointed editor of the *Connaissances des Temps*, and in 1761 he was promoted to the chair of astronomy in the college of France. In 1788 Lalande paid a visit to England, and was permitted at his anxious request to creep through the forty feet telescope of Sir William Herschel at Slough. After the demolition of the old observatory of the military school in 1788, a new one was erected with excellent astronomical instruments. The direction of it was given to Lalande, and between 1789 and 1791 he and his nephew observed about ten thousand stars in the northern hemisphere. His "*Astronomie*" was published in 1764 in three large quarto volumes, and a third edition greatly enlarged appeared in 1792. It was deemed the best treatise on astronomy, till it was superseded by the great work of Delambre. He is author of many separate works, chiefly on astronomy, and edited various works, among which were the later volumes of Montucla's *History of Mathematics*. Between the years 1754 and 1806 he communicated about one hundred and fifty papers to the Academy of Sciences, most of which have been published in the *Memoirs of the Institute*. He died at Paris on the 4th April, 1807, in the seventy-fifth year of his age. Lalande was admitted a pensioner in the Academy of Sciences in 1772, and he was a member of almost all the leading academies and societies in Europe. He founded a medal, which is awarded annually by the Academy of Sciences to the author of the best astronomical memoir or the most curious observation made during the year. An account of the writings and character of Lalande will be found in M. Delambre's *Eloge*, published in tom. x. of the *Memoirs of the French Institute*.—D. B.

LALLEMAND, CHARLES FRANÇOIS ANTOINE, Baron, a French general, born at Metz, 23rd June, 1774; died at Paris, 9th March, 1839. He served on the Rhine in 1793, and afterwards in Egypt; was sent on a mission to St. Domingo in 1802; returned to Europe, served in the Austrian campaign, and was made general after the battle of Jena. On the fall of Napoleon he went to Persia; but finding no employment, tried Egypt, then went to America, and with some hundreds of his countrymen, commenced a colony in Texas. He then went to Louisiana and rented a plantation. Napoleon bequeathed a hundred thousand francs to him. He returned to France, and was in extreme poverty till the revolution of 1830 restored his military rank, and made him a peer of France.—P. E. D.

LALLY, THOMAS ARTHUR, Baron de Tollendal, Count de, lieutenant-general and governor of the French possessions in the East Indies, was born at Romans in Dauphiné in January, 1702. His family, adherents of the Stewarts, had emigrated from Ireland to France, where his father commanded the Irish regiment in the service of the French king. From boyhood a soldier in the French service, Lally distinguished himself at the siege of Kehl and Philipsburg, and was made by the king himself a brigadier on the field of Fontenoy—a victory mainly won by the Irish brigade which he commanded. Throughout his early career he steadily pursued the restoration of the Stewarts. He went on a secret mission to St. Petersburg to negotiate a Russo-French alliance with the restoration of the Stewarts for one of its objects. After Fontenoy he accompanied the French expedition to Scot-

land in 1745, and acted as aid-de-camp to Prince Charles. On the breaking out of hostilities between France and England in 1756, Lally was appointed to the chief command, civil and military, in the French East Indies, and undertook its duties with the determination to expel the English from India. He commenced operations by laying siege to Fort St. David, which surrendered after a month, on the 1st of June, 1758. A daring and skilful soldier, but of rigorous and inflexible character, Lally quarrelled with the French officials and residents, whom he denounced as rogues, outraged the caste-prejudices of the natives, and thus deprived himself of indispensable co-operation. His imperiousness seems also to have alienated some of the officers under his command. His siege of Madras was begun in the December of 1758, and his vigorous prosecution of it would probably have been successful, had it not been for a timely reinforcement from Bombay. With the arrival of Sir Eyre Coote, Lally lost ground. The French were routed by Coote at Wandewash, 22nd December, 1759; and in the hour of misfortune Lally's difficulties were aggravated by his disputes with the French officials. Place after place was taken from the French, until Pondicherry alone remained to them. After a gallant defence, August, 1760, to January, 1761, Pondicherry capitulated. The French East India Company and the French public threw the blame of all the disasters on Lally, who was abandoned to his fate by the government. After his arrival in Europe he insisted on proceeding from London to Paris to confront his accusers, and was thrown into the Bastille. The parliament of Paris, then the ready tool of tyranny, were his judges. After a tedious trial of two years, on the 5th of May, 1766, he was brought before his judges. Uncovering his breast and pointing to his scars, he said, "This, then, is the reward of fifty years of services." He was declared guilty of having betrayed the interests of the king and of the East India Company, and condemned to death. When the sentence was read to him in prison, he tried in vain to commit suicide with a pair of compasses. On the 9th of May he was dragged, with a gag in his mouth, on a hurdle through the streets of Paris to the place of execution, and judicially murdered. "Thus," says Mr. Mill in his History of British India, "had the French East India Company within a few years destroyed the three only eminent men who had ever been placed at the head of their affairs in India—Labourdonnais, Dupleix, and Lally. It did not long survive this last display of its imbecility and ignorance."—F. E.

LAMARCK, JEAN-BAPTISTE-ANTOINE-PIERRE DE MONET DE, an eminent French naturalist, born at Barenton in Picardy in 1744. In 1760 he entered the army, and served for some time under Marshal Broglie, earning no little distinction for his gallantry. A troublesome accident and a very tedious recovery compelled him to leave the service, and changed his views in life. He began to study medicine, but his attention was soon distracted from that study and became fixed on natural science. After communicating a paper to the Academy of Sciences upon a meteorological subject he commenced the study of botany, into which he entered with great zeal. His first work was his "Flore Française," a description of all the plants indigenous to France. The arrangement adopted by Lamarck in this work was a novel one, intermediate between the artificial system of Linnæus and the natural method of Jussieu, but has not been followed by succeeding botanists. He meditated, however, a general work upon plants, but was diverted from his purpose by undertaking for Pankouke to write the botanical part of the *Encyclopédie Méthodique*. This publication was arrested by the breaking out of the Revolution, and Lamarck's botanical career was soon afterwards brought to an end. In 1778 he became attached to the Jardin du roi as assistant to Daubenton, and here, quietly engaged in the duties of his situation, he remained unmolested during the horrors of the Reign of Terror. At the reconstruction of the Jardin du roi, or Jardin des plantes, as it was afterwards called, and the formation of the Muséum d'histoire naturelle in 1793, Lamarck was nearly overlooked. Jussieu and Desfontaines were appointed botanists, and Geoffroy St. Hilaire and Lacépède the zoologists. These two eminent men having chosen to lecture upon vertebrate animals, they proposed to Lamarck to undertake the charge of the lower forms, or invertebrata. He accepted the proposal, and was accordingly appointed in 1793 to a chair in that establishment. From this period he devoted himself with great zeal and application to his new studies, and though nearly fifty years of age, he so com-

pletely mastered his subject, that in the course of a few years he was able to publish his "*Histoire des Animaux sans vertèbres*"—a work which will ever entitle him to take his place in the very first rank of zoologists. Lamarck continued his lectures at the Jardin des plantes till 1818, when, becoming blind and infirm, he relinquished his post to Latreille. An injudicious investment of his money resulted in his being reduced in his old age almost to poverty. He died at Paris in 1829. Lamarck was of a highly philosophical turn of mind, and he acquired much notoriety for the manner in which he advocated the progressive development of living beings. His views were not altogether original. Similar ideas had been previously propagated by Buffon and Maillet. After a rest they were exhumed by the author of the *Vestiges of the Creation*, and a new edition has lately taken the world by surprise from the pen of Mr. Charles Darwin.—W. B.-d.

* LA MARMORA, ALFONSO FERRERO, Chevalier de, a Sardinian general and statesman, born 17th November, 1804, the youngest save one of a family which has contributed several distinguished members to the services of the country. He became a lieutenant of artillery in 1823, captain in 1831, and major in 1845. In the war of independence he distinguished himself at Monzambano, Borghetto, Valleggio, and Peschiera, and especially by a happy attack on the Austrian army on the heights of Postregno on April 2, 1848. He held the portfolio of war for short periods, in October, 1848, and in February, 1849. In the last-named month he took the command of a division intended to attack the Austrians, and effect a diversion in Tuscany. But meanwhile the battle of Novara had been lost, and he could do no more than seize two or three strong places which refused to acknowledge the armistice of March 20. In November of the same year he became minister of war, and may be said to have created the Sardinian army. In April, 1855, he resigned his offices, to take the command of the Sardinian army which went to join the allied forces in the Crimea. The Sardinian contingent bore an honourable part at the battle of the Tchernaya, and assisted in the capture of the Malakhoff. On the conclusion of the war La Marmora received the rank equivalent to that of field-marshal, was made an honorary knight grand cross of the bath, and received the grand cross of the legion of honour. He returned to the ministry of war under Cavour, and in this capacity organized with singular success the campaign which terminated in the peace of Villafranca. He held the same office in the Rattazzi ministry of July, 1859; and in November, 1861, he undertook the more difficult post of civil prefect of the province of Naples—an office which had been previously filled by Cialdini.—F. M. W.

LAMARTINE, ALPHONSE DE, illustrious as poet, as orator, as statesman, was born at Maçon in Burgundy on the 21st October, 1791. He was descended from an ancient and noble family. His father, the Chevalier De Lamartine, and his grandfather, had both been in the army. His mother, Alix Des Roys, had been educated by Madame De Genlis along with the children of the duke of Orleans, under whom both her parents had held important offices. On that bloody 10th of August, 1792, when so many brave men died for an unfortunate monarch, the Chevalier De Lamartine, a staunch royalist fought in defence of a throne which no heroism or devotedness could save. Subsequently he and his family suffered from the violence of the terrorists; but the persecution and the peril were not of long duration. The education of Alphonse De Lamartine was exceedingly irregular. It consisted of little more than his mother's loving and holy influence, and whatsoever in books or in nature could nourish his dreamy disposition. After some years spent in a college of the jesuits, he returned at the age of eighteen to Milly, near Maçon, where his family then resided. Except at this college he never had any opportunity of acquiring aught corresponding to the name of scholarship; and from all Lamartine's writings it is conspicuous that his studies have never been of a solid or systematic kind. Glad to forget Latin and philosophy, he resumed at Milly his life of reverie and romance. In 1811 he went to Italy; he left it in 1813, after he had nourished his heart and enriched his imagination with everything which Italy had that was beautiful. A poet by instinct still more than by faculty, Lamartine had hitherto had a profoundly poetical culture; and perhaps it was more a poetical impulse than his loyalty as an enthusiastic monarchist which induced him, on the downfall of Napoleon in 1814, to enter the army. The second

restoration promising nothing but inglorious inaction, Lamartine left the army in 1816. A kind of poetical pilgrimage in Savoy, in Switzerland, and elsewhere, were the next few years. Till now Lamartine had been regarded as a sort of visionary; the prophet and the painter little heeded of a more than mediæval grandeur, and yet of an immense transformation, for the monarchy and for catholicism. But when his first and most memorable volume called "Meditations" appeared in 1820, he was at once proclaimed the foremost poet of France. This work was as much a revelation and a revolution as Chateaubriand's *Genius of Christianity* had been twenty years before. It gave voice to a general emotion, or rather a general yearning; and in style it was new, fascinating, majestic, without being a defiance too daring and ostentations of ancient models. Louis XVIII. warmly expressed his admiration to the author, and ordered collections of the French and Latin classics to be sent to him. Perhaps there was a touch of irony in this, as if he who had achieved fame so suddenly needed severer teachers in the poetical art than he had so far had, and were wanting in concentration, in attic pith and grace. Favours more marked were speedily lavished on the laureate of legitimacy. Lamartine was appointed secretary of the French embassy at Naples. No appointment could have been more welcome or suitable, for the loftiest inspirations of Lamartine had been drawn from Italy. At Geneva, on his way to Naples, Lamartine married Miss Birch, an English lady, who has not merely been his faithful and affectionate companion in all his sorrows, but his active and energetic literary co-operator. In 1824 he accepted the secretaryship of the legation at Florence; and in 1826 he was himself raised to the dignity of France's representative in Tuscany. In this capacity he continued to perform duties, more ornamental perhaps than onerous, when in 1829 he was recalled by the Polignac ministry. The only notable event in Lamartine's career at Florence, was his duel with Colonel (afterwards General) Pepe. Abundantly frivolous was the cause, and the result was that Lamartine having been slightly wounded in the wrist, the two combatants became firm friends. Lamartine's character, at once chimerical and chivalrous, indisposed him to associate himself prominently with that bigoted policy of reaction which the Polignac ministry was pursuing. He, however, did not refuse a strictly diplomatic situation abroad. Meanwhile his pen had not been idle. A second volume of his "Meditations," by some regarded as superior to the first, was followed by "The Death of Socrates," "The Last Canto of the Pilgrimage of Childe Harold," a dangerous attempt at rivalling Byron; and by his "Harmonies," which critics seem inclined to praise as the most mature and perfect of his poetical productions, though there is by no means unanimity on this point. Just before the publication of the "Harmonies," he was in April, 1830, received a member of the French Academy. A few months more saw Charles X., an estimable man, if incompetent king, driven from France. Lamartine's attachment to the dethroned dynasty was sincere; but it was rather from early association than from political conviction. After the July revolution, therefore, he neither shared the aspirations nor took part in the intrigues of the legitimists. The East had long attracted him, as well in itself as from being so closely intertwined with solemn, stupendous, christian memories. In the summer of 1832, accompanied by his wife and daughter, he set sail from Marseilles for Palestine. Here the most tragic affliction of his life befel him; his only child, his beloved Julia, died at Beyrouth. Stunned by the awful blow, yet bearing it more calmly and nobly from the wealth of sacred oriental impressions which he had gained, Lamartine was once more in France in the autumn of 1833. During his absence he had been chosen a member of the chamber of deputies by the electors of Bergues. Perhaps he threw himself now with the more zeal into politics, that he might dwell less bitterly on his irreparable loss. He had pursued an independent path as a poet; and he took independent ground as a politician, from which neither calumny nor disappointment has been able to banish him. Already in a treatise on "Rational Politics," he had given his confession of political faith. On the 4th January, 1834, he delivered his first speech in the chamber of deputies; and ere many months his renown as an orator was almost equal to his glory as a poet. In 1835 he published his "Travels in the East," a splendid rhapsody in four volumes, but as monotonous as it was splendid. Next year came "Jocelyn;" then in 1838 "The Fall of an Angel;" then in 1839 "Poetical Musings." It is admitted even by Lamar-

tine's harshest literary judges that, if in these utterances he is less spontaneous, original, and powerful than in his earlier productions, he has yet acquired fresh qualities, such as pathos in narrative, opulence in description, the expression of the simple sentiments and poetical details of common life; and that if there is the aberration, there is also the expansion, of a marvellous talent. The political principles and measures advocated by Lamartine after his entrance into the chamber of deputies, if not always practical, were always lofty and patriotic. But most of the questions debated are too remote from us to make it profitable to recall them. He opposed capital punishments, opposed the fortification of Paris, was favourable to every plan by which the people could be raised and improved. If his views respecting the fate of the East were fantastical, they were not without a certain sublimity. In October, 1840, that ministry was formed of which Guizot was the real, and at last the nominal head. It held power for more than seven years. Lamartine's political theory, coloured by cosmopolitanism and humanitarianism, was the organic development of France in harmony with its proudest traditions and most generous aspirations. It was therefore both conservative and progressive. The policy of Guizot and his colleagues aimed at and indeed avowed simple immobility, compression, resistance. In Lamartine, therefore, it found a determined, a most eloquent, and formidable foe, but a foe free from petty spites and selfish ambition. Yet though an invincible opponent, Lamartine could not be the leader of an opposition. For this he was too sensitive, had too little of the reckless partisan, of the factious fighter; and indeed the opposition in the French chambers embraced too many elements to render leadership easy. Nevertheless, the boldest movements of the opposition were kindled by the magnificent rhetoric of Lamartine. The Guizot ministry had one unquestionable virtue; if as obstinate as it was obstructive, it was courageous in its obstinacy. Backed by compact majorities in the chambers, which, however, toward the end began to waver and decline, it despised public opinion, was indifferent to the apathy or the hatred of the people. While still, notwithstanding its scattered or disheartened forces, showing a resolute front, Lamartine flung at it his brilliant improvisation in eight volumes, "The History of the Girondists." The influence of this work was immense; but it is absurd to ascribe to it the downfall of a dynasty. When an event so mighty as this occurs, there is a countless concourse of causes, the profoundest and most potent of which it may be for ever difficult to discover. Toward the Orleans family, when the French revolution burst forth, the feeling of France was more mere weariness than ardent indignation. But a government is never so hopelessly condemned, as when a country is tired of it, and is too listless for active antipathy. In the first scenes of the revolution Lamartine was the most colossal and effulgent figure. It was his voice which led to the rejection of the regency and the adoption of the republic. If for years Lamartine had been gradually approaching the republican creed, it was perhaps less from serene and logical thought than from generous impulse. When the provisional government was formed, Lamartine took the foreign department. His empire in public affairs was for a season overwhelming, both from belief in his integrity and admiration of his genius. A holy victory was that which he won on the 25th February, 1848, the day after the proclamation of the republic, when he calmed the furious multitude by the magic of his speech. On the 4th of March he declared the abolition of capital punishments for political offences. To foreign courts he announced that the policy of the republic was to be that of peace. But Lamartine was not the man to master the rough and lawless energies wildly heaving after the outburst of the revolution. The fierce passions excited felt themselves mocked by fine sentiments and fine phrases; and a parade of the moderate and the pacific, if right enough in itself, was fatal to the consolidation of the republic, by robbing it of vitality at home and sympathy abroad. If then Lamartine successfully resisted his colleague Ledru-Rollin, the fanatical red republicans, and the still more fanatical socialists; if in April, he was so popular that ten departments elected him to the assembly—he yet saw all his authority, spite of his valour and self-sacrifice, vanish in the insurrections of May and of June. From that moment he stood alone in the darkness and coldness of a bitter disenchantment. With Lamartine's heartiest concurrence General Cavaignac became the principal actor, who was destined to commit, from the same excellent motives, the very same mistakes of which Lamartine himself

had been guilty. In the assembly, when the mode of electing the president was discussed, Lamartine supported the appeal to universal suffrage. This was not so much patriotism as the pedantry of patriotism; for even granting the sovereignty of the people, it was accepting it in a sense far too literal. When the presidential election took place, Lamartine had not quite eight thousand votes. Slowly and sadly retiring from public affairs, Lamartine, after December, 1851, withdrew from them altogether. From that date his life must have been more melancholy than our words or even his own can picture—melancholy from his private misfortunes—melancholy from his knowledge that in France he has helped the triumph of those political principles which he most abhors. To Lamartine's many troubles have during long years been added pecuniary embarrassments. These were increased by the February revolution. Ungrateful and ungenerous toward Lamartine who saved her from anarchy, France does nothing to relieve the distress caused by the wreck of his fortune; the patriot and the poet Lamartine at seventy is compelled to toil as hard as the lowest literary hack. How can we expect fiery inspiration, finished art, in such circumstances? The gifted and accomplished author of the "Meditations" and the "Harmonies" has been producing tales, histories, essays by the dozen. We have a "History of Turkey" in eight volumes; a "History of the Restoration" in seven volumes; a "History of the Constituent Assembly" in four volumes; histories of Russia, of the Revolution of 1848; biographies innumerable. From 1849 to 1852 Lamartine edited the *Counselor of the People*; from 1852 to 1856 the *Civiliser*; from 1856 to the present time the *Familiar Course of Literature*. In these periodicals he has treated every imaginable subject, often hastily and superficially, but always with his flowing eloquence and improvisatorial facility and grace. Lamartine is at present publishing by subscription a new and complete edition of his works, containing much new matter, such as a life of Byron and a life of Tasso. However successful this vast enterprise may be, it cannot effectually or finally free Lamartine from his crushing, exhausting anxieties. It is painful, no doubt, to behold a man of a noble nature, who has done his country and mankind signal and lasting service, doomed to the penury and the drudgery which are the sisters of despair. But the stern justice of coming centuries will ask whether Lamartine ever exercised becoming and indispensable self-denial; and whether any amount of adversity would make commendable on the part of genius the degradation of literature into the mere means of vanquishing debt. It may be questioned also whether Lamartine has not made a somewhat too lavish use of the argument addressed to pity; and whether, instead of a heroic silence, he has not spoken to us too frequently of his tears. However, it is not for us to pronounce the Rhadamantine verdict; it is enough if we have been accurate and conscientious chroniclers.—W. M.-L.

LAMB, LADY CAROLINE, authoress and social notability, born in November, 1785, was the only daughter of the third earl of Besborough. Before she was twenty she was married to the Hon. William Lamb, afterwards Lord Melbourne, the well-known statesman. Clever, accomplished, and eccentric, she formed an intimacy with Lord Byron, the termination of which affected her painfully. She has portrayed him in her novel of "Glenarvon," which was followed by two other fictions, "Graham Hamilton," and "Ada Reis." After many years of seclusion at Brocket Hall, she died on the 25th January, 1828. She had numbered among her admirers Madame De Stael and the duke of Wellington.—F. E.

LAMB, CHARLES, the first of English humourists, was born on 10th February, 1775, and was the younger son of Mr. John Lamb, a native of Lincoln, who became clerk to Mr. Salt, one of the benchers of the Inner temple, where Charles was born and spent the first seven years of his life. In 1782 he was presented to the school of Christ's hospital, and remained a scholar of that celebrated establishment till he had entered on his fifteenth year. The sweetness of his disposition made him a great favourite among his school-fellows, some of whom afterwards became famous in the world, and retained to the last their affection for their amiable, gentle, and delicate school friend. Lamb's classical attainments would have insured him an exhibition and a university education, but for an unfortunate impediment in his speech which unfitted him for the clerical profession, and condemned him to the ungenial labour of the "desk's dull wood." In 1792 he obtained an appointment in the accountant's office of the East

India Company, where he spent the succeeding thirty-three years of his life. Lamb's parents were very poor, and his small salary was devoted to their support, but the weight of their maintenance fell upon his sister, the well-known Mary Lamb. At length the incessant watching by night which the increasing infirmities of her mother rendered necessary, combined with the laborious attention to needlework by day, made great inroads on Mary's health and deranged her mind. On the 22nd of September, 1796, she suddenly broke out into a frenzy, seized a knife which lay upon the table, and rushing at a little girl, her apprentice, pursued her round the room. Her infirm old mother attempted to interfere, and Mary, with loud shrieks, turned upon her and stabbed her to the heart. An inquest was held the next day, at which the jury brought in a verdict of lunacy. This terrible incident exercised a most powerful influence on Lamb's whole subsequent career. Death soon after released his aged father from his state of imbecility and suffering; and Charles, with an unselfish and heroic devotedness as noble as it is rare, resolved at once to make his sister's welfare the object of his life. He was at this time in love, but for her sake he renounced all thoughts of marriage; and with an income of scarcely more than £100 a year, at twenty-one years of age, he cheerfully set out on the journey of life with his sister, who was only endeared to him the more by her strange calamity. The terrible ordeal through which Lamb had passed at this time affected his own reason, but the attack was of short duration and never returned, though this tendency which, like his sister's, was evidently hereditary, accounts for the waywardness and whimsical recklessness which he occasionally displayed in company. Lamb had from his school-days enjoyed the friendship of Coleridge and Lloyd; and stimulated probably by their example and influence, had cheered his ungenial toils by the cultivation of poetry. His first publication consisted of a few sonnets and other poems contributed to a volume of poetry by the two friends mentioned above, and which appeared in 1797, but excited little attention. In the following year he published his prose tale of "Rosamond Gray," which sold better than his poems. His tragedy of "John Woodvil" was completed in 1799, but it was never acted, and was not published till 1801, when it met with an unfavourable reception from the Edinburgh reviewers. In 1810 he became a contributor to a quarterly magazine entitled the *Reflector*, edited by Leigh Hunt; and some of Lamb's best effusions appeared in that short-lived periodical. On the establishment of the *London Magazine* in 1820, he began his "Essays of Elia"—the name under the cover of which he acquired his most brilliant reputation. In the beginning of 1823 the "Essays of Elia" were collected and published in a separate form, and met with a rapid sale. In 1825 he was permitted to retire from the drudgery of his clerkship with a liberal pension. His feelings on being emancipated from the desk, to which he had grown as it were until the wood had entered his soul, are beautifully depicted in his essay on "The Superannuated Man." But after the first enjoyment of freedom and uninterrupted leisure was over, he languished for want of steady employment, and discovered when too late that his happiness had not been promoted by the change. He occupied himself with occasional contributions to the *New Monthly*, the *Athenæum*, and other periodicals, and with assisting Hone in the preparation of his *Every-day Book and Table-talk*. A small volume of poems entitled "Album Verses" appeared in 1830, and the "Last Essays of Elia" in 1833. He died somewhat suddenly of erysipelas, 27th December, 1834, in the sixtieth year of his age. Mary Lamb, his sister, survived till 1847. In conjunction with her brother she wrote "Mrs. Leicester's School," "Tales from Shakspeare," and "Poetry for Children." The field which Lamb occupies is limited, but he reigns there supreme. He reflects every mood and touches every chord with a master hand. His works, like his conversation, exhibit by turns wit, humour, fun, quaintness, pathos, and varied fancy; and mingled with all is constantly seen the kindly, loving, honest, enjoying nature of the writer. It may be safely predicted that his incomparable "Essays of Elia" will last as long as the English language. His letters to his distinguished friends Coleridge, Southey, Wordsworth, Bernard Barton, Manning, Procter, and other eminent writers, are among the happiest and the most delightful specimens of epistolary composition which the language affords. See Letters of Charles Lamb and Final Memorials by Judge Talfourd.—J. T.

LAMBARDE, WILLIAM, was the eldest son of John Lambarde, alderman of London, and was born October 18, 1536. He was admitted into the Society of Lincoln's inn in 1556, and studied under Laurence Nowell (brother of the celebrated dean of St. Paul's), from whom he gained considerable knowledge of Saxon laws, customs, and antiquities. In 1568 he published a collection and translation of Saxon laws. Two years later we know that he was living at Westcombe Park, Greenwich, devoting much of his time to county and parochial business, but still pursuing his favourite studies. In 1570 he completed his best-known work, "A Perambulation of Kent," which, however, remained in manuscript until 1576. It is one of the most charming topographical works ever written. Remarkable for its accuracy of description, it is equally noticeable for the freshness and vivacity of its style. In 1574 he founded an hospital for the poor at East Greenwich, said to be the first ever established by a protestant. In 1578 he was admitted a bencher of Lincoln's inn; and next year, becoming a magistrate of the county, he composed a treatise on the duties of his office, entitled "Eirenarcha, or the office of the justices of the peace," which appeared in 1581. In the following twenty-eight years it was reprinted eleven times. His subsequent appointments were those of a master in chancery (1592), keeper of the rolls and house of the rolls in Chancery Lane (1597), and finally keeper of the records in the Tower (1600). Lambarde, who resided for some time at the pleasant little village of Halling on the banks of the Medway, died at Greenwich on August 19, 1601. He had commenced a work on the topography of England, which he relinquished on hearing that Camden was engaged on a similar undertaking; but the materials which he had collected for it were published in 1730.—W. J. P.

LAMBECIUS or LAMBECK, PETRUS, regarded by Bayle as one of the most learned men of his age, was born at Hamburg in 1628, and sent to Amsterdam by his uncle, Lucas Holstenius, to prosecute his studies. From Amsterdam he went to Paris, where, although a protestant, he was received into the house of Cardinal Barberini, and formed the acquaintance of some leading catholic scholars. While in Paris, in 1647, he published his work on A. Gellius. From Paris he removed to Rome, where he resided for two years with Holstenius, who was librarian of the Vatican. We next find him at Toulouse, where he spent eight months with the archbishop, Charles de Montchal, and received the degree of doctor of laws. After this he returned to Hamburg, where he was made professor of history in 1652, and in 1660 rector of the college. Misfortunes crowded upon him—his students were opposed to him because they suspected his orthodoxy, and regarded him as imbued with popish principles; and he was indiscreet enough to marry an old woman who was rich but avaricious, and made him miserable. He therefore left his wife and went to Vienna, and it is said listened favourably to the proposals of the queen of Sweden to become a papist. Some time after he proceeded to Rome, where he abjured protestantism, and then went back to Vienna, where in 1662 he was appointed sub-librarian and historian to the emperor. Lambecius appears to have been a convert to popery long before he avowed it. At Vienna he was soon made chief conservator of the imperial library, and devoted the rest of his life to its proper classification. He died there in 1680. In 1655 he published "G. Codini et alterius anonymi excerpta de antiquitatibus Constantinopolitanis," in Greek and Latin. His "Origines Hamburgenses, ab anno 808 ad annum 1292" is commended for its learning and general accuracy, but is disfigured by occasional partiality. But his greatest undertaking is his "Commentariorum de Bibliotheca Cesarea Vindobonensi, libri viii.," in eight folio volumes. This immense work was left unfinished. Its first volume contains a history of the library at Vienna; the second, researches into the history of Vienna itself, and the remaining six give an account of the Greek manuscripts in the library. A supplement by Daniel Nesselius, in two volumes, was published in 1690. Besides these, he wrote a "Prodomus Historiæ Literariæ," and various other works, all characterized by learning and research.—B. H. C.

LAMBERT, FRANÇOIS, an early French divine and reformer, was born at Avignon in 1487, where his father was secretary of legation. He was but a child when his father died. At the age of fifteen he entered the cloister of the Cordeliers, and on being ordained was for several years a successful preacher, inveighing especially against the luxury and dissipation of the

age. In 1522 he quitted the order. Having read the writings of Luther and embraced his opinions, he travelled through many parts of Switzerland, and made the acquaintance of Zuinglius; and having at length renounced his monastic garb and assumed the name of Jean Serranus, he preached the reformed faith at Basle, Friburg, and other towns. Luther heartily accepted his labours, and at Wittenberg, where he was in extreme poverty, he expounded the prophecies of Hosea. He married on the 20th July, 1523, and published a book in defence of marriage, dedicated to Francis I., and entitled "De Sacro Conjugio." At this period appeared also his "In Cantica Canticorum Salomonis libellus," &c. We find him next at Strasburg composing several works, such as his "De Fidelium vocatione;" his "Farrago omnium fere rerum theologicarum," containing his system of theology and his views of the authority of the church; and his commentaries on the various minor prophets. During a synod held under the landgrave of Hesse, he published certain theses, in number fifty-eight, in defence of the reformed doctrines, and directed principally against Nicolas Herborn. The result was the establishment of the Reformation in the province, and the founding in 1527 of a college at Marburg, in which Lambert was the first professor of theology, having among his earliest pupils Patrick Hamilton, the famous Scottish martyr. He did not, however, hold the office long, but died of a contagious disorder, called in that country *der Englische Schweitz* (the English sweating sickness), on the 18th April, 1530, at the comparatively early age of forty-three. Lambert's works are little known, and his personal labours are well-nigh forgotten. But he was earnest, resolute, and industrious—the main instrument in extending the Reformation into Thuringia, and of completing it in Hesse. His various publications are so numerous, that they must have been hastily and superficially composed as a means of daily bread. Yet his "In Regulam Minoritarum Commentarii vere Evangelici," must have done good service in their day. His commentaries on Kings, Luke, and Acts, seem to have perished. In a letter to Spalatin Luther praises him highly.—J. E.

LAMBERT, JOHN, one of Cromwell's major-generals, is said, like Fleetwood, to have been educated for the profession of the law. The date and place of his birth are unknown. He was probably a young man when the quarrel between Charles I. and the Long parliament issued in civil war. He joined the army of the parliament, and it was as a colonel that he fought at Marston Moor, July, 1644. He had distinguished himself so highly both as a soldier and as an opponent of the moderate party in parliament, that when Cromwell undertook his second campaign against the Scotch in June, 1650, he appointed Lambert his major-general. In this capacity he led the attack at Dunbar, and both as a general and a disputant was prominent throughout the remainder of the war in Scotland. He fought at Worcester, and was one of the leaders of the Cromwellian party, when the appointment of Fleetwood to the chief command in Ireland is reported to have excited his jealousy and to have weakened his attachment to Cromwell. After the dismissal of the Rump he was, however, appointed by Cromwell one of the members of his first council of state, and sat in his first parliament. He was selected by the protector to be major-general of the district comprising the counties of York, Durham, Northumberland, Westmoreland, and Cumberland. Like many of the military chiefs of the interregnum, he opposed the assumption by Cromwell of the title of king, and in a manner so distasteful to the protector that he was dismissed from all his employments with a pension of £2000. "The Lord Lambert," as he was commonly called, retired to Wimbledon house, both to cultivate flowers and to paint them; and to "Lambertize" a man became a current expression. On the death of Cromwell he reappeared in public life, and placed himself at the head of the military opposition to Oliver's successor, Richard. Soon after the deposition of Richard, he was appointed by the parliament general of the forces sent to quell Sir George Booth's royalist insurrection in the north, a success which he achieved with great rapidity. The parliament rewarded him handsomely; but he began to intrigue against it, and when it refused to assent to the proposals of the army, Lambert made a faint repetition of Cromwell's dismissal of the Rump, and on the 13th of October, 1659, by military force, put an end for a time to its sittings. But when the attitude assumed by Monk in Scotland restored the parliament, it decreed the disbanding of the army with which Lambert had gone north to oppose the

march of Monk, and in the January of 1660 he was deserted by his troops. Taken and committed to the Tower, he escaped, but was recaptured, and at the Restoration was tried for treason along with Sir Henry Vane. He threw himself on the mercy of the judges, was reprieved, and banished to Guernsey, where he died after an exile of thirty years, during which, it has been said, he became a Roman catholic.—F. E.

LAMBERT, JOHANN HEINRICH, an eminent scholar, mathematician, and philosopher, was born at Mühlhausen (then forming part of the Swiss confederation) on the 29th of August, 1728, and died at Berlin on the 25th of September, 1777. His grandfather had been a French protestant refugee. His father was a tailor, with a numerous family; and in order to provide Johann Heinrich with the rudiments of education, he had to avail himself of the instruction given gratuitously at a local college. In 1745 he went to Basle to become secretary to Dr. Iselin, who was counsellor of the margrave of Baden, and editor of a newspaper. He occupied his leisure with the study of mental philosophy and of mathematics. In 1748, being appointed tutor of the children of the count de Salis, he obtained the advantage of access to the extensive library of his employer at Coire, of which he availed himself so as to acquire extraordinary erudition. In 1754 he was elected an associate of the Physico-medical Society of Basle. In 1757 he travelled with his pupils over various parts of Europe, and became personally known to many of the most eminent men of letters and science. In 1759, having been appointed an honorary professor by the electoral academy of Bavaria, he lived for a time at Augsburg, whence he returned to Coire in 1761. Having visited Berlin in 1764, and become known to Frederick the Great, he was induced by that sovereign to remain there, and was elected a member of the Academy; and he held that and other appointments until his death thirteen years afterwards. His principal separate work was entitled "*Novum Organon*," being a system of syllogistic logic based on that of Aristotle, and of the science of the discovery of truth in general. This was followed by his "*Architektōnik*," being a system of metaphysics relating to the foundation of philosophical and mathematical knowledge. He wrote many detached memoirs, most of which appeared in the *Transactions* of the Berlin Academy, relating chiefly to mathematical, astronomical, and physical subjects. He was the first to demonstrate the incommensurability of the circumference and diameter of a circle. He discovered a remarkable proposition respecting the time occupied by a planet in passing from one given position to another, since called "*Lambert's theorem*." From certain perturbations of Jupiter and Saturn he conjectured that they were acted upon by an undiscovered planet external to them: that conjecture was afterwards confirmed by Herschel's discovery of Uranus. These are but a few specimens of the results of researches too numerous to be analyzed here.—W. J. M. R.

LAMBERTON, JOHN GEORGE. See DURHAM, EARL OF.

LAMBTON, WILLIAM, a British military officer and geodetician, was born about 1748, and died at Kingin-Ghaut, near Nagpore, on the 20th of January, 1823. He rose ultimately to the rank of lieutenant-colonel. In 1801 the Marquis Wellesley, governor-general of India, gave him the charge of the trigonometrical survey of Hindostan. He continued to conduct that vast undertaking with great skill and success, and obtained results of high importance respecting the figure of the earth, until he was cut off by a fever in the active discharge of his duty. His researches are described in the *Transactions* of the Asiatic Society from 1807 to 1820, and in the *Philosophical Transactions* for 1818 and 1823. He became F.R.S., and a corresponding member of the French Institute.—W. J. M. R.

LAMENNAIS, HUGHUES FELICITÉ ROBERT DE, was born at St. Malo in Brittany on the 19th of June, 1782—a town which was also the birthplace of Chateaubriand—and died at Paris on the 27th of February, 1854. He was the third and youngest son of Pierre Louis Robert de Lamennais, a rich merchant, who was ennobled by Louis XV. From the death of a beloved and noble mother while he was still in his infancy, and from other circumstances, the early education of Lamennais was somewhat neglected. His first instructor was an old uncle, a man of talent and learning, who taught him many things in rather chaotic fashion, and gratified his insatiable hunger for reading by allowing him the free use of his library. The favourite author of Lamennais was Rousseau, whose style his own considerably resembles. As soon as he discovered his own

defects of culture he set about remedying them, with that resolute will and that pertinacity of purpose which were among his chief characteristics. He acquired a vast and varied, but perhaps not complete erudition. Influenced by the example of his brother, Lamennais adopted the profession of priest, but he was more than thirty before he received full orders. Tormented by that wild Celtic force which makes the natives of Brittany the most earnest of Frenchmen, Lamennais devoted much of his time to swimming and fencing, and was often on horseback. His serious studies did not hinder him from being a passionate reader of romances, and he amused himself with making lace in the house of his sister. The youth of Lamennais was contemporaneous with the revival of religion in France—a revival, however, more sentimental, or polemical, or political, than thoroughly devotional. Lamennais does not seem to have been a man of a profoundly religious nature, but he felt belief to be indispensable to action; he detested mere semblances; he could conceive no community which was not an organic development; and he saw in religion the most powerful leaven of the community. Armed with an invincible logic, and with a magnificent though monotonous and unbending style, Lamennais determined to give utterance to this insight, to these convictions. From the beginning to the end we see in the career of Lamennais a sublime consistency. There was not much eventful in his life till the publication in 1817 of the first volume of his famous essay on "*Indifference in Matters Concerning Religion*." For nearly ten years he had already been an author—an author unregarded; yet not wholly, for one of his earliest works, "*The Reflections on the Condition of the Church in France*," was in 1808 seized and destroyed by the imperial police. From 1811 to the beginning of 1814, Lamennais taught mathematics in a religious institution which had been founded at St. Malo by his brother. He was at Paris at the time of the first restoration, which he applauded, less as a monarchist, than as a strenuous apostle of religious regeneration. Dreading the imperial vengeance he, on Napoleon's unexpected return from Elba, sought refuge in Guernsey and then in England. During the few months of his residence in London he gained a meagre livelihood by giving lessons in a boarding school. Soon after the final overthrow of Napoleon, Lamennais exchanged the English for the French metropolis, where, or at a country-house near Dinan in Brittany, he passed the remainder of his days. Never did a man become so suddenly renowned and powerful as Lamennais through the successive volumes of the essay on *Indifference*. The essay roused the whole catholic church to its centre, and seemed to give it a more invincible position than it had ever held; high above all puny individualisms, the universal tradition, or conscience or consciousness of the human race, was upheld as the sole standard of truth, and the catholic church was declared to be the exclusive representative and interpreter of that tradition. Lamennais treated the assailants of his essay and its theories with boundless disdain, and sometimes with signal injustice, as in the case of the excellent and eloquent protestant minister, Samuel Vincent of Nîmes. The genius of Lamennais was eminently aggressive alike for purposes of antagonism and propagandism; therefore he entered into cordial alliance with the most enthusiastic ultramontanists, who cared for the throne only for the sake of the altar. Periodicals were established for the diffusion or defence of their views, and in the conduct of those periodicals Lamennais was thrust into every place of peril and pride. In June, 1824, Lamennais went to Rome to gain authority for his new ideal of authority. The pope, Leo XII., received him with warmth and favour; he wished to create him a cardinal, but this dignity he refused, as he had formerly rejected the offer of a bishopric from the Decazes ministry. Leo XII. is said to have esteemed Lamennais so highly as to place his portrait beside a picture of the Virgin; these being the only ornaments of his apartment. But the approbation and admiration of the pope helped in no measure to realize the dreams of him who has been called the modern Savonarola. Still faithful to his principles, Lamennais therefore preached a more direct and living bond between christianity and freedom, and turning with disgust from the enthralment and apathy of the Gallican church, and from what he regarded as the farce of constitutionalism, he fulminated his prophetic words to the people. The result was his condemnation in April, 1826, by the correctional tribunal, for supposed disobedience to the laws. He foresaw, he predicted, and he did not regret the expulsion of the elder Bourbon dynasty. But the

Orleans dynasty excited in him a still fiercer distaste. The blood staining the Paris streets had scarcely dried, when Lamennais hastened to assert the absolute independence of the catholic church, and to advocate its formal separation from the state. Energetic were his pleadings for other extreme reforms. The democratic tendency which his ultramontaniam was now assuming, excited the anger and hatred of many among the French prelates. Loud were the complaints and protestations which the pope heard from numerous quarters. Accompanied by Lacordaire and Montalembert, at that time his devoted disciples, Lamennais went to Rome to justify himself. He could obtain no fair opportunity of doing so. But while on his way back to France he received the encyclical letter issued by Pope Gregory XVI. on the 15th August, 1832, in which the theories of Lamennais were anathematized. Lamennais agreed to discontinue the periodical which had for some time been his weapon of warfare, and he went through the form of a recantation. How much this was a mere form was proved by the appearance in 1834 of "The Words of a Believer," which had a resonance throughout the earth at which popes and kings might well turn pale. Many other works, such as "The Book of the People," demonstrated that Lamennais now viewed himself as the champion of the democracy, though in a sense altogether peculiar and independent. For a pamphlet entitled "The Country and the Government" he was in 1840 condemned to a fine of two thousand francs and a year's imprisonment. This martyrdom Lamennais bore with his accustomed heroism. From the July revolution Lamennais expected much, and much was he disappointed. From the February revolution he expected more, and was still more disappointed. Still, perhaps, of all who took part in that revolution he was the sincerest, the most unselfish; was deepest moved by the woes and wounds of the nation. He was first a member of the constituent, then of the legislative assembly. Not having the physical qualities of the orator, he was contented with giving a silent vote for the measures dearest to his heart. But what he could not do as an orator, he strove hard to achieve as a journalist. The erection, however, of the autocracy by Louis Napoleon put an end to his journalistic activity, and plunged him in a despondency akin to despair. His last literary labour was the translation of Dante's great poem. On his deathbed some well-meaning but ill-advised Romanist zealots endeavoured to obtain from him a retraction of what they regarded as his errors, and his reconciliation with the catholic church. But he would not listen to their entreaties. He ordered that he was to be interred among the poor, and like one of the poor; that nothing was to be put on his tomb, not even a simple stone; that his body was to be carried straight to the cemetery, and that no service was to be performed in a church. His death was ascribed to inflammation of the chest, but no doubt it was hastened by moral exhaustion, by the tragic sense of disenchantment. A prodigious multitude followed the funeral, but only eight persons were allowed to enter the cemetery. Lamennais was buried in silence, and in accordance with his wish nothing marks the spot where he lies. He was a most voluminous writer. All his works are not of a political or polemical character; some are devotional, others philosophical. His translations of the Imitation of Christ and of the Gospels, are both esteemed. His "Sketch of a Philosophy," in four volumes, may be accepted as the maturest utterance of his convictions. Its chief interest is its indication of the growth of the author's mind. Since his death portions of his correspondence, along with a few previously unpublished productions, have appeared. Perhaps, as a writer of prose, not equalled by any one since Rousseau, Lamennais as a thinker is neither opulent nor profound, nor suggestive, nor original. He is a puissant, a dauntless athlete, and the moment he abandons his militant attitude he ceases to attract us. Hammering down dogmas with battle-mace, he was, perhaps, too much the slave of his own. His fierce logic, obeying the law of its inexorable necessities, prevented him from seeing all the truth. Intense, incorruptible, he wanted breadth and geniality.—W. M-L.

LAMI or LAMY, BERNARD, a celebrated priest of the Oratoire, and philosopher, born at Mans of a noble family in 1640. He studied at Mans, Paris, and Saumur, and afterwards professed rhetoric, grammar, and philosophy in various colleges of his congregation. While at Angers he brought himself into publicity by his conduct in regard to the Descartes controversies. Lami and the Oratorians generally were the partisans of

Descartes, while several of the universities and the pope had declared against him. In the face of all this, Lami publicly maintained the Cartesian philosophy in 1674, at the college where he was professor. This daring act involved him in a prosecution, and the whole city was for some time in an uproar. Lami was condemned, deprived of his office, and sent to Grenoble, but not without leaving a protest behind him. The bishop of Grenoble, Cardinal Le Camus, was his friend, and obtained for him the post of professor of philosophy at the college of that city. Lami was for some time discreetly silent, or said nothing about Aristotle and the Thomists on the one hand, and the doctrines of Descartes on the other. In 1675 he published "The Art of Speaking," in 1678 "New Reflections on the Art of Poetry," which were followed by some other useful publications. But in 1684 he came out as the admirer of Descartes, whom he ventured to call "the greatest of all philosophers" in his famous "Entretiens sur les Sciences," which J. J. Rousseau declares he had read a hundred times. About 1686 Father Lami was recalled to Paris, but in 1689 exiled to Rouen for violating one of the statutes of his order. At Rouen he continued till his death in 1715. Lami's "Apparatus ad Biblia Sacra" is a well-known work; but although translated into French, did not awaken such attention as his "Harmonia, sive concordia quatuor Evangelistarum," about which a violent controversy was stirred up. Lami was talented, ingenious, and not without learning; but he was eccentric, and most of his works are now out of date.—B. H. C.

* LAMORICIERE, CHRISTOPHE LEON LOUIS JUCHAULT DE, a distinguished French general, was born at Nantes on the 5th of February, 1806, his parents being legitimatists. At the age of eighteen he entered the polytechnic school, where he remained two years, passing in 1826 to the military establishment at Metz, which he quitted to enter the corps of engineers. In 1830 he was lieutenant, and the French campaigns in Africa brought him rapid promotion. On the formation of the corps of Zouaves, after the expedition to Algiers, he was made captain in the new force, and contributed by his boldness and ability to make the name of Zouave terrible. He continued to merit advancement by the zealous discharge of his duties; and in 1837 after the siege of Constantine, where he was wounded by the explosion of a mine, he became colonel. In 1840 he distinguished himself at Monzaia; and General Bugeaud publicly expressed the highest admiration for Lamoriciere's conduct in the affairs of Tagdempt and Mascara, which occurred in June, 1841. Two years later he became general of division, and in 1845 was ad interim governor of Algeria. In August of the same year he ably seconded his chief at the important battle of Isly. Under the duke of Aumale he organized the successful expedition against Abd-el-Kader in 1847. His merciless treatment of the hostile Arabs has exposed him to the charge of needless cruelty. Returning to France in 1848 with a high military reputation, he was made minister of war in those rapidly succeeding cabinets which were brought to an end by the revolution of February. Lamoriciere was faithful to the monarchy of July; and when he appeared among the people in the uniform of a colonel of the national guard, proclaiming the abdication of the king and the regency of the duchess of Orleans, he would have been torn to pieces by the populace, but for the aid of some workmen more sober-minded than the rest. He sat in the assembly as the representative of La Sarthe, assisted Cavaignac to suppress the insurrection of June, and for nearly six months was again minister of war. Allying himself with the moderate party in the state, he now defended the republic. After the election of Louis Napoleon as president, Lamoriciere was sent on a mission to St. Petersburg, at the time of the Russian intervention in the affairs of Hungary. He hastened to Paris on hearing that Odillon Barrot was no longer minister, and took part in the assembly with the opposition. On the 2d of December he was arrested and sent to Ham, whence he was conveyed to Cologne. On being required to swear allegiance to the new order of things, he positively refused, and published his refusal in the newspapers. After that he remained inactive, residing in Belgium, Germany, or England, until his religious enthusiasm was roused by the difficulties in which the papists were placed by the war of Italian unity. In an evil hour for his fame, he offered his sword to the pope, and took the command of the untrustworthy levies which were beaten at the battle of Castelfidardo. Lamoriciere has had no opportunity of regaining his military laurels.—R. H.

LAMOTTE-FOUQUE. See FOUQUE.

LAMPE, FRIEDRICH ADOLPH, an eminent protestant German theologian and commentator, was born at Detmold in 1683. In 1702 he was sent to the university of Franeker, to study under Vitringa and Roell. He afterwards discharged pastoral functions at Weeze, a village near Cleves; then at Duisburg; and in 1709 at Bremen, where he staid till 1720, when he was appointed to a professorship of theology at Utrecht, which he relinquished in 1727 for a similar post at Bremen, where he died in 1729. Lampe is regarded as the founder of a school of divines, the characteristics of which may be readily ascertained from his works. He studied hard and wrote much, mostly on theological subjects; and although his style is often diffuse, his works are equally respectable for their piety, good sense, and learning. His commentaries on the 45th Psalm, and on the Gospel by John, are still consulted by critics. The "Bibliotheca Bremensis," vols. i. to iii., was edited by him in conjunction with Hase; and he also edited a History of the Reformed Church in Hungary and Transylvania.—B. H. C.

LAMPE, JOHN FREDERIC, was, as he styled himself, "some time a student of music at Helmstadt in Saxony." He arrived in England about the year 1725, and obtained employment in the opera band. In 1732 he produced his opera of "Amelia," which was highly successful, and in 1737 his "Dragon of Wantlery." Both were written by Henry Carey. The latter is founded on the old ballad of the same name, and is an admirable burlesque of the Italian opera. The extravagant love, heroism, and fury of the Italian stage are mimicked with great humour; and the songs, though ludicrous in the highest degree, are set in the Italian serious style of the day. The piece was published, with a dedication by Carey to Lampe, in which he says—"Many joyous hours have we shared during the composition of this opera, chopping and changing, lopping, eking out, and coining of words, syllables, and jingle, to display in English the beauties of nonsense so prevailing in the Italian operas. This pleasure has since been transmitted to the gay, the good-natured, and jocular part of mankind, who have tasted the joke and enjoyed the laugh." Besides his dramatic pieces, he composed a great number of popular songs; and in his attention to the emphasis and accent of English words, he may serve as a model even for our native musicians. In 1737 he published in a quarto volume "A Plain and Compendious Method of teaching Thorough Bass," the rules of which are excellent. In 1750 he went to reside at Edinburgh, and was much esteemed and respected by the patrons of music in that city; but in 1751 he was seized with an illness, of which he died at the age of fifty-nine.—E. F. R.

LAMPLUGH, THOMAS, D.D., Archbishop of York, was descended from an ancient family in Cumberland, and was born at Thwing in Yorkshire in 1615. Educated at St. Bege's, he proceeded to Oxford, where he became fellow of Queen's college. He obtained rapid preferment; but there is no proof that he was such a timeserver as he has been described. He was successively rector of Binfield, of Carlton in Ottmore, principal of Alban-hall, archdeacon of London, prebendary of Worcester, vicar of St. Martins-in-the-Fields, Westminster, dean of Rochester, bishop of Exeter, and archbishop of York. This last honour he obtained from the gratitude of James II., at almost the last moment of that monarch's reign; for, when William of Orange landed in England and marched towards Exeter, Lamplugh, then bishop, exhorted the people to stand firm to King James. Finding his speech of no avail he went to London, and Clarendon mentions the fact that he saw him kiss the king's hands. James, touched by this loyalty in the hour of general defection, conferred the archbishopric, which had been vacant two years, on Lamplugh, who was enthroned by proxy on 19th December, 1688, in his seventy-fourth year. He died at Bishopsthorp, 5th May, 1691. See Drake's York.—R. H.

LANCASTER, SIR JAMES, an English navigator, had an important share in the establishment of a direct trade between England and the East Indies, towards the close of the sixteenth century and the commencement of the ensuing period. He commanded one of a fleet of three vessels despatched by the merchants of London in 1591; the first maritime adventure to the East that had been undertaken by the English nation for purposes of commerce. Lancaster reached the Eastern seas, visited Malacca, and afterwards Ceylon, whence he obtained a valuable cargo of pepper and other spices. But the termination of the adventure was unfortunate. Upon his homeward voyage Lancaster sailed to

the West Indies, where, after encountering severe storms, he was abandoned, with part of his crew, on the desert island of Mona, midway between San Domingo and Porto Rico. A French vessel released him from this place, and he ultimately reached England in 1593, after an absence of above two years. In 1594 Lancaster made a voyage to Brazil. In 1601 the East India Company, then newly established, employed him in command of a fleet of four ships—the first which they fitted out. John Davis, celebrated for his nautical skill, was chief pilot. Lancaster reached the Indies after a favourable voyage, entered into a commercial treaty with the king of Acheen (Sumatra), and thence visited Bantam, in the island of Java, hitherto frequented almost exclusively by the Portuguese. He returned to England in 1603, bringing back two of his ships, both laden with valuable cargoes, composed in part of plunder taken from a Portuguese vessel which he had captured; and was subsequently knighted in reward for his services. The conviction entertained by Lancaster of the feasibility of a north-west passage to the Indies prompted in part the voyages by Hudson and Baffin in that direction, and the name of Sir James Lancaster's Sound was given by Baffin to the opening (well known in the records of modern enterprise within the Arctic seas) found on the western side of the great bay which he was the first to navigate.—(See BAFFIN.) Lancaster died in 1620.—W. H.

LANCASTER, JOHN, Duke of, "Old John of Gaunt, time-honoured Lancaster," was the fourth son of Edward III., and was born in 1340. His surname of Gant or Ghent was derived from the place of his birth. He was created Earl of Richmond, and obtained the title and estates of Lancaster with the hand of the heiress, Lady Blanche. In 1367 the duke was sent to France with a powerful army to reinforce his brother, the Black Prince, and accompanied him in the expedition to Spain to assist Peter the Cruel against his revolted subjects and his natural brother, Henry. He displayed signal bravery at the battle of Najarra, in which Henry and his French allies were defeated, and Peter was restored to his throne. The ungrateful and dishonourable conduct of this cruel tyrant, however, soon disgusted his English allies, and on their departure he was again dethroned, and taken prisoner and murdered by his brother. The duke of Lancaster, who had meanwhile been appointed governor of Aquitaine and was now a widower, shortly after the death of Peter married Constance, his eldest daughter, and laid claim to the succession, but was unable to make good his title. In 1370 he undertook another expedition into France at the head of twenty-five thousand men, and marched through the whole length of the kingdom, from Calais to Bourdeaux. Great numbers of his soldiers were cut off by the flying parties of the enemy, and he was unable to accomplish anything of importance. On the accession of his nephew, Richard, to the throne, the duke exercised the authority of regent, though without the name. He conducted an army into Brittany in 1378, but returned without performing anything memorable. On the death of Henry of Castile, he led into Spain the flower of the English military force in prosecution of his claim to the crown. He performed several brilliant exploits and captured a number of towns, but was in the end obliged to abandon the enterprise. His rival, however, paid him a large sum of money to relinquish his pretensions, and his daughter Philippa married the king of Portugal. After the death of the Castilian princess, the duke married Catherine Swynford, daughter of a knight of Hainault. The three sons whom she bore to him before marriage were legitimated by the king. The eldest was created Marquis of Somerset, and is the ancestor of the duke of Beaufort, the second became the celebrated Cardinal Beaufort, and the third was made Duke of Exeter. John of Gaunt died in 1399. His eldest son, Henry, dethroned Richard II. and became Henry IV. of England.—J. T.

LANCASTER, JOSEPH, was a native of London, where he was born in 1778. According to one account his parents were members of the Society of Friends, but according to another his father was at one time in the foot guards, which appears to be correct. Of his early years not much is recorded; but it appears that when he was about nineteen years of age, he began to feel the importance of educating the children of the poor. His father resided in the Borough Road, Southwark, and from him he obtained a room, which he undertook the cost of fitting up, and in a short time he gathered about himself as many as ninety children. Although there was originality in his method, it seems likely that he derived his leading principles from the publication

which Dr. Bell had issued in 1797. The success of his efforts was considerable, and soon attracted attention from the friends of education, who about that time began to feel an anxious desire to do something effective for the neglected children of the poor. Among others the duke of Bedford was led to inquire into the merits of Lancaster's plan; and the result was that in 1805 he was permitted to have an audience with the king, George III., who then uttered the wish for which he has been so much celebrated, "that every poor child in his dominions might be able to read the Bible." About the same time the British and Foreign School Society was established, and the names of Bell and Lancaster soon acquired a European reputation. Foreign governments made diligent inquiry into the character of the system, and either with or without modification, it was widely adopted. Lancaster was a Quaker, and as such laboured under many disadvantages; but he nevertheless became the apostle of his method, and for several years travelled up and down the country to expound it in public lectures, and to promote its application. He even endeavoured to apply his method to the education of the higher classes; but the attempt failed, and he became insolvent in 1812. In 1818 he removed to America, where he continued his useful labours. In 1829 he went to Canada, and laboured with approbation and success, though more than ever hampered by pecuniary difficulties. He died in poverty at New York in 1838.—B. H. C.

* LANCE, GEORGE, the eminent fruit painter, was born at Little Easton, near Dunmow, Essex, March 24, 1802. He was a student in the Royal Academy, and a pupil of Haydon, who of course did his best to direct the youth's ambition towards "high art." For a long while young Lance pursued steadily the track marked out by his master, making drawings from the Elgin marbles and from life; dissecting and copying from the old masters. But his success was small, and it was not till he almost accidentally painted some "still life" as a study in colour that he found out his true vocation. Mr. Lance has for many years stood without a rival in England as a painter of fruit, dead game, and the like; and to him is due the credit of having raised that branch of art from the vulgar conventionalism into which it had in this country fallen. His works in this line are extremely numerous, distinguished by breadth of handling, and truth and splendour of colour, combined with the most accurate characterization of surface, and almost deceptive imitation. He has also painted a few genre pieces.—J. T.-e.

LANCISI, GIOVANNI MARIA, a distinguished Italian physician, was born at Rome on the 26th of October, 1654, and died January 21st, 1720. Having relinquished the study of theology for that of medicine, for which he felt a greater inclination, he obtained the degree of doctor in 1672, and was considered at an early age one of the most skilful physicians of Rome. He became professor of anatomy and medicine at the college of La Sapienza, and held high offices under the papal government. Notwithstanding his extensive practice, he found time to correspond with many of the learned societies of Europe, of which he was a member; and also to compose several works on various branches of his profession, the most important of which are the following—"De subitaneis moribus;" "De motu cordis et aneurismatibus;" "De noxiis paludum effluviis;" "De nativis deque adventitiis Romani cæli qualitatibus." A few years before his death, Lancisi presented a library of about twenty thousand volumes to the hospital of Santo Spirito, for the use of the students and public.—E. A. R.

LANCRET, NICOLAS, the imitator and rival of Watteau, was born in Paris in 1690, and studied painting under Pierre d'Ulin. He was elected a member of the French Academy of Painting in 1719, as a painter of *fêtes galantes*, garden fêtes and such scenes being the characteristic works of Lancret as of Watteau; his backgrounds being often painted by Lajoué. The figures of Lancret, however, though more finished than those of Watteau, are theatrical, and want his facility and spirit; yet his pictures are sufficiently like those of his model to be mistaken for them, even by good judges. He died in Paris in 1745. In the national gallery are the "Four Ages," by Lancret, which were long attributed to Watteau.—R. N. W.

LANDEN, JOHN, an English mathematician, was born at Peakirk in Northamptonshire on the 23rd of January, 1719, and died at Milton, near Peterborough, on the 15th of January, 1790. He was bred to business, and from 1762 till a short time before his death was land-agent to Earl Fitzwilliam.

He occupied his leisure in mathematical researches of a high order, distinguished especially by great originality of method. Some of them appeared in separate works, and some in the Philosophical Transactions from 1754 to 1785. In his principal separate work, called the "Residual Analysis," was set forth a peculiar method of demonstrating the principles of the differential calculus. One of his geometrical discoveries was the theorem that the difference between two given elliptic arcs is equal to a certain hyperbolic arc, a proposition of great importance in the theory of elliptic functions.—W. J. M. R.

LANDER, RICHARD, an enterprising African discoverer, was born at Truro in Cornwall, of humble parentage, on the 8th of February, 1804. Of his early life he has prefixed an interesting sketch to his "Record of Captain Clapperton's last expedition to Africa." From a child he was of a roving disposition, fond of listening to stories of distant countries, and bent on leading a wandering life. His inclination was soon gratified. At the age of eleven he accompanied a mercantile gentleman to the West Indies, and until he was twenty, was, as attendant in the service of various noblemen and gentlemen, travelling through the Cape colony, among other distant regions. After the return of Clapperton and Denham in 1825 from Africa, Lander heard of the intention of the British government to send out another expedition, with Clapperton at its head. Accordingly he waited upon Clapperton, and by his entreaties persuaded the latter to engage him as a confidential servant. An account of this expedition has been given in a previous memoir.—(See CLAPPERTON, HUGH.) The only European companion of Clapperton by his death-bed in a solitary hut in Saccatoe, Lander made his way alone to Badagry on the west coast, and reached Portsmouth the 30th of April, 1828. Repairing in ill-health to Truro, he was unable to elaborate Clapperton's journals, which he had brought with him, and they were first published in their rough, original form. Subsequently Lander compiled from them and from his own information the "Record" already referred to, and published in 1830. Lander was now commissioned by the government to return to Africa, taking the same route as Clapperton; and to trace the Niger to its termination, whatever that might be—whether Lake Tschad or the Atlantic. Accompanied by his brother John, he left Portsmouth in the January of 1830, and landed at Badagry in March. Making their way to Boussa, the locality of Mungo Park's death, they ascended the Niger to Yaori, the extreme point in a northern direction reached by the expedition. Returning to Boussa on the 20th of September, they embarked in canoes to trace the course of the Niger, not knowing whither it might lead them. At Kirree they were plundered and nearly killed. Further south at Eboe they were imprisoned, and with much difficulty reached a Liverpool trading vessel in the First Brass River or river Nun, an affluent of the Niger; descending which they achieved the great discovery that the mysterious river discharged itself into the Bight of Benin. On the 1st of December they were landed on Fernando Po, and they reached London in the June of 1831, to receive general congratulations on their safety and success. Richard Lander was lionized, and presented with the prize of fifty guineas placed by the king at the disposal of the Royal Geographical Society. Portions of the journals of the two brothers had been lost at Kirree, but fortunately from the remains of both a complete narrative could be compiled. The late John Murray gave them the large sum of a thousand guineas for their papers, which were arranged for the press by Lieutenant Beecher, and published in 1832 in the Family Library as the "Journal of an Expedition to explore the course and termination of the Niger, by Richard and John Lander." In 1832 the Liverpool merchants formed a company for sending out a new expedition to ascend the Niger and establish commercial relations with the native tribes of Central Africa. Richard Lander, still restless and adventurous, willingly accepted the invitation to take the direction of the expedition, and with two small steamers sailed from Milford Haven on the 25th of July, 1832. In this expedition Lander ascended the river Tschadda as high as a hundred and fifty miles from its junction with the Niger, but was twice forced to return to Fernando Po. In the course of a third attempt he and his companions were attacked in canoes by the people of one of the Brass River chiefs, and though he reached Fernando Po alive, mortification of his wounds set in, and he died there on the 6th of February, 1834. Richard Lander was short in stature, but of great muscular strength and a con-

stitution of iron. He was a man of cheerful disposition, and of manners at once pleasing and unobtrusive. Of his final expedition a narrative was published in 1835 by two of its survivors, Macgregor Laird and R. A. K. Oldfield.—F. E.

LANDO or LANDUS, Pope, is supposed to have occupied the papal see on the death of Anastasius III. in 913. He is called a Roman by Platina, who says he is so little known and his life is so obscure, that some have omitted his name from the list of popes. Some say he was the father of John XI.; and he is believed to have been the creature of Theodora, whose favourite, John, he had ordained archbishop of Ravenna. This John succeeded him after a pontificate of six months.—B. H. C.

LANDON, LETITIA ELIZABETH (MRS. MACLEAN), was born in Hans Place, Chelsea, on the 14th August, 1802, her father being then an army agent. As a girl she exhibited great quickness in acquiring knowledge, and began very early to write verses. Mr. Jerdan, the editor of the *Literary Gazette*, being a neighbour of her father's, was requested to look at her poetry, when he not only gave a favourable opinion, but published some of her effusions in his journal. In her eighteenth year she published a poetical volume, which included "The Fate of Adelaide," a Swiss romantic tale indicative of poetical talent, and full of promise for the future. Immediately afterwards she began, in the *Literary Gazette*, a series of "Poetical Sketches," subscribed by her initials only. The vivacity and delicate fancy of these verses soon made L. E. L. an object of public interest, an interest which a thin veil of mystery thrown around the person of the amiable author did not diminish. In 1824 appeared "The Improvisatrice, and other Poems," which met with a triumphant reception. Her great facility in verse-writing, and her constant indulgence in the habit, produced the defects which are the natural result of haste and immature reflection. Another characteristic of her poetry, the gloomy spirit in which the thoughts and incidents are conceived, was not the expression of her natural temper, but a trick of the artist, caught probably from the reigning Byronism of the day. "The Troubadour," "The Golden Violet," "The Venetian Bracelet," followed in due order, and maintained the writer's popularity. She also published three novels, "Ethel Churchill," "Francisca Carrara," and "Romance and Reality." From 1831 to 1837 she edited Fisher's Scrap Book with much credit. In June, 1838, she was married to Mr. Maclean, Governor of Cape Coast Castle, where, having lived happily with her husband for twelve brief months, she died on the 15th of October, 1839, from an overdose of prussic acid, a medicament she was accustomed to take for the relief of neuralgic pains. Her life and literary remains were published in two volumes by her friend, Mr. Laman Blanchard, in 1841.—R. H.

LANDOR, WALTER SAVAGE, a versatile and gifted author, the eldest son of a wealthy gentleman by a rich heiress, Elizabeth Savage of Tachbrook, was born on the 30th of January, 1775, at his father's seat, Ipsley Court, Warwickshire. He was educated at Rugby and Trinity college, Oxford, and became an accomplished classical scholar. In 1795, when he was only twenty, he published a small volume of poems. Among his earlier works were his tragedy of "Count Julian"—which introduced him to Southey, with whom he formed a life-long friendship—and the stately though frigid poem of "Gebir," from which Wordsworth borrowed the famous description of a seashell, making it, however, his own, by the beautiful comparison with which the passage closes. Among Mr. Landor's earlier visits to the continent was one paid to Paris during the peace of Amiens, when he saw Napoleon made first consul for life. The peculiarity of Mr. Landor's temper, more or less apparent in all his writings, was conspicuously and whimsically displayed not long after he succeeded to the family estates. Irritated at the conduct of some of his tenants, he sold off estates which had been in his family for centuries, and almost bade farewell to England. His youth had fallen in the time of the French revolution, and his democratic fervour had been nurtured by his study of the classics, when in 1808 the insurrection in Spain against the rule of the French broke out. Hatred of French despotism, and sympathy with the Spaniards, led Mr. Landor to throw himself heart and soul into the movement. He joined Blake with a body of troops which he had raised with his own funds; he made large gifts of money to aid the cause; and received the thanks of the junta and a colonel's commission in the Spanish army. But when in 1814 Ferdinand, restored to his kingdom, dissolved the cortes and abolished the constitution

of 1812, Mr. Landor threw up his commission, declaring in the letter which announced his resignation, that "though willing to aid the Spanish people in the assertion of their liberties against the antagonist of Europe, he would have nothing to do with a perjurer and a traitor." He had married in 1811; and after the battle of Waterloo, having for some time previously resided at Tours, he took up his abode at Florence, where, rarely visiting England, he remained for more than thirty years. Society, the education of his children (of whom three were born to him), and last not least, literature, occupied him. Since 1803, when there appeared his own Latin version of "Gebir," he had published little or nothing, until in 1820 his mastery of Latin versification, and his familiarity with the modern Latin poets, were evinced in a volume entitled "Idyllia heroica; accedit quæstiuncula cur poetæ Latini recentiores minus leguntur." It was in the years 1826-27 that were published in London the first and second series of his greatest work, the "Imaginary Conversations." They won their way slowly, but from the first there were judges who could discern their rare merits of matter and manner; their wide range of minute literary and biographical knowledge, ancient and modern; and the noble polish of their style, if a little marred by occasional eccentricities of phrase, and even of orthography. A republication of "Gebir," "Count Julian," with other poems, followed in 1831. In 1834 appeared the "Citatum et Examination of William Shakspeare," in which Mr. Landor did not hesitate to make the great dramatist an interlocutor. The "Satire on Satirists" is but an ephemeral production of Mr. Landor's muse, nor was there much promise of permanence in his "Letters of a Conservative, in which are shown the only means of saving what is left of the English church," published the same year. To 1836 belongs "Pericles and Aspasia," in the form of letters, one of the most serene and beautiful of Mr. Landor's books. In 1837 was published the "Pentameron, or interviews of Messer Giovanni Bocaccio and Messer Francesco Petrarca," in which the two great Italians discourse familiarly on things in general, and the poetry of Dante in particular. For some time after this Mr. Landor was comparatively silent. About 1846 he came to England, residing chiefly at Bath, and in that year he published in two volumes a collective edition of his works. To the *Examiner*, which had been among the earliest journals to commend his writings, he had already contributed, and he now contributed to it more copiously than ever short and pithy articles on topics of the day. To other newspapers and journals he also occasionally contributed; one of his characteristics being that he always signed his name to his papers in the periodical press. Of his later works the most important are his "Hellenics enlarged and improved;" "The last Fruit off an old Tree," 1843, dialogues and disquisitions; and "Dry Sticks Faggoted," 1858, a collection of short poems of every kind, from the idyllic to the satirical. The Italian revolution naturally enlisted Mr. Landor's keenest sympathies, and in his ardour he went the length of advocating and instigating (in the case of the late king of Naples) something very like tyrannicide. Mr. Emerson the American philosopher, an enthusiastic admirer of Mr. Landor's writings, has recorded in the English Traits his personal impressions of a visit paid at Florence in 1833 to the author of the "Imaginary Conversations." There is in the *Boston Dial* a little-known and anonymous article entitled "Walter Savage Landor," which is, we believe, by Mr. Emerson, and from it we extract the following pithy estimate of Mr. Landor as an author and a man:—"He has capital enough to have furnished the brain of fifty stock authors, yet has written no good book. A sharp, dogmatic man, with a great deal of knowledge, a great deal of worth, and a great deal of pride, with a profound contempt for all that he does not understand; a master of all elegant learning, and capable of the utmost delicacy of sentiment, and yet prone to indulge in a sort of ostentation of coarse imagery and language." "Now for twenty years," Mr. Emerson adds, "we have still found the 'Imaginary Conversations' a sure resource in solitude, and it seems to us as original in its form as in its matter. Nay, when we remember his rich and ample page wherein we are always sure to find free and sustained thought, a keen and precise understanding, an affluent and ready memory familiar with all chosen books, an industrious observation in every department of life, an experience to which nothing has occurred in vain, honour for every great and generous sentiment, and a scourge like that of the Furies for every oppressor, whether

public or private—we feel how dignified is this perpetual censor in his curule chair, and we wish to thank a benefactor of the reading world." Mr. Landor once more went to Italy, in consequence of events over which most admirers of his genius would wish to throw a veil of silence, and died at Florence on the 17th September, 1864.—F. E.

* LANDSEER, CHARLES, R.A., born in 1799, was instructed by his father, became in 1816 a student of the Royal Academy, and a year or two later a favourite pupil of B. R. Haydon. His subjects have mostly been selected from the writings of our popular poets, novelists, and essayists. Six of his pictures are at South Kensington; in the National gallery (British school), and in the Sheepshanks collection. Mr. Charles Landseer was elected A.R.A. in 1837; R.A. in 1845; and keeper of the Royal Academy in 1851.—J. T.-e.

* LANDSEER, SIR EDWIN, R.A., the youngest son of John Landseer the engraver, was born in London in April, 1802. Whilst a child he displayed an extraordinary aptitude for drawing; and his taste was sedulously cultivated by his father, who himself instructed the boy, and as soon as he had acquired a little certainty of eye and hand, took him into the fields and commons to sketch the living animals (for which his inclination was from the first very decided) in their natural state, instead of copying prints or drawings. Of his precocity proofs may be seen at the South Kensington museum, where, in the collection of drawings, are exhibited copies made by him in pencil at the age of five, and sketches from life of the heads of horses, bulls, &c., made when from seven to ten years old. At the age of fourteen he began to contribute to the annual exhibitions. At sixteen an oil painting by him of "Dogs Fighting" was a leading attraction at the Spring Gardens exhibition, was purchased by Sir George Beaumont the well-known amateur, and was engraved by Mr. Landseer, senior. This was followed by a portrait of a "Newfoundland Dog with a Rabbit in his Mouth," the size of life; and by the "Dogs of St. Gothard Discovering a Traveller in the Snow," exhibited at the British Institution in 1820, which eclipsed in popularity all his previous efforts, and when engraved by his father, became one of the most popular prints of the day. But neither his popularity nor his precocity led him to neglect the labour which could alone insure permanent success. He had been a student in the Royal Academy; he now sought assistance in his studies from Haydon, one of the best teachers though least successful artists of the day. Under his guidance Landseer made many dissections of animals, including a lion, which died rather opportunely for the young painter's purpose, and of which he made a large number of careful drawings. In 1826, as soon as he was of the prescribed age (twenty-four), Landseer was elected associate of the Royal Academy, and in 1830 academician. He had by this time cast off the dryness of manner and minuteness of imitation which marked his early efforts, and adopted the large and masculine style of treatment which stamp so characteristic an expression on all but the earliest of his works. For the forty years that he has occupied a prominent place in the public eye, Landseer's popularity has never waned. From the very extent of his popularity, however, a large proportion of his time has been occupied in the production of pictures that might have been as well supplied by a feeblish hand—the mere portraits of favourite horses, dogs, and monkeys. His more important works embrace a large number of Highland subjects, scenes in which deer are the principal actors—as in his wonderful "Children of the Mist;" "Coming Events;" "Night," and "Morning;" "Deer Stalking," or "The Return from Deer Stalking;" or those in which there is a touch of human interest, as in the "Drover's Departure" (so finely engraved by Mr. Watts); "Flood in the Highlands;" and the "Shepherd's Chief Mourner," one of the most pathetic pictures of its class ever painted. Dogs, it is needless to say, Landseer has painted of all kinds as dogs were never painted before, from the noble bloodhound and Newfoundland dog, down to the scrubbier little terrier or the sleekest of King Charles' spaniels, with the exactest appreciation of every shade of inward character and outward covering; and with almost every other domestic animal he has been equally happy. Indeed, in this expression of animal character Landseer has not only gone beyond any predecessor, but by linking it with some human sentiment, as in the "Death of the Roe;" the "Old Shepherd's Chief Mourner;" "Laying down the Law;" "Alexander and Diogenes;" "High and Low Life," &c., he has shown how animal character and the incidents

of animal life may be rendered capable of dramatic treatment in a picture, and become susceptible of the keenest expression of pathos or of humour. As a master of the technicalities and the mechanism of painting, Landseer is probably unrivalled among English painters. His facility and dexterity of hand are almost marvellous. He has been known to paint complete, from first outlining to the last touch of the brush, and of the size of life, a dog and birds, the head and body of a fallow deer, or a fox examining a trap, in a couple of hours, and yet in neither instance having any appearance of incompleteness. But this rapidity of execution, is not discoverable in his greater works. It is noticeable, however, that he has seldom if ever painted an animal in decided movement; it is always in repose, or at the moment of arrested action. Sir Edwin Landseer is equally skilful with the chalk or crayon as with the brush; his life-size chalk drawings of stags in the exhibition of the Royal Academy of 1861 are in their way as grand as anything he ever executed. He also paints readily in fresco (his "Comus," in the queen's summer-house, is one of the most successful there), and has made some admirable etchings of animals. Soon we may look to see him appear as a sculptor, he having accepted the commission to execute the colossal bronze lions for the Nelson monument in Trafalgar Square, and on the models of which he is reported to have been for some time engaged in Marochetti's studio. Our national collections are rich in Landseer's works, there being fourteen of them in the National gallery (including "A Dialogue at Waterloo;" "Comus;" "High and Low Life;" "War and Peace;" and "Alexander and Diogenes"); and sixteen in the Sheepshanks collection, among which are the exquisite "Old Shepherd's Chief Mourner," and the "Drover's Departure," one of his most elaborate and carefully finished works. Sir Edwin was knighted by the queen in 1850; and received at the French exhibition universelle of 1855 the only large gold medal awarded to an English painter.—J. T.-e.

LANDSEER, JOHN, a celebrated line-engraver, was born at Lincoln in 1769. A pupil of Byrne the landscape engraver, he began his professional career by engraving plates for Macklin's Bible, Bowyer's History of England, and other illustrated works published towards the close of the last century. He also published a series of engravings of lions, tigers, and other wild beasts, selected from the works of Rubens, Snyders, and other eminent painters. In 1806 he delivered a course of lectures on engraving at the Royal Institution, which he published in the following year. About this time he was elected associate engraver of the Royal Academy, and became engaged in eager controversy respecting the position of engravers in that institution, and cognate subjects. The love of writing grew on him; he started one or two art periodicals, which, however, met with little success; published several pamphlets; and contributed largely to the journals. He also in 1817 communicated to the Society of Antiquaries a paper on "Engraved Gems brought from Babylon," which was printed in vol. xviii. of the *Archæologia*. He pursued the subject in a course of lectures on "Engraved Hieroglyphics," delivered at the Royal Institution; and in an elaborate volume of "Sabæan Researches," published in 1823—all of which are pretty nearly valueless. His literary and antiquarian pursuits, and the time he bestowed on the artistic education of his sons, probably left him little leisure or inclination for engraving; at any rate he engraved little more besides his son Edwin's pictures of Dogs Fighting, and the Dogs of Mont St. Gothard, the last being one of his best plates. In 1834 he published a rambling "Descriptive, Explanatory, and Critical Catalogue of the Earliest Pictures in the National Gallery." He died February 29, 1852.—J. T.-e.

* LANDSEER, THOMAS, eldest son of John Landseer, was born about 1797, and brought up under his father as an engraver, the branch which he ultimately adopted being that of mezzotinto. He has engraved several of his brother Edwin's pictures in a manner which admirably renders the character and surface of the originals. Among the best of these are "The Children of the Mist;" "Deer Stalking;" "The Monarch of the Glen," &c. He also published a series of burlesque etchings of monkeys, entitled "Monkeyana." One of his latest and best plates is the popular print of Rosa Bonheur's Horse Fair.—J. T.-e.

LANE, SIR RICHARD, sometime lord-keeper of the great seal in the reign of Charles I., was born probably about 1585. He studied law at the Middle temple, and may be supposed to have practised in the court of exchequer, of which he was afterwards appointed nominal head, and his reports of cases argued in which

in the year 1605-12 were published in 1657. He became reader to his inn in 1630, treasurer in 1637, and both his politics and his law recommended him for the post of attorney-general to the prince of Wales, to which he was appointed in 1634. On the impeachment of Strafford, Lane was retained as his leading counsel. During the seventeen days devoted to the investigation of matters of fact in connection with the impeachment, Lane was obliged to be silent. He obtained leave to be heard, however, on the question whether any of the charges amounted to treason in point of law. His able argument to the contrary was delivered, 17th April, 1641, and its effect was so great that the parliamentary leaders immediately changed their tactics, and next morning brought in the bill of attainder which proved fatal to Strafford. When Charles ordered the removal of the courts of law to Oxford, the parliament requiring them to remain at Westminster, Lane remained faithful to the royal cause, and went to Oxford. Here he was raised, January, 1644, to the nominal dignity of lord chief-baron of the exchequer. In the December of the same year he was appointed one of the three commissioners (Clarendon being among them) to negotiate in behalf of the king with the parliamentary commissioners at Uxbridge. The discussions turned chiefly on the "power of militia," which Lane argued resided solely in the king; but facts proved stronger than his law, and after a resultless conference of twenty days he returned to Oxford. During the campaign of 1645 Lord-keeper Littleton died, and the custody of the great seal was committed to Lane, who was sworn in on the 23rd October. When, in the May of the following year, Charles took refuge with the Scotch army, he appointed Lord-keeper Lane head of a council for the defence of Oxford. Receiving, however, later orders from the king to capitulate, Lane negotiated with Fairfax the terms of surrender, and was obliged to give up to the enemy his great seal, which was afterwards destroyed by order of the parliament. A lord-keeper with nothing to keep, Lane sought refuge in France, where he died in 1650. There is a full notice of this loyal and consistent lawyer in Lord Campbell's *Lives of the Chancellors*, and one more brief in Mr. Foss's *Lives of the Judges*.—F. E.

LANFRANC, Archbishop of Canterbury, was born in the year 1005 at Pavia, of which city his father was a magistrate. He studied rhetoric and law at Bologna, and practised for some time as an advocate in the law courts of his native city. Feeling this to be too limited a sphere for his activity, he established himself at Avranches and opened a school there, which was attended by numerous students of high rank. But by and by, disgusted with the world, he withdrew to the abbey of Bec, and devoted himself to a spiritual life. The story is that, being robbed and left bound in a wood, the monks found him and carried him to the monastery, where he was treated with so much tenderness, and was so much impressed by what he heard and saw, that he resolved to adopt the service of the church. In the course of three years he was chosen prior of the monastery, and distinguished himself by his controversy with Berengar of Tours as to the nature of the eucharist. Berengar and Lanfranc had been friends, and their doctrinal opposition became embittered by personal alienation. Like Anselm in the subsequent age, Lanfranc stood forth as the defender of the Roman church, and the materializing tradition which it had espoused. Berengar was the advocate of free agency and scriptural simplicity. Lanfranc's fame procured him the favours of his sovereign, William of Normandy, who made him one of his councillors, and appointed him to the head of a newly-established monastery at Caen. When William conquered England, and the see of Canterbury became vacant by the deposition of Stigand, Lanfranc was called to that important position. He accepted it with reluctance, 1070; but as soon as he entered upon his duties, his energy became conspicuous. He secured to the see more than its ancient primacy, he rebuilt the cathedral, he founded hospitals, and he ruled the church with a firm yet considerate hand. William intrusted him greatly with the affairs of the kingdom, and wrote to him from his deathbed in Normandy, his last dispositions as to it and the coronation of his son. He equally enjoyed the favour of William Rufus, and had the chief influence in the national councils till his death, May 28, 1089, in the eighty-fourth year of his age. Besides the great influence which he exercised as an ecclesiastical and supporter of the church of Rome, Lanfranc may be styled one of the precursors of scholasticism. In his controversy with Berengar, he was driven

to the use of those dialectical weapons which became so characteristic of it. Anselm in the next age made a still more prominent use of the same weapons in his opposition to Roscelin, and in his elaborate disputations on the existence of God, and the nature and reason of the incarnation, was the immediate founder of the scholastic method and doctrines.—T.

LANFRANCO, GIOVANNI, Cavaliere, was born at Parma in 1581, and studied under the Carracci in Bologna. The grand cupolas of Correggio in his native city incited Lanfranco's emulation, and this spirit appears to have actuated him during his whole career; foreshortening became a passion with him. He followed Annibale Carracci to Rome, and assisted him in the Farnese palace, and became a few years afterwards himself the great master of fresco-painting in the Eternal city, where he executed vast works, especially during the pontificate of Paul V.—as the "Assumption of the Virgin" in the cupola of Sant Andrea della Valle, and the tribune of San Paolo a' Catinari, his last works. He was the special rival and persecutor of Domenichino, both at Rome and at Naples; in the latter place he repainted the cupola of the Cappella di Tesoro in San Genaro, destroying the previous work of Domenichino. He painted some frescoes in Florence; and he has executed also some good oil pictures, and etched a few plates. Lanfranco died on the day his frescoes of San Paolo a' Catinari were uncovered, 29th November, 1647. He was one of the first of the great Italian machinists, as those painters are called, who made extent and vastness the chief quality of their works. His masterpiece is the cupola of Sant Andrea, which is one of the triumphs of Italian fresco-painting; the figures are colossal, and some of the attitudes are remarkable for the truth and grandeur of their foreshortenings. On such works there is no place for the display of the ordinary qualities of the painter; the chief aim is a grand general effect, requiring chiefly power and energy in the artist, which Lanfranco had to a vast degree.—R. N. W.

LANGBAINE, GERARD, D.D., a learned and industrious writer and collector, was born at Bartonkirke in Westmoreland about 1608. Educated at the free school at Blencow in Cumberland, he entered Queen's college, Oxford, as a servitor in 1626, and rose to a fellowship. He early distinguished himself in the university by his studious zeal, and took rank as a scholar by publishing there in 1636 his edition of Longinus. After the convocation of the Long parliament, Langbaine published several pamphlets more or less directly in defence of royal, episcopal, and university privileges. These made him popular at Oxford, and in 1644 he was unanimously appointed keeper of the archives of the university; in 1645 provost of his college; the following year becoming a D.D. By pursuing a quiet and moderate course subsequently, he was not deprived during the interregnum. He published several other works of no great note, and left behind him voluminous collections, chiefly compiled from the university libraries and archives. "He was beloved," says Anthony Wood, "of Dr. Usher, Selden, and the great Goliaths of literature." To Langbaine, as "the only man on whose learning and friendship he could rely to fit them for the press," Usher bequeathed the collections for his *Chronologia Sacra*. Filling up the breaches in the original, the margins being "much defaced by rats," Langbaine worked during a severe season in the public library at Oxford, and caught in consequence a violent cold, of which he died, 10th February, 1658.—F. E.

LANGBAINE, GERARD, one of the earliest collectors of materials for a history of the English drama, son of the preceding, was born at Oxford on the 15th of July, 1656. After receiving the rudiments of a scholarly education, he was apprenticed to a bookseller in St. Paul's Churchyard, but was removed on the death of an elder brother, and in 1672 entered a gentleman-commoner of University college, Oxford. There, according to Wood, he wasted his substance in idleness and riotous living. It was probably at this period that he assiduously frequented the London play-houses, as commemorated by Warton. He afterwards reformed, and "in his private retirement at Wick and Hedington, near Oxon," devoted himself to the preparation of the work on the English drama and dramatists, by which he is still remembered. He collected nearly a thousand dramatic pieces of one kind or another. His first contribution to the history of the English drama was a slight one, a republication, with additions, of the catalogue of plays by Kirkman the London bookseller. A surreptitious publication in 1688 of another work of the same kind, with the title of *Momus Triumphans*, was

followed by a work published by Langbaine himself, entitled "A New Catalogue of Plays," &c. His chief performance, however, appeared at Oxford in 1691, "An account of the English dramatic poets, or some observations and remarks on the lives and writings of all those that have published either comedies, tragedies, tragi-comedies, pastorals, masques, interludes, farces, or operas in the English tongue." In consideration, says Wood, of "his ingenuity and loss of his estate," Langbaine was appointed in 1690 yeoman bedell of arts, and in the following year esquire bedell of law to the university of Oxford. He died in the June of 1692. His "Account of the English Dramatic Poets," bibliographical, biographical, and critical, was the first notable performance of the kind. It abounds in curious information and criticism. One of Langbaine's principal objects was to trace the sources from which our dramatists derived their plots, and his account of Dryden is full of triumphant detection of the alleged plagiarisms of "Glorious John." Oldys' copy of the "Account," with very copious MS. annotations, is in the library of the British museum; and to it both the authors of the *Biographia Dramatica* and the dramatic portion of Sir Egerton Brydges' *Censura Literaria* were much indebted. The museum library contains other copies of Langbaine, annotated and continued by Bishop Percy, Joseph Hazelwood and George Stevens. Mr. Peter Cunningham was to have prepared for the defunct Shakespeare Society a good modern edition of the "Account."—F. E.

LANGHAM, SIMON DE, an English archbishop and cardinal, was born about 1310, it is supposed at Langham in Rutlandshire, whence he derived his name. Having chosen the monastic life, he entered the abbey of St. Peter at Westminster, and was made an abbot in 1349. In this capacity he distinguished himself by the spirit and tact with which he laboured to diminish the corruptions which at that period prevailed in the monasteries. So far as St. Peter's was concerned, he endeavoured to introduce the reforms which were needed, by means of a new code of regulations, which have been considered as in advance of his age. He was restless and enterprising, and fond of power, which he showed himself capable of using to some purpose. The consequence was, that he attracted the attention of Edward III., who selected him for the office of lord high-treasurer in 1360. The following year the see of London fell vacant by the decease of Nicholas Northbrook, and it was offered to Langham, but he preferred that of Ely, to which he was instituted as the successor of Thomas Lyde. In 1364 he was appointed chancellor, and two years later archbishop of Canterbury, on the death of Simon Islip. No sooner was he installed in his new dignity than he began his attack upon Wycliffe, whom Islip had appointed rector of Canterbury college, Oxford, which he had founded. Langham was anxious to introduce in Wycliffe's stead one Woodhall, a monk; but the change was deprecated by the fellows, who refused to give their consent. The affair was carried to Rome, and by the combined influence of the monks of Canterbury, a decision was obtained from the pope in accordance with their wishes, and Wycliffe was deprived of his rectorship. The archbishop had already sequestered the revenues of the college, and Wycliffe had himself appealed to the pope against the archbishop's decree declaring Wycliffe's appointment void. The final decision from Rome does not appear to have been received till 1370, and it was not ratified by Edward III. till 1372. Urban V., who then occupied the papal chair, was so pleased with the zeal of Langham, that in 1368 he created him a cardinal. Wycliffe, however, had powerful supporters, and for some time even the king himself favoured his cause. This led to a rupture between the monarch and the archbishop, who fell into disfavour and went to Rome, where he was received with honour. During his absence he appears nevertheless to have been employed in political services, among which the chief were an unsuccessful attempt to restore friendly relations between England and France, and the conduct of negotiations for peace with the count of Flanders. Gregory XI., the successor of Urban V., appointed him bishop of Præneste, and sent him as apostolic nuncio into England with John Dorman. He was a great favourite with Gregory, who before his removal to Rome appointed him to manage the affairs of the papal see at Avignon, where he continued till his death, which is said to have been caused by apoplexy on the 22nd of July, 1376. According to the registers of Gregory XI., Langham was interred in the church of St. Mary de Bono Passu, or Bompas, belonging to the Carthusians, and either founded or

rebuilt by himself, near Avignon. Others say that he was buried at Westminster, in the abbey to which he had been a munificent benefactor. The truth seems to be that he was first buried at Avignon, and three years later removed to Westminster, where he was again buried with great pomp. The character of Langham is written upon his conduct; he was devoted to the interests of the church and court of Rome, was a friend to the monks, and skilful in the conduct of worldly affairs; but there is very little to show that he was eminent either for piety or enlightenment.—B. H. C.

LANGHORNE, JOHN, an English poet and miscellaneous writer, was born at Kirkby-Stephen in Westmoreland in 1735, and received his education at Winton and Appleby. In his eighteenth year he left the latter school, and, from want of the means to finish his studies at the university, procured employment as a tutor in a family residing near Ripon. He subsequently acted in a similar capacity elsewhere, and on one occasion fell in love with one of the daughters of the gentleman with whom he was living. The lady—Miss Cracroft, of Hackthorn, near Lincoln—declined his proposal, and the refusal appears to have inspired him with a resolution to devote himself with greater energy to the profession of letters, in which he had already earned some little repute by his poem called "Studley Park," written in 1753. In 1760, shortly after the rejection of his suit, Mr. Langhorne entered himself at Clare hall, Cambridge, as a ten-years man; and from that time a year seldom passed without witnessing some fresh production from his pen. His literary abilities attracted the attention, among others, of Dr. Robertson the historian, and principal of the university of Edinburgh, who obtained for him the degree of D.D.; and in 1767, fortune being more favourable, he renewed his proposal to Miss Cracroft, and was accepted. After his marriage a living in Somersetshire was purchased for him; but his wife unhappily died in the succeeding year, in giving birth to a son. In 1772 he married again, and his second wife also died in childbed. This disappointment preyed on his spirits, and led him into habits of intemperance, which shortened his life. He died in 1779. In 1802 his son republished his poems, in three volumes, with a Life. These effusions, which are included in Chalmers, are chiefly remarkable for elegance of thought and harmony of rhythm. Mr. Langhorne, however, is best known by his translation of Plutarch's *Lives*, executed in conjunction with his brother William, who had a living at Folkestone. This version, which was never accounted equal in spirit and pith to that of North, is not quite so highly esteemed as it formerly was.—W. C. H.

LANGLES, LOUIS MATTHIEU, a modern French Oriental scholar of deserved reputation, was born, August 23, 1763; but there are some discrepancies as to the place of his nativity. He pursued his studies with the view of adopting the military profession; but having conceived the idea of going to India, he betook himself to the investigation of subjects connected with the East. Although disappointed in his hope of going out with the army as he expected, he became ardently attached to his new studies, and attended the Arabic and Persian classes at the college de France, where he had the advantage of an introduction to the celebrated Silvestre de Sacy, from whom he derived valuable assistance. In 1787 he published, in French, an edition of the "Political and Military Institutes of Tamerlane," written by himself in Mogul. This work was not, however, translated from the original, but from a Persian version, to which he added a life of Tamerlane gathered from oriental sources, with notes, historical tables, &c. This work attracted public attention, procured him the favour of marshal de Richelieu, and through him a pension as the reward of merit. About the same time he published his "Alphabet Tartare-Mandchou," in which he analyzed the characters, and showed how they could be printed with movable types. He was appointed to publish a Mandchou-French Dictionary, which Father Amiot had compiled in China. This work appeared in 1789-90 in three quarto volumes, with some additions to the original. It is reputed to be a very accurate production, although it is said by Abel de Remusat, that Langles was not well versed in the original language. At his instance the republican government founded a school at Paris in 1795, for the study of languages spoken in the East, which school still exists. Langles was appointed professor of Persian; and should have taught Mandchou and Malay, but does not appear to have done so. Prior to this, in 1792, he was keeper of Oriental MSS. in the royal library, and in 1794 keeper of

the literary dépôt in the old convent of the capuchins, Rue St. Honoré. In 1788 he published "Tales, Fables, and Sentences from the Arabic and Persian;" in 1790, "Fables and Indian Tales, with preliminary discourse and notes;" in the same year, "Words of a Sage;" in 1797 a notice of three MSS. brought from Egypt by Bonaparte; in 1799 "A Pictorial Journey in Syria, Phenicia, and Lower Egypt;" and in 1800, a notice of elementary MS. works on Chinese in the national library. From this time till his death in 1824, he was incessantly occupied in the composition and editing of works relating to the East. Yet he appears to have been an industrious, rather than a profound or gifted scholar. He was earnest in promoting his favourite studies, and did his utmost to make them useful and popular. His most important undertaking, which he left incomplete in two folio volumes, is his "Monuments anciens et modernes de l'Indoustan," 1812-21.—B. H. C.

LANGLEY, BATTY, architect and surveyor, from whose "improved Gothic" designs the common phrase of "Batty Langley Gothic" was derived, was born at Twickenham in September, 1696. He appears to have at first practised as a land surveyor, and probably in connection therewith as a landscape gardener; at least his earlier publications would lead to such a conclusion. Among them were—"New Principles of Gardening," 4to, 1728; "A Sure Method of improving Estates by Plantations of Wood," 8vo, 1728, of which a revised edition appeared in 1741, under the title of the "Landed Gentleman's Useful Companion, or a sure and easy method," &c.; and "Pomona, or the Fruit Garden Illustrated," folio, 1729. The work which has conferred on his name its lasting and unenviable notoriety is "Gothick Architecture Improved by Rules and Proportions," 4to, 1747, in which he undertakes to "exhibit and explain, on geometrical principles, five new orders of columns, plain and enriched, and then show their use in the forming of designs for frontispieces to doors, windows, chimney-pieces, insides of rooms, &c., in the Gothic manner." Walpole says that "he never copied Gothic." But he certainly copied some Gothic features, as the first plates in his book give plans, elevations, and profiles of shafts and capitals from Westminster abbey. He had, however, as little of the Gothic spirit as man well could have. His five orders are sheer absurdities; scarcely any of his windows have cusps or tracery; mouldings he altogether disregards; and his crockets and finials are utterly puerile. But then no one else designed Gothic better at that time; and it is plain from his engravings that he never thought of applying it to any buildings more important than garden summer-houses (or, as he calls them, "umbrellas for seats, pavilions, and temples"), a class of gardening ornamentation then much in vogue. The real mischief was, that he succeeded so thoroughly in what he evidently aimed at—making Gothic designs, or what passed for Gothic, easy to the meanest capacity; and consequently "carpenters' Gothic" and "churchwardens' Gothic" came rapidly into use, every remove from the original tending in such hands to debase what was in itself so essentially bad a thing as "Batty Langley Gothic." Batty Langley's great forte seems to have consisted in his power of mechanical simplification. Of his "Sure Guide to Builders, or the Principles and Practice of Architecture geometrically demonstrated and made easy," 4to, 1729, an eleventh edition was issued in 1768 under the title of "The Builder's Jewel," and it continued to be reprinted as late as 1808—a plain proof of its practical value. He also sought, in his "Workman's Golden Rule for Drawing the Five Orders," to do for the classical orders what he fancied he had accomplished for the Gothic. Another work of the same species was "The Builder's Complete Assistant, or a Library of the Arts and Sciences necessary to be understood by Builders." He had published a work in folio on "Practical Geometry" as early as 1724. Other publications were—"A True Description of Newgate," with a view to its improvement, 1724, and "Designs for a New Bridge at Westminster," 1736. His latest production (1750) was a pamphlet directed against Labeley, the architect employed to construct Westminster bridge, whom he charged with having pirated his designs. He is said to have had much practice as an architect and surveyor; and he was the inventor of an artificial stone. He died March 3, 1751. In the later editions of his works the name of Thomas Langley is associated with that of Batty Langley.—J. T. e.

LANGTON, STEPHEN, an English archbishop and cardinal, was born some time after the middle of the twelfth century, but the actual place and year of his birth are not known. He studied

at Paris, where he was for some time professor in the university, and chancellor. He was also canon of Notre Dame, and dean of Rheims. In the Aristotelian philosophy he was considered the chief man of his time, and he introduced a new method of teaching scholastic and exegetical theology. Owing to his great reputation he was invited to Rome and made a cardinal by Innocent III., who had been his fellow-student at Paris. About the same time the see of Canterbury became vacant. The election of archbishops had for some time been the subject of disputes between the monks of St. Augustine and the suffragan bishops. Both parties claimed the right of appointment. Some of the monks nominated a candidate, and sent him on his way to Rome. This election was opposed by the king, and cancelled; a second nomination was made with the king's consent, but in opposition to the bishops. Both parties appealed to the pope, who set aside the two candidates, and required the election of Langton. The monks reluctantly obeyed, and Langton was consecrated by the pope at Viterbo in 1207. John resisted the appointment, whereupon Innocent addressed him first in a letter and then by a brief, exhorting him to receive Langton as archbishop. A violent quarrel ensued between the pope and the king, which led to the pope's laying the kingdom under an interdict in 1208. John was enraged and proceeded to violent measures, whereupon a sentence of excommunication was sent over in 1209, but not at once published. In 1211 the pope sent two legates into England, Pandulf a cardinal, and Durand a knight templar, and they partially persuaded the king to acquiesce. As, however, he would not go far enough, excommunication was pronounced upon John, and a bull published absolving his subjects from allegiance. John was formally deposed, and Philip of France ordered to take possession of the kingdom. A war was imminent, and at this juncture the legate Pandulf induced John to submit, whereupon he was reinstated in his kingdom, and Philip directed to abandon his claim. Langton, who had been waiting in France, returned in 1213, and by him the king was absolved. In the quarrel with the barons Langton opposed the king, and took an active part in procuring from him the Magna Charta, in which his name is inserted. Meantime the pope succeeded in persuading John to resign his crown a second time. This was followed by a papal decree, which Langton solemnly protested against, though thereby incurring the pope's displeasure. When Innocent excommunicated the barons, Langton refused to publish the bull, whereupon he was sent for to Rome, and narrowly escaped deposition; as it was, the intercession of the cardinals prevented him from being more than suspended. Some time after, the suspension was taken off and in 1218 Langton returned to his see, which he retained till his death in 1228. In 1220 he crowned Henry III.; in 1224 he received an injunction from the pope, Honorius III., to summon the parliament to impose a levy upon the revenues of the cathedrals and monasteries for the uses of the Roman see; but he does not appear to have complied. He died at Slindon in Sussex, and was buried at Canterbury. Langton was eminent as a churchman, and appears to have been endowed with great independence and determination of spirit: hence his alternate quarrels with the king and the pope. He was also distinguished as a theological writer, and wrote commentaries on all or nearly all the books of the Old Testament and the epistles of St. Paul, besides a life of à Becket, a memoir of Richard I., and numerous sermons and other theological treatises. He is said to have divided the Bible into chapters as we now have it; and he composed sundry poems and hymns, one of which is the admired and popular "Veni, Sancte Spiritus" (Pitra, *Spic. Sol.* iii. 130). In 1222 he held a council at Oxford, the canons of which, ascribed to him, have been published. All his other works remain inedited, except a letter to King John, and an account of the translation of the body of Thomas à Becket.—B. H. C.

LANGUET, HUBERT, a celebrated French protestant writer and politician of the sixteenth century, was born in 1518 at Viteaux in Burgundy. His talents were manifested in childhood, as he could talk in Latin at nine years of age. Travelling into Germany to see the learned Camerarius, he was much struck with the doctrines of the protestants, but his public adoption of their creed did not occur till after his acquaintance with Melancthon at Wittenberg. Leaving the troubled scenes of Germany for Italy, he studied for some time at Padua, where, in 1548, he received the honours of the university. Won by the writings of

Melancthon, he went to Wittenberg to see the reformer, adopted his opinions, and continued to visit him while Melancthon lived. From 1551 to 1560 Languet travelled in Sweden, Denmark, Lapland, and again in Italy. In 1565 and following years he was employed by the Elector Augustus of Saxony on various missions to France and other places. Thus it happened that he was in Paris in 1572, on the day of the massacre of St. Bartholomew, when he exerted himself to save his friends Wechel the printer and Duplessis-Mornay. In 1574 he was sent to Vienna, but three years later he quitted the service of the elector, because his views on the Eucharist were more Zwinglian than Lutheran. For a time he served John Casimir, the count palatine, but was subsequently employed by William of Orange, by whom he was greatly esteemed, and in whose service he died at Antwerp on the 30th September, 1581. He enjoyed the friendship of Sir Philip Sidney, his letters to whom were published in 1776. His letters to Camerarius, and those to the elector, have also been published. Languet was the author of the famous book, "*Vindiciæ Contra Tyrannos*," which was published, in 1579, as the work of Junius Brutus, and which has been attributed both to Beza and to Duplessis-Mornay.—R. H.

LANIERE, LANIER, or LANEARE, NICHOLAS, musician, poet, painter, and engraver, was born in Italy about 1588. He was the son of Jerome, who emigrated with his family to England in the latter part of the reign of Elizabeth. Evelyn thus notices the father in his *Diary*:—"August 1, 1652—Came old Jerome Lannier of Greenwich, a man skilled in painting and music, and another rare musician called Mell. I went to see his (Laniere's) collection of pictures, especially those of Julio Romano, which surely had been the king's, and an Egyptian figure, &c. There were also excellent things of Polydore, Guido, Raphael, and Tintoretto. Lannier had been a domestic of Queen Elizabeth, and showed me her head—an intaglio in a rare sardonyx, cut by a famous Italian—which he assured me was exceeding like her." Nicholas Laniere was one of the court musicians, and in that capacity composed the music to many of the court masques written by Ben Jonson, Campion, Daniel, &c. Some of his songs are to be found in the various collections published by Playford in the reign of Charles II.; and they in general display great merit. Smith, in his *Musica Antiqua*, has inserted one of them, taken from a masque called "*Luminalia*, or the festival of light," performed at court on the evening of Shrove Tuesday, 1637, in which the queen and her ladies were the masquers. Upon the accession of Charles I. he was appointed "master of his majesty's music," at a salary of £200 a year. He had, besides, the office of closet-keeper to the king. As a painter, he drew for his royal master a picture of "Mary, Christ, and Joseph;" and his own portrait, painted by himself, with a palette and pencils in his hand and musical notes on a scrap of paper, is in the music-school at Oxford. A drawing-book, etched by himself, is called "*Prove primo fatte à l'acqua forte da N. Laniere à l'età sua giovanile di sessanta otto anni, 1636*." And on one of his etchings he has written in Italian, "Done in my youthful age of seventy-four." Some specimens of Laniere's poetry are to be found in the Ashmolean library (MS. 36, 37). Among Inigo Jones' *Sketches for Court Masques* (printed by the Shakspeare Society) is a "figure" of Nicholas Laniere performing on the harp, plate 5, which is very interesting. Mr. Collier thinks that Laniere played *Orpheus* in the masque of the Four Seasons, and that this is a drawing of him in that character, which seems probable. Laniere is supposed to have died in 1661 or 1662, but the fact is involved in some obscurity. He had several brothers who were employed in the royal band. A petition of Thomas Laniere, probably Nicholas' son, dated June 11, 1660, is preserved in the state-paper office, in which the petitioner prays for some office of "receivership," and says "his ancestors had long been servants to the late king, and he and his father thought it disloyal not to want conveniences when the royal possessions were violated by sacrilegious hands, and served the cause with the loss of their little all."—E. F. R.

LANINI, BERNARDINO, one of the most eminent painters of the school of Milan, was born at Vercelli about 1522. He was a pupil of Gaudenzio Ferrari, whose manner he imitated so closely in his early works, that some of his pictures are with difficulty distinguished from those of his master. Of this class is his "*Pietà*" at S. Giuliano. Later he followed the richer manner of Da Vinci; and in some of his works the influence of Titian has been traced. Lanini's oil paintings are noble

in design, warm and glowing in colour, earnest and refined in expression, and display great knowledge of anatomy; but something of mannerism is discernible in all his works. "He was much employed," says Lanzi, "both for the city and the state, particularly at the cathedral of Novaro, where he painted his 'Sybils,' and the 'Eternal Father,' so greatly admired by Lomazzo; besides several 'Histories of the Virgin.'" Among his finest works are a "Baptism of Christ," in the gallery of Milan; a "Christ between Angels," in the church of S. Ambrogio; and a "Last Supper," in the church of S. Novaro Grande. He also painted several excellent frescoes. He died about 1578.—Two brothers of Bernardino Lanini, GAUDENZIO and GIROLAMO, imitated his manner, but were greatly inferior to him.—J. T.-e.

LANNER, JOSEPH FRANZ CARL, a musician, was born at Vienna, April 11, 1803, where he died in 1843. He early showed aptitude for music, and acquired proficiency as a violinist; not content, however, with the subordinate position to which his talents entitled him in the higher walks of art, he sought and attained distinction in a less important branch of music. He organized a quintet band for the performance of dance music, for which he composed his first waltzes, and he spent such extraordinary pains upon the training of this little party, as to produce a perfection of execution that had never been approached in dance playing. He gave promenade concerts, which were so successful, that in course of time he extended his band to a septet, and subsequently to a complete orchestra, and in this Strauss (who afterwards became Lanner's rival) was one of the performers. Lanner's concerts, unlike the London concerts of dance music, were real occasions for dancing; the interspersed operatic selections serving as opportunities to rest the dancers. They became so immensely attractive to all classes in Vienna, as to induce a social intermixture of high and low, such as has never been paralleled. He was certainly the first person to give artistic significance to dance music; and he is said to have been the originator of the series of five waltzes with a coda, as also of the modern quick waltz, distinguished from the slower melodies to which former generations danced. Lanner's great skill in instrumentation gave an especial charm to his music, which was still heightened by the rare nicety of its performance. So universal was the rage for his entertainments, that his death was regarded in Vienna with general regret.—G. A. M.

LANNES, JEAN, Duke de Montebello, one of the most intrepid and skilful of the first Napoleon's marshals, was the son of a groom, and born at Lectoure in Guienne on the 11th of April, 1769. He picked up a little reading and writing from an old priest, and was apprenticed to a dyer. But the French revolution came, and the fiery Lannes bade farewell to his original handicraft, and in 1792 joined a battalion of volunteers, sent to swell the army of the Pyrenees. His courage and daring were appreciated by his comrades and superiors; and rising from the ranks he was a chef de brigade at the end of 1795. Involved in the disgrace which, after the fall of Robespierre, overtook the officers who had been connected with the terrorist party, he went to Paris and made the acquaintance of Napoleon, then under a similar ban. When Napoleon was appointed general of the army of Italy, Lannes was one of the volunteers who responded to his appeal, and soon was prized by his discerning chief. In command of a demi-brigade he fought at Millesimo, distinguishing himself then as at the passage of the Po, near Piacenza (for which he was honourably mentioned in Napoleon's despatch), and he was twice wounded at Arcola. In 1797 he was a general of brigade. He accompanied the French expedition to Egypt, and Napoleon on his return to France; aiding in the *coup d'état* of the 18th Brumaire. In the war with Austria he now commanded the advanced guard with which Napoleon crossed the Alps. He fought so bravely and skilfully at Montebello (June 12, 1800), that when he was made years afterwards a duke by Napoleon, his title was taken from the locality of that desperate struggle. At Marengo he commanded two divisions, and gained fresh laurels. From 1801 to 1804 he represented France at the court of Lisbon, demeaning himself with more of military bluntness than of diplomatic suavity. With the empire he was created a Marshal and Duke de Montebello. In the Austrian campaign of 1805 he commanded the left wing of the French army, and greatly distinguished himself at Austerlitz. In the Prussian campaign of 1806 he commanded the centre at Jena and at Friesland. Somewhat similar was the nature of his command in

1808 in Spain, whither he followed Napoleon. At the beginning of 1809 he was appointed to the chief command at the second siege of Saragossa, and reviving by his words and example the spirits of the soldiers, carried the city by assault. After a very brief interval of repose in France, he took the field again in the new war with Austria (1809), and by his skilful manœuvring in command of the right wing of the French army, mainly contributed to the victory of Eckmühl. He was wounded fatally, leading on his division on foot, during the second day of the battle of Aspern or Essling, at the very crisis of the terrible conflict. As the grenadiers bore him from the battlefield on their muskets, Napoleon, busy though he was, spoke to him kindly. He died nine days afterwards at Vienna. Lannes was one of the marshals to whose memory Napoleon always did ample justice, placing him above Murat and Soult.—F. E.

* **LANDSDOWNE, HENRY PETTY FITZMAURICE**, third marquis of, the son of the first marquis—better known as Lord Shelburne—by his second wife, daughter of the second earl of Upper Ossory. He was born at Shelburne (now Lansdowne) House, London, in 1780, and received his earlier education at Westminster school. Like Lord Palmerston and Earl Russell, he was sent for a period to Edinburgh, where he was placed under the care of the eminent and amiable philosopher, Dugald Stewart. Edinburgh was then a nursery of intellectual and political liberalism, and Lord Henry Petty, as he was called, found congenial associates in the young Broughams, Jeffreys, and Horners of the Modern Athens. In the correspondence of Francis Horner there are several interesting allusions to the promise of Lord Lansdowne's youth. Writing to John Archibald Murray in 1801, Horner says:—"If Lord Henry has continued to improve that very strong understanding which he appeared to me to possess when I had the pleasure of knowing him, his society must be equally instructive and agreeable." From Edinburgh Lord Henry Petty proceeded to Trinity college, Cambridge, where he graduated M.A. in 1801. In the following year he was sent to the house of commons as member for what may be called the family borough of Calne—as representative of which, through the Lansdowne influence, the late Lord Macaulay first entered parliament. His maiden speech was not delivered till 1804, and the subject was the currency question, in connection with the operation of the bank restriction act on the well-being of Ireland. It was lucid and effective, and followed up in 1805 by an animated speech in answer to Mr. Pitt, on the charge of corruption brought against Henry Dundas, Lord Melville. Lord Henry Petty's political reputation was now so high that, apropos of his candidature for the university of Cambridge, Francis Horner writes of him in the January of 1806:—"I talk of him as if he were already a minister—almost all the world talks of him as on the high road to it; and Mr. Fox regards him as his successor in the only station he has ever held, or may perhaps ever hold." Lord Henry Petty gained his election, and Horner's prediction was soon verified. Mr. Pitt died on the 23rd of January, 1806, and at the beginning of February was formed, under Lord Grenville, the ministry of "all the talents," in which Lord Henry Petty was chancellor of the exchequer. His elaborate financial statement made in committee on the 27th January, 1807, proves his aptitude for figures, and is one of the few of his speeches that have been published by himself. His representation of the university of Cambridge and his tenure of the chancellorship of the exchequer were, however, both of them short-lived, and expired together in the spring of 1807. From 1807 to 1809 he represented Camelford. The Grenville ministry was dismissed in the March of that year, and Lord Henry Petty did not again take office until the formation of the Goderich ministry in 1827. He married in 1808 the fifth daughter of the second earl of Ilchester (she died in 1851); and Horner sketches a pleasant picture of the quiet and simple life led by the newly-married pair in an old country house in the midst of old trees. In 1809, on the death of his elder half-brother, Lord Henry Petty became marquis of Lansdowne, and took his seat in the house of peers. From this time up to the era of the reform bill, Lord Lansdowne by his speeches and votes co-operated zealously with his party in behalf of the policy and measures which have become historical. The only one of his speeches of this long period which he gave to the public, was an elaborate and detailed argument on the 15th March, 1824, for the immediate recognition by the British government of the independence of the South American republics. In 1827, in

Lord Goderich's short-lived administration, Lord Lansdowne was home secretary. The key to his subsequent political career may be found in an expression used by him in a conversation with the poet Moore, recorded by the latter in his Diary. In January, 1828, when the triumph of liberalism was evidently approaching, Moore spoke to Lord Lansdowne of the political position which he ought to occupy. Lord Lansdowne's reply, delivered "with earnestness," was—"I cannot be ambitious." In Lord Grey's first reform ministry, and in both the ministries of Lord Melbourne, the marquis of Lansdowne filled the dignified office of president of the council. On the fall of the second Melbourne ministry in 1841, and the comparative withdrawal of its head from public life, Lord Lansdowne became the leader of the liberal party in the house of lords, a position which he retained till 1852, discharging its delicate and difficult duties with remarkable urbanity as well as firmness. On the fall of Sir Robert Peel, and the formation of Earl Russell's ministry in 1846, Lord Lansdowne became once more president of the council; and it was under his superintendence that our present system of educational grants, administered by a committee of privy council, first received a great expansion. On the resignation of Earl Russell in the spring of 1852, Lord Lansdowne resigned not only his office, but his leadership of the house of lords, in a speech cordially responded to by Lord Malmesbury as the organ of the conservative peers. In it Lord Malmesbury spoke of his political opponent as "the highest authority in this house, in experience, in dignity of bearing, and in courtesy of manner." In subsequent liberal administrations (including the coalition ministry of Lord Aberdeen), Lord Lansdowne has held a seat in the cabinet without office; and on the occurrence of a grave political crisis, his "temperate wisdom" has more than once been made available by the crown. Lansdowne House shares with Holland House the lustre of having been for a long period a centre of intellectual society. Lord Lansdowne has always been a liberal patron of literature, art, and science. The poet Moore had special reason to be grateful to him. It was under the wing of Lord Lansdowne at Bowood that the author of the *Irish Melodies* established himself at Sloperton cottage. To extricate him from his Bermuda difficulty, Lord Lansdowne placed spontaneously £1000 in the hands of the late Mr. Longman the publisher; and to Lord Lansdowne, in recognition of long kindness, Moore dedicated the collected edition of his works.—F. E.

LANDSDOWNE. See **GRANVILLE, GEORGE.**

LANZI, LUIGI, a learned antiquary and historian of the fine arts, born at Monte dall' Olmo, March of Ancona, on the 14th June, 1732, his father being a distinguished physician; died of apoplexy in Florence, the 30th March, 1810. He entered the Society of Jesus in 1749, and became a successful professor of rhetoric. The order being suppressed in 1773, he was nominated sub-director in the gallery of Florence, and in 1790 archaeologist to the grand duke of Tuscany. His sojourn in Florence was interrupted after the battle of Bassano, 8th September, 1796, but he resumed his appointment there in 1801. He was personally esteemed as a man of piety. The work by which Lanzi has established a European reputation is the "Pictorial History of Italy, from the Revival of the Fine Arts till towards the end of the Eighteenth Century," published from 1792 to 1796. This is a work written from the critic's or connoisseur's point of view, eschewing those personal and intimate traits of the painters' lives which make Vasari's work such attractive and essentially interesting reading. Instead of this, Lanzi is careful in distinguishing and characterizing schools, tracing the influence and productions of masters, and following these through their variations of style and technical aim. The tone of the book, like its conception, is that of a connoisseur, well capable of holding an eminent position among his fellows, but not having that original strength and independence of perception which could give him any lofty influence over men's minds. The "History" is a standard work, however, within its limits. Lanzi wrote some other works upon subjects of art and archaeology, including essays on the Etruscan language and vases; also an esteemed translation of Hesiod in Dante's metre (the terza rima); some Latin poems of good style, &c.—W. M. R.

LA PÉROUSE, JEAN FRANÇOIS DE GALAUP DE, Comte de, a celebrated French navigator, was born near Albi, in the department of the Tarn, August 22, 1741. At the age of fifteen he entered the navy, and served as a midshipman at the battle of Belle Isle, in which the French fleet under Conflans was defeated

by Admiral Hawke in 1759. La Pérouse was wounded and taken prisoner, but soon obtained his release and returned to his duties. In 1773 he visited the East Indies, where he remained until 1777. In 1782 he was intrusted with the task of destroying the English settlements on Hudson's Bay. Three vessels were placed under his command for this purpose, in which he was completely successful. Fort Prince of Wales and Fort York were razed to the ground, the English garrison having left them. La Pérouse, who had already given abundant proofs of his valour and ability, now displayed a humanity that was no less creditable to him. Hearing that several English were then in the woods, exposed to death either from starvation or by the tomahawks of the savages, he left some provisions and arms for their use. At Fort York he took possession of the traveller Hearne's manuscript, but returned it to him on the understanding that it should be published as soon as he returned to England. Peace having been signed in 1783, the French government, anxious to emulate the discoveries recently made by Cook and other illustrious English navigators, fitted up two frigates, the *Boussole* and the *Astrolabe*, expressly for this purpose, and gave the command of the expedition to La Pérouse. He sailed from Brest in the former vessel, August 1, 1785, doubled Cape Horn, and by June of the following year had reached 60° north latitude. After completing the researches of Cook and Vancouver on the shores of California, he sailed across to China, anchoring at Macao in January, 1787. His explorations hitherto had been anticipated by former voyagers, but the researches which he now commenced on the coast of Tartary and Kamtschatka were of real interest and importance. He arrived at Avatsha in the latter country in September, 1787, and thence sent one of his officers, De Lesseps, with the journals of his voyage, to Paris overland. From Avatsha he proceeded to the Navigators' Islands, where a terrible calamity befel him—De Langle, the captain of the *Astrolabe*, and eleven of his companions being surprised and slain by the natives. In December, 1787, La Pérouse called at the Friendly Islands; subsequently touched at Norfolk Island; and in January, 1788, landed in Botany Bay, where Governor Phillip had recently arrived for the purpose of forming a British colony. From Botany Bay La Pérouse addressed his last letter to the French minister of marine, and then resumed his voyage. Years passed by and nothing more was heard of him. Even amidst the storm and trouble of the Revolution he was not forgotten by his countrymen, and several vessels were despatched in order to ascertain his fate. All their efforts to do so were fruitless; and it was not until 1826 that an English captain, Peter Dillon, navigating amongst the Queen Charlotte Islands, discovered at Wanico the remains of the shipwrecked vessels. He was assured by some of the older natives that many of the crew long survived their disaster. Be this as it may, a French vessel visited the spot in 1828, and a rough mausoleum and obelisk were erected by the captain on the lonely island to the memory of the gallant and unfortunate La Pérouse.—W. J. P.

LAPLACE, PIERRE SIMON, Marquis de, one of the greatest mathematicians of the age, was born at Beaumont-en-Auge, in the department of Calvados, on the 23rd March, 1749. He was the son of a farmer, who was unable to give him a good education; but having shown a great aptitude for mathematics, some of his wealthy neighbours were at the expense of educating him, and so rapid was his progress that at a very early age he taught mathematics at his native place. Ambitious of distinction, he went to Paris in 1767 with a letter of introduction to D'Alembert; but having received no attention from the great mathematician, he addressed to him a letter on a subject in mechanics which evinced such a knowledge of mathematics that D'Alembert became his friend and patron. From this time Laplace took a high position among the great men who then adorned the French capital. On the resignation of Bezout he was appointed examiner of the pupils in the royal corps of artillery, and he is said to have at this time made the discovery of the invariability of the mean distances of the planets from the sun. In 1772 he communicated to the Academy of Sciences at Turin a memoir "On the Integration of Equations of Finite Differences;" and in two successive papers published in the Memoirs of the Academy of Sciences in Paris for 1777 and 1779, he gave an account of improvements upon this method of integration. Lagrange had shown in 1782 that, on the hypothesis that the derangements of each planet of our system were produced by a continual variation of the elliptic elements, the secular variation of the elements

was always such that the stability of the planetary system was permanently insured. In studying this subject Laplace arrived at the same result, without any hypothetical considerations. In his memoir of 1784 he has given the two following theorems, founded only on the supposition, or rather the fact, that all the planets revolve round the sun in the same direction:—1. That if the mass of each planet is multiplied by the square of the eccentricity, and this product by the square root of the mean distance, the sum of these products will be invariable; and 2. That if the mass of each body be multiplied by the square of the tangent of the orbits' inclination to a fixed plane, and that product by the square root of the mean distance, the sum of these products will also be invariable. The same memoir which contains this great discovery, contains also the earliest notice of other two of the most important discoveries in physical astronomy made by Laplace. The first of these is the explanation of the large inequality of Jupiter and Saturn, which long appeared inexplicable by the theory of gravitation, and which he found to arise from the mean motions of the two planets being nearly commensurable—five times the mean motion of Saturn being nearly equal to twice the mean motion of Jupiter. The second of these discoveries was his explanation of the remarkable relations between the epochs and the mean motions of the three inner satellites of Jupiter. The mean motion of the first satellite was nearly double that of the second, and that of the second nearly double that of the third. It was also proved that the mean longitude of the first satellite *plus* the mean longitude of the third, *minus* thrice the mean longitude of the second, was nearly equal to 180°. Another of Laplace's great discoveries was made in 1787. The cause of the acceleration in the mean motion of the moon had baffled the analysis of Euler and Lagrange. Laplace, however, has demonstrated that it arises from a variation in the mean action of the sun, occasioned by a variation in the eccentricity of the earth's orbit. Laplace discovered also that an inequality in the moon's longitude, amounting to about 8", was produced by the spheroidal figure of the earth. We owe to Laplace also the singular discovery that there is an invariable plane in every system of bodies, and that in the planetary system this plane is inclined in 1750, 1° 35' 31" to the ecliptic, with its ascending node in longitude 102° 57' 30". Two hundred years later, namely, in 1950, there will be no change in the inclination, and a change of only 15" in the place of the node.

After having made these and other discoveries in physical astronomy, which our limits will not allow us to describe, Laplace resolved to publish them all in his "Mecanique Celeste"—a work in five octavo volumes, which, like that of the Principia of Newton, may be regarded as one of the noblest monuments of human genius. The two first volumes of the "Mecanique Celeste" were published in 1799; the third volume appeared in 1802; the fourth in 1805; and the fifth in 1825. The work is divided into sixteen books, of which ten occupy the first four volumes. The first book treats of the general laws of equilibrium and motion; the second of the laws of gravitation and of the centre of gravity of the planets; the third of the figure of the planets; the fourth of the oscillations of the sea and the atmosphere; the fifth of the motions of the planets about their centres of gravity; the sixth of particular theories of the planets; the seventh of the theory of the moon; the eighth of the theory of the other satellites; the ninth of the theory of comets; the tenth on various points in the system of the universe, and a supplement to book tenth on capillary attraction; the eleventh on the figure and rotation of the earth; the twelfth on the attraction and repulsion of spheres, and on the laws or the equilibrium and motion of elastic fluids; the thirteenth on the oscillation of the fluids which cover the planets; the fourteenth on the motion of the planets about their centres of gravity; the fifteenth on the motion of the planets and comets; the sixteenth on the motion of satellites, with a second supplement on an extended theory of capillary attraction. A short and posthumous supplement was published in 1827, on the development of the distance of two planets and of its elliptic co-ordinates, and on the tides of the atmosphere.

This great work was translated by Dr. Nathaniel Bowditch of Salem, Massachusetts, and published with a copious running commentary, at Boston, in four large quarto volumes, in the years 1829, 1832, 1834, and 1838. The expense of the publication, which was defrayed by the translator, exceeded ten thousand dollars. The American Academy of Arts and Sciences, and

some of his personal friends, offered to issue the work at their charge, but, with the consent of his family, he resolved to undertake it himself.—(See BOWDITCH.)

In 1796 Laplace gave a popular account of his discoveries in physical astronomy in his "Exposition du Systeme du Monde," which he dedicated to the council of Five Hundred. This work, written with much taste and eloquence, "made a sensation in Europe," and extended widely the reputation of its author. A second and enlarged edition was published in 1799, and the fifth in 1824. It is divided into five books, and does not contain the simplest mathematical expression. The first is on the apparent motions of the heavenly bodies; the second on their real motions; the third on the laws of motion; the fourth on the theory of universal gravity; and the fifth on the history of astronomy. The work was translated by Mr. Pond, the astronomer royal.

In 1812 Laplace published his "Theorie Analytique des Probabilités." A third edition appeared in 1820; and the fifth in 1825. In the same year he published his "Quatrieme Supplement à la Theorie des Probabilités."

At an early period of his life Laplace occupied himself with chemical inquiries. Along with Lavoisier he invented the apparatus called a calorimeter, for determining the specific heat of bodies; and their joint researches on this subject were published in the Memoirs of the Academy of Sciences for 1780. We could have wished to terminate here our notice of the life and labours of this great man; but Laplace was placed in a position, like many others of his distinguished countrymen, in which it was unavoidable to take a part in public affairs. In a country where revolutionary, democratic, constitutional, and despotic governments have prevailed during the life of a single individual, it is difficult to anticipate the political conduct of a truly great man; and we sympathize deeply with the eminent French savans who have survived the convulsions of their country. At the revolutionary crisis Laplace was in the meridian of life, and, raised in the social scale by his European reputation, he could hardly avoid without personal danger taking a part in what was then considered the deliverance of his country. He is said to have been one of a deputation who were presented at the bar of the national convention to swear an eternal hatred to royalty, and to have proposed to his colleagues in the Institute to offer to the representatives of the people an annual account of their labour. On this occasion he was the organ of the committee which was appointed to carry this measure into effect. He eulogized the eminent men who had done honour to France by their knowledge, and paid an affecting tribute to the memory of President Saron, who had been his benefactor.

Upon the overthrow of the republic in 1799 Laplace was made minister of the interior by the first consul, but he had hardly discharged any of its duties when he was obliged to resign the office in favour of Lucien Bonaparte. The first consul found an apology for this hasty and unseemly step in the following opinion of his minister:—"A geometer of the first rank he was not slow in showing his mediocrity as a minister. In his very first act of administration we found that we had made a mistake. Laplace saw no question in its true aspect. He always searched after subtleties. He had only problematic ideas, and carried into administration the spirit of the infinitesimal calculus." At the end of six weeks, before he had done anything useful, he was called to the senate in December, 1799. He became vice-president of this body in July, 1803, was raised to the dignity of its chancellor in the following month, and subsequently received the grand cordon of the legion of honour. "From the establishment of this order," says one of his biographers, "in September, 1803, when the imperial government had determined to efface the last vestiges of the republic, Laplace, who had not neglected opportunities of making himself agreeable to the ruling power, presented a report to the senate on the necessity of re-establishing the Gregorian kalendar and abandoning that of the Revolution." In 1806 he was made Count of the empire, and in the same year he concurred with Berthollet in establishing at Arcueil, their place of residence, the Société D'Arcueil, which met at Berthollet's house every fortnight.—(See BERTHOLLET.) In 1811 Laplace was made president of the Société Maternelle, and two years later grand officer of the order of reunion. In 1814, on the restoration of the Bourbons, he was created a Marquis, and made a member of the chamber of peers. In 1816 he was elected a member of the French Academy, and in the following year he was raised to the presidency of that distinguished body.

He died on the 7th of March, 1827, at the age of seventy-eight, leaving only a son to inherit his title and property.—D. B.

LAPPO, ARNOLFO DI, one of the most celebrated of the early Italian architects, was the son of Cambio, a native of Colle, and was born in 1232. He does not seem to have been connected with the German architect, Maestro Jacopo, commonly called Lapo, whose son some accounts make him; yet his name implies at least pupilage. Arnolfo, says Vasari, did for architecture what Cimabue did for painting: he planned the walls of Florence erected in 1284; built the hall of Or. San Michele, the old corn market; the Loggia and Piazza de' Priori; the great church of Santa Croce, in 1294; and in 1298 the vast walls of Santa Maria del Fiore, or the cathedral of Florence, the dome being afterwards added by Brunelleschi; the external marble facings of the walls are the work of Arnolfo. He was the architect also of the old municipal Palazzo della Signoria, still a grand feature of the famous Piazza Granduca. Arnolfo executed also minor works, such as the marble tabernacle (1285) of the celebrated old church of St. Paul, outside the walls of Rome; and the monument of cardinal de Braye in the church of San Domenico at Orvieto, about 1290. He died in 1300. Giotto introduced his portrait in the picture of the death of St. Francis in the church of Santa Croce.—R. N. W.

* LAPPENBERG, JOHANN MARTIN, a distinguished German historian, was born at Hamburg, on the 30th July, 1794, and, according to the wish of his father, a physician of high standing, for some time studied medicine at Edinburgh. After a tour through the highlands and a stay at London, he returned to Germany, and devoted himself to the study of law at Berlin and Göttingen, at which latter university he took his degree as Jur. Utr. D. He was soon after appointed resident minister from his native city to the court of Berlin, and in 1823 was chosen master of the rolls by the Hamburg senate. From that moment he searched the archives of his city with unremitting zeal and great good luck, and devoted all his time and energy to the publication of the treasures thus found by him. Amongst others, he discovered the records of the old Hamburg chapter. His first, but at the same time his most important work, was his "History of England," which was continued by Dr. R. Pauli, and translated into English by Thorpe. He then completed the Diplomatic History of the German Hansa by Sartorius; published several volumes of Hamburg records, chronicles, deeds, and customs; and originated the "Zeitschrift für Hamburger Geschichte," 1841-51, 4 vols. Among his other works are—"History of Heligoland;" "Life and Remains of Fräulein von Klettenberg" (Göthe's Beautiful Soul); and "Diplomatic History of the Steelyard at London," 1851. He is now engaged on a complete edition of the poems of Paul Flemming, for which he has made the most comprehensive studies, even at Moscow, where he was sent as ambassador to the coronation of Alexander II.—K. E.

LARCHER, PIERRE-HENRI, a distinguished classical scholar, was born at Dijon in 1726. He studied at first among the jesuits, and afterwards at the college of Laon. Subsequently he visited England, and on his return translated into French some of the works of Swift, Pope, and other English authors. In 1763 he published a version of Charito's Loves of Chareas and Callirhoe, by which he proved his ability as a Greek scholar. In 1767 he brought out a supplement to Voltaire's Philosophy of History, by which he was involved in a controversy with the satirical author. In 1775 he published a curious memoir upon Venus, and in 1778 a translation of the Anabasis. About this time he was made a member of the Academy. Having been requested to revise a version of Herodotus by Bellanger, he found in it so many mistakes that he resolved upon executing a new one. Upon this work he spent several years, and in 1786 published the result in 7 vols. 8vo, entitled the "History of Herodotus, translated from the Greek, with historical and critical remarks, an essay on the chronology of Herodotus, and a geographical index." A second edition corrected and enlarged, in 9 vols., came out in 1803. This is Larcher's great work; and although not much honoured now is of considerable value, especially for its notes, in which a vast amount of information is embodied. In 1791 he wrote critical remarks upon the Ethiopics of Heliodorus, and at different times he contributed a number of papers to the Memoirs of the Academy of Inscriptions. In 1809 he was appointed professor of literature at the imperial university; but his great age prevented him from undertaking the duty, and he died in December, 1812.—B. H. C.

LARDNER, DIONYSIUS, LL.D., an industrious and voluminous scientific writer, was born in Dublin on the 3rd of April, 1793, and died at Naples on the 4th of May, 1859. He was educated at Trinity college, Dublin, of which, from 1817 till 1827, he was a fellow and tutor; from 1828 till 1840 he was professor of natural philosophy in University college, London. He was a fellow of the Royal Society and other scientific bodies. He wrote a long series of manuals of mathematical, mechanical, and physical science, remarkable for their clear style and good arrangement.—R.

LARDNER, NATHANIEL, D.D., a celebrated ecclesiastical writer, was born in 1684 at Hawkhurst in Kent, where his father, the Rev. Richard Lardner, was a dissenting minister, who sent his son to London to study under the Rev. Dr. Oldfield. In 1699 he went to Utrecht, where the famous Grævius and Burman were then professors. From Utrecht he went to Leyden, where he remained about six months, and returned to England in 1703, to continue his theological studies. On the 2nd of August, 1709, he commenced his ministerial labours, and preached his first sermon at Stoke-Newington. He was not very popular in the pulpit, his delivery being feeble and lifeless. In 1713 he entered the family of Lady Treby, who appointed him her chaplain and tutor to her son. Three years later he travelled with them in France, Belgium, and Holland, and remained with them till Lady Treby's death in 1721. About this time he began to suffer from deafness, which rapidly increased, until his cure was hopeless, and for many years he could only be communicated with by signs and writing. He was anxious to labour in the ministry, but found little encouragement. He was, however, one of the ministers who in 1724 preached the Tuesday evening lecture at the Old Jewry; and to this circumstance the world is indebted for his great work on the "Credibility of the Gospel History," the idea of which was then suggested. The first volume of this work appeared in 1727, and the remainder in 1733, 1735, and 1743, the whole consisting of five quarto volumes. It has obtained a world-wide reputation as one of the best ever produced in defence of the authenticity of the gospels; and although it may be supplemented, it is not likely ever to be superseded. In 1729 he accepted an invitation from the church at Crutched Friars, where he continued for twenty-two years. In 1729 also he published his "Vindication of Three of our Blessed Saviour's Miracles," in answer to Woolston. This led to a long correspondence with Bishop Waddington of Chichester. "Counsels of Prudence for the use of Young Persons" appeared in 1735, and obtained for him a commendatory letter from the archbishop of Canterbury. Two sermons against conformity to this world were published by him in 1739. In 1745 the university of Aberdeen conferred upon him the degree of D.D. His famous letter on the Logos in 1759, laid him open to a charge of unitarianism, and justified the opinions of those who had suspected his orthodoxy. These and his other numerous writings have been collected and published, with a memoir by Dr. Kippis. He died at Hawkhurst on the 24th of July, 1768.—B. H. C.

LAROCHEFOUCAULD, FRANÇOIS, Duke of, the famous prince of Marsillac, the author of the "Maxims," was born in 1613. His early education was neglected; but a handsome person, high rank, wealth, fine manners, and natural talent made up for his want of learning. He lived in a time of action, intrigue, and civil war, in which he was about to play his part when Richelieu sent him away from court. At the cardinal's death the duke returned to shine and triumph in that gay society, where ladies held so prominent a position. In the war of the Fronde he was an active partisan, and the obedient slave of the beautiful duchess of Longueville, to whom he applied the lines from Duryer's tragedy—

"Pour mériter son cœur, pour plaire à ses beaux yeux,
J'ai fait la guerre aux rois, je l'aurais faite aux dieux."

At the battle of Saint Antoine he nearly lost his sight by a musket wound. On the restoration of peace, and the consolidation of the monarchy under Louis XIV., Larochefoucauld indulged his natural bent for the tranquil enjoyment of refined society, and cultivated that friendship for two remarkable women, which is famous in the history of letters. Madame de Lafayette acknowledged that if he had given her wit, she had formed his heart; while Madame de Sévigné sympathized with him in his paroxysms of gout, and filled her charming letters with tender descriptions of his sufferings. He died 17th March, 1680. Cardinal de Retz

gives in his memoirs a portrait of the duke far from flattering. Besides the "Maxims," which were first printed in 1665, and have been often reprinted, Larochefoucauld left "Mémoires de la régence d'Anne d'Autriche"—published in part in 1662, and more completely in 1817, edited by M. Renouard.—R. H.

LA ROCHEJACQUELEIN, HENRI DU VERGER, Count de, one of the heroes of the Vendean war, was the son of the Marquis de La Rochejacquelein, and was born in 1772. He was a cavalry officer of the king's guard; and refusing to emigrate along with his family, he quitted Paris for his native province of La Vendée after the terrible 10th of August, 1792. The peasantry in the Bocage were already in arms. The neighbouring peasantry sent to entreat him that he would become their leader, and he at once consented. The other chiefs of the Vendéans at this crisis regarded their cause as desperate; but inspired by his exhortations, they attacked and captured Thouars, and compelled Quétineau, the republican general who commanded there, to surrender. They defeated in succession army after army of their enemies; but the victories of the Vendéans led to no permanent result. An overwhelming force was at length sent against them under the ablest generals of the republic, and though they performed prodigies of valour they were in the end completely crushed. After the death of the heroic Cathelineau and of several other leaders in battle, La Rochejacquelein, though only twenty-one, was chosen commander-in-chief. Though his followers were worn out with hunger and fatigue, he gained a signal victory over the republicans at Laval. He then led his troops into Normandy, in the hope of receiving reinforcements from England, and back to the Loire; defeating on their way at Dol a republican army under Kleber, Westermann, and Marceau. They suffered dreadful hardships on their forced marches, and in their unsuccessful attempts to cross the Loire. La Rochejacquelein was in the end accidentally separated from the main body of his troops, and gained several successes at the head of a small body of peasants. But on the 4th of March, 1794, he was shot by a grenadier who had been taken prisoner by his men, and whose life he was endeavouring to save. His brother—

LA ROCHEJACQUELEIN, LOUIS DES VERGER, Marquis de, was born in 1777. He was one of the emigrant French nobles, and served for some time in America and against the insurgent blacks in St. Domingo. On his return to France in 1802 he married the widow of the Marquis de Lescure, the Vendean chief. Strenuous efforts were made to induce him to give his support to the government of Napoleon, but without effect. He took the command of the loyalists in the last Vendean war, and was killed at their head in June, 1815, a few days before the battle of Waterloo. His wife—

LA ROCHEJACQUELEIN, MARIA LOUISA, was the only daughter of the Marquis de Donnissan, and was married at the age of sixteen to the Marquis de Lescure. She accompanied her husband throughout the Vendean war, and shared in all his hardships and dangers. He was mortally wounded at the battle of Chollet, but she remained with the loyalists till their final overthrow at Savenay. With great difficulty she made her escape from the country, but after the amnesty of 1795 she was permitted to return to France. She married the Marquis de La Rochejacquelein in 1802, and from that period till his death enjoyed comparative tranquillity and happiness. She died in 1859. Her "Mémoires," published in 1815, have passed through many editions.—J. T.

LARRA, MARIANO JOSÉ DE, a Spanish journalist, born the 24th March, 1809. His father, an eminent physician, found it necessary to leave Spain with Joseph Napoleon in 1812. Educated in Madrid, to which his family returned in 1817, he soon quarreled with his father, and with the profession of law to which he had been destined, and for a year or two held a situation in one of the government offices at Madrid. It was during this period that he became acquainted with the lady whom at the age of twenty he married, to her misfortune and his own. In August, 1832, when a less oppressive course than hitherto was pursued towards the press, he commenced the *Pobrecito Hablador*, in which, under the assumed name of Don Juan Perez de Manguia, he wrote a series of humorous and satirical essays which may be said to have at once established his fame, although suppressed by Zea's ministry in March, 1833. From this time until the death of the king he wrote little, except theatrical and literary criticisms. But from that time he became a leading writer in

the *Revista Española*, under the name of Figaro, by which he is best known. His essays remind the English reader somewhat of our own Douglas Jerrold; they show the same sympathy with the common life of men in cities; the same impatience of misgovernment; and somewhat of a kindred melancholy which tinges even the happiest of his satirical sketches. In 1835 he became one of the editors of the *Observador*, and about the same time he published a novel, "El doncel de Don Enrique el doliente," a not very successful imitation of Sir Walter Scott; and a drama on the same subject as the novel, the history of Macias "el enamorado." In the same year he paid a visit to Portugal, France, and England, and was everywhere well received, but returned in a few months, "unable to live without sun and chocolate." His later writings show traces of that mental disease which was soon to manifest itself. Some of his best pieces, however, belong to this period. One of them especially—"El Día de Difuntos de 1836" (All Souls' day, 1836)—is tinged with a melancholy which had too real a foundation in his private life; and his last drama, "Tu Amor o la muerte" (Thy love or death), is in some sense a prophecy of what was to come. An intrigue with a married woman was terminated by her resolution to see him no more, and the unhappy victim of passion closed his own career by a pistol-shot, 13th February, 1837, leaving a wife, a son, and two daughters. A list of his works would give but a faint idea of the versatility of his powers. Many of his dramas are borrowed from the French, but assuredly not from want of original power. He had in hand a new work entitled "Spain from Ferdinand V. to Mendizabel," which might have exhibited his abilities in a new light. Among the lamentations which were poured forth over the grave thus prematurely opened must be mentioned the verses recited by Don José Zorrilla, then aged eighteen. Larra's works have been reprinted, under the title of "Obras completas de Figaro," in Baudry's collection of Spanish authors.—F. M. W.

LARREY, DOMINIQUE JEAN, Baron, a celebrated French surgeon, born at Beaudan near Bagnères de Bigarre in 1766. In 1792 he was appointed surgeon-major to the hospitals of the army of the Rhine, and whilst in this service he distinguished himself by inventing the "ambulances volantes" which have since done such good service in the French armies. These ambulances were now always placed in the van of the army instead of the rear, where they had hitherto been stationed, so that the wounded could receive attention immediately. In 1796 he was sent for by General Bonaparte to organize this service for the army of Italy. In 1798 he embarked with the general for Egypt. Here he distinguished himself by his courage and humanity in attending to the wounded on the field of battle, and upon one occasion was severely wounded himself. At the battle of Aboukir, for his great coolness and courage in operating upon many under fire, he was presented by Napoleon with a sword having the words, Larrey and Aboukir, engraved upon it. Upon his return to France in 1802, Larrey was named by the first consul surgeon-in-chief to the consular guard, and was one of the first to receive from the hands of the first consul the cross of officer of the legion of honour. In the campaigns of Germany, Prussia, Poland, and Spain, he filled the office of surgeon-in-chief to the imperial guard. In all these campaigns he greatly signalized himself; and at the battle of Wagram was created Baron on the field of battle. In 1812 he was appointed surgeon-in-chief to the grand army, a post he held till the abdication of Napoleon in 1814. Wishing to accompany the emperor to Elba, he received from Napoleon the reply—"You belong to the army, you must follow it." His last service under Napoleon was at the battle of Waterloo, where he was wounded and made prisoner. Rescued from his captors by a Prussian surgeon, he was taken to Blücher, and by him immediately released. After the restoration Larrey was appointed surgeon-in-chief to the garde royale at Gros-Cailhou, and afterwards surgeon to the Hôpital des invalides. He died in 1842. Napoleon always held Larrey in the highest esteem, and left him in his will one hundred thousand francs, adding, he was "the most virtuous man I ever met!" Larrey has left behind him many very valuable works on surgery, and one of the brightest names in the annals of his profession.—W. B.-d.

LARROQUE, MATTHIEU DE, one of the most accomplished protestant theologians of the seventeenth century, was born of a distinguished family at Layrac, near Agen, in 1619. Having been early left an orphan, his relatives sent him to Montauban,

where he studied theology. In 1643 he entered the ministry, and was appointed pastor of Pujols, near Agen; but the syndic of the clergy opposed his entrance. This took him to Paris to lay his case before the government. Though successful in his appeal he did not return to his flock; for the Duchess de la Tremoille having heard him preach at Charenton, was so pleased with his talents that she offered him the post of pastor at Vitre, which he accepted and held for almost twenty-seven years. During this period he composed the works which have given him a place among the first French controversialists. He had just published his "Histoire de l'Eucharistie," which is properly regarded as his best production, when he received an invitation to Charenton; but the government opposed his appointment, although the deputy-general Ruvigny pleaded his cause. He ultimately accepted a call to Rouen, where he continued till his death in 1684. Larroque's learning and critical powers are apparent in his many works, especially his "History of the Eucharist," his remarks on Pearson's Vindiciae, and his three books of "Adversaria Sacra."—B. H. C.

LASCARIS, ANDREAS JOHANNES, a learned Greek refugee, was born in Bithynia, near the river Rhyndacus, whence he is commonly called Rhyndaceus. After the fall of Constantinople he came to Florence, where he obtained the patronage of Lorenzo de Medici, who sent him into Greece to collect manuscripts of classical authors, a mission which he executed with much success. When the Medici family were expelled from Florence in 1498 he found a new patron in Charles VIII. of France, who invited him to Paris to teach Greek. Budeus was one of his pupils. In 1503 Louis XII. employed him on a mission to Venice, and in that city he remained for several years as a professor of his native language and literature, till Pope Leo X. placed him at the head of the Greek college at Rome—an institution which he had suggested to Leo for the education of noble Grecian youths. He was at the same time made superintendent of the Greek press, in which capacity he brought out an edition of the Scholia on Homer in 1517, and of the Scholia on Sophocles in 1518. In 1518 he accepted an invitation from Francis I. to return to France; and here he was employed along with his illustrious disciple, Budeus, in forming the royal library of Fontainebleau. Francis also sent him to Venice as his ambassador. He died at a very advanced age in Rome in 1535, having yielded, in repairing thither a second time, to the urgent solicitations of Pope Paul III. He edited splendid editions of the Greek Anthologia and of Callinachus, Florence, 1494. He was also the reputed author of a volume of Greek and Latin Epigrams, published in Paris in 1527.—P. L.

LASCARIS, CONSTANTINE, of the same family as the preceding, was another of the learned refugees to whom Western and Central Europe was indebted for the revival of Greek learning in the fifteenth century. When Constantinople was sacked by the Turks in 1454 he fled into Italy and found an honourable asylum in Milan, where, among others, he taught Greek to Hippolyta, daughter of Duke Francis Sforza, who afterwards became the wife of Alfonso, duke of Calabria, son of Ferdinand, king of Naples. He subsequently taught Greek and rhetoric in Rome and Naples, and finally settled at Messina, where he was treated with great distinction, and where he drew numerous disciples around him, among the rest the celebrated Cardinal Bembo. He died in 1493 at an advanced age, bequeathing his valuable library of MSS. to the senate of Messina, from whose possession they were afterwards transferred by the Spaniards to the Escorial. His Greek Grammar, published at Milan in 1476, was the first printed Greek book. It was afterwards translated into Latin, and several editions of it in this form issued from the Aldine press at Venice.—P. L.

LASCARIS, THEODORE, Greek emperor of Nice, was born about 1175. He was descended from an old Byzantine family, and married in 1198 Anna, widow of Isaac Comnenus, and second daughter of the Emperor Alexis III. He distinguished himself by his bravery and ability during the two sieges of Constantinople by the Latins; and when the enemy were already in the city he was elected emperor by the soldiers and the citizens in 1204. But it was too late to repel the besiegers, and Lascaris and his wife made their escape during the massacre and pillage of the city, and took possession of Nice in Bithynia. Here he rallied round him a small body of resolute soldiers, and replanted and upheld the imperial standard. He had numerous enemies, domestic and foreign, to contend with,

and was sometimes victorious, sometimes unsuccessful; but he ultimately triumphed over all opposition, and preserved a fragment of the empire, from the banks of the Meander to the suburbs of Nicomedia, and at length of Constantinople. He died in 1222, after a reign of eighteen years, and was succeeded by his son-in-law, John Ducas Vatases.—J. T.

LAS CASAS, BARTOLOMEO DE, renowned as the friend of the oppressed American Indians at the period of the Spanish conquests, was born in Seville in 1474. His father, Antonio, was of noble rank, and was one of the companions of Columbus in the discovery of the New World. He was educated for the priesthood at the university of Salamanca, where he had for his attendant a young American Indian whom his father had brought with him from the West Indies; and he gave the earliest sign of his sympathy and compassion for the poor aborigines of the West—whom his countrymen had already begun to oppress with the greatest cruelty—by restoring his young servant to liberty and sending him home to his native island with rich presents. Soon after this, which occurred in 1498, he wrote his first work in defence of the rights of the Indians, "*Principia quædam ex quibus procedendum est in disputatione ad manifestandam et defendendam justitiam Indorum.*" Justice to the Indians had already become the master thought of his soul, and to that single aim he had resolved to devote the whole energies of his life. His life proved a long one; he was ninety-two years of age when he died; and during the whole of that time he lived and laboured for no other object than to do good to the Indians, by converting them to christianity, by protecting them from cruelty and oppression, and by pleading for them indefatigably, with tongue and pen, before the sovereigns and councillors and grandees of the Spanish nation. His first visit to America was in 1502, when he went in the train of Nicholas de Ovando, the new governor of St. Domingo. Here he had a near view of the proceedings of his countrymen in conquering and colonizing the neighbouring islands and mainland, and of the horrible cruelties which they practised upon the unoffending aborigines, especially after the death of Isabella in 1504. In 1509 the island of Jamaica was laid waste with fire and sword, and the population, amounting to six hundred thousand souls, was reduced to less than two thousand. In 1511, when he was in Cuba, he was an eye-witness of the atrocities of Velasquez, and was able to save by his earnest intercessions one-and-twenty poor sufferers from being thrown into the flames. He had taken orders the preceding year in St. Domingo, and he now settled in Cuba as parish priest of the new colony, having claimed and obtained the right of extending his spiritual care to the natives, by whom he was greatly beloved, and who requited his noble and self-sacrificing zeal in their behalf by calling him their protector and their father, and by yielding an obedience to his wishes and counsels which they refused to the threats and commands of armed oppressors. He laboured in the same spirit in Cumana in 1521; in St. Domingo in 1524, where he joined the order of the dominicans; in Nicaragua in 1525, where he founded a dominican cloister; and afterwards in Guatemala, Peru, and Mexico, which he successively visited as a missionary. Everywhere he brought over the bishops and clergy to his humane and liberal views—everywhere he gained the Indians to Christ by the power of persuasion and love—and everywhere he either prevailed with his countrymen, by the force of his eloquence, to deal justly and mercifully with the conquered peoples, or visited their hard-hearted cruelties with the spiritual censures of the church. Charles V. showed his sense of the value of such a ministry by offering him the rich bishopric of Cuzco in Peru, but Las Casas declined it, and accepted in lieu of it the poor see of Chiapa, where he hoped to be more useful, though less rich. But it was inevitable that a work and mission like his, directed against the selfishness and cruel injustice of conquerors and colonists, should stir up, everywhere and as long as he lived, the most angry opposition, and that this hostility should involve him in great and ever-recurring troubles. Loud complaints were made against his proceedings from time to time, and he was again and again denounced to the emperor as a disturber of the public peace and an unfaithful subject of the crown. To defend himself against such attacks, as well as to renew his own complaints against the cruelty and oppression of the colonists, he was obliged to undertake numerous voyages to Spain, and to appear personally before the emperor or his ministers. Twelve times in all did he cross the Atlantic on these

self-imposed embassies of humanity, and on all occasions, though powerfully opposed, with more or less success. His last voyage was undertaken in his seventy-seventh year, and being unable at such an advanced age to return to America, he resigned his bishopric in 1551, and retired to end his days at Valladolid. In 1556 he was still able to plead for his beloved Indians before Philip II., the new king of Spain; and his last work on the same subject was printed only two years before his death, which took place at Madrid on the 31st of July, 1566. His writings were numerous, and a collection of the most of them was published in 1552; of which a French translation by J. A. Llorente appeared in Paris, in 1823, in two vols. His principal work was "*Brevissima Relacion.*" &c., containing a short history of the Spanish conquests, which was translated into several languages, and made a deep impression upon the mind of Europe. His larger history of the same events remains in MS., in which the narrative is brought down to 1520, and of which the historian Herrera has made diligent use. Some doubts were thrown upon the trustworthiness of Las Casas as a narrator by the earlier historians of America, including Raynal and Robertson; but later writers, such as Prescott, deem him worthy of entire credit in all matters which fell under his own observation, though his enthusiastic advocacy of the cause of the aborigines disposed him to be too easy of belief in what was reported to him by others, either to the advantage of the oppressed or to the disadvantage of their oppressors. It has been usual also to speak of him as the first who counselled the introduction of negro slavery into Spanish America. This is a mistake. That wicked system had been begun before he expressed any approval of it; he gave that approval only to save the American Indians from being reduced *en masse* to bondage, and he lived to see and acknowledge the unjustifiableness of purchasing the freedom of some by the enforced slavery of others.—P. L.

LAS CASES, EMMANUEL-AUGUSTIN DIEUDONNÉ, Marquis de, a French historian, one of the companions of Napoleon at St. Helena, was born near Revel in Languedoc, 1766, and died at Passy-sur-Seine, 15th May, 1842. He first entered the navy, and was present at the siege of Gibraltar. At the revolution he took the side of his order, and was one of the first to emigrate. He came to England, and served in the expedition to Quiberon. He returned to London, supporting himself by giving lessons, and by the publication of an "*Atlas, Historical and Geographical.*" which was very successful. He vainly tried to procure employment under the empire until 1809, when he entered Bernadotte's army as a volunteer. Napoleon soon found out his good qualities, and made him his chamberlain, created him a count of the empire in 1811, and employed him in inspecting hospitals, prisons, naval ports, &c. In 1814 he was faithful to the emperor, and would sign no document in his capacity of member of council of state for depriving Napoleon of the throne. After Waterloo he would not quit the emperor, but entreated to be allowed to share his fortunes. He acted as the emperor's mouth-piece in the negotiations on board the *Bellerophon*, and with his eldest son followed the illustrious exile to the island prison, sparing no effort to alleviate the pains of his captive master. At night he jotted down the conversation of the day, and to that we are indebted for a more intimate knowledge of the thoughts of the great emperor. In 1816 he was sent away from St. Helena, on account of a letter in which he expressed himself too strongly, not for the facts, but for the governor, on the treatment of Napoleon. After remaining some time at the Cape, he came to Europe, and under Louis Philippe's government was member of the chamber of deputies for St. Denis. His work is entitled "*Memorial de St. Hélène, ou Journal ou se trouve consigné, jour par jour, ce qu'a dit et fait Napoleon pendant dix-huit mois.*" He also wrote memoirs of his own life.—P. E. D.

LASCO, JOHANNES A., or more properly LASKI, a distinguished reformer, was born at Warsaw in 1499 of a noble family. He had an uncle, John, archbishop of Gnesen, and eminent both as a statesman and a writer, who died in 1531. The subject of this notice received his early education in private, and about 1524 set out with a view to visit the principal seats of learning in the Netherlands, France, and Italy. On this tour he made the acquaintance of some of the leading friends of the Reformation. Probably he had no intention of abandoning the Romish church, and was led by motives of curiosity and partial sympathy to confer with Erasmus at Louvain, with Luther and Melancthon at Wittenberg, and with Zwingle at Basle. When

he had been absent two years he returned home, and in 1526 was provost at Gnesen, as he was afterwards at Lenczyc. Some years later he was nominated to two bishoprics in succession, but his religious convictions compelled him to decline them; and after laying before the king an explanation of his reasons, he abandoned his family, fortune, and country for the sake of liberty of conscience. At Basle he stood by his friend Erasmus, who then lay upon his deathbed, and who bequeathed to A Lasco a portion of his library. Subsequently he resided at Louvain, where he married. In 1540 he went to Emden, where he remained in comparative privacy three years, after which he accepted the office of preacher, and superintendent of the churches in that district. To him East Friesland is indebted for the establishment of protestantism on the principles of the Swiss reformers. He was invited to England by Craumer in 1548, and on his arrival spent six months in Lambeth palace, when he returned to Emden. But the spiritual wants of the foreign protestants in London led to negotiations, which ended in his coming back, and founding the first church of foreigners in the metropolis of England. Edward VI. conceded to A Lasco and his colleagues the church of the Austin Friars, and appointed him the first superintendent. The labours of A Lasco were not confined to his office; he took part in compiling the Prayer Book and Articles of the Church of England, and in other important undertakings. In 1553, after the accession of Mary, he obtained permission to leave the country, and returned to the continent. After spending some time in Holland and Denmark, he settled again at Emden, which he left in 1556 to visit Poland. He died at Pinczow in Poland in 1560. Many of the facts of his life are uncertain, and few of his writings have come down to us; but from all that is known of the one and the other, it would appear that he never swerved from his integrity, and that he was held in honour by the first men of his time.—B. H. C.

LASSEN, CHRISTIAN, the eminent oriental philologist, was born at Bergen in Norway on the 22nd October, 1800. His studies were begun at Christiania, and pursued after his father's death at Heidelberg and Bonn. At Bonn he was introduced by Wilhelm von Schlegel to the study of the Indian languages and antiquities. Under Schlegel's direction, and to prepare for his edition of the Rāmāyana, one of the great Sanscrit epics, Lassen spent three years in London, copying and collating manuscripts at the India house, and no doubt enjoyed the assistance and patronage of such men as Colebrooke, Wilkins, Wilson, and other distinguished scholars. At Paris, in connection with Bournouf, he published in 1826, at the expense of the Asiatic Society, his "Essai sur le Pali"—the sacred tongue of Buddhism in Ceylon. Returning to Bonn, he studied Arabic under Freytag, the well-known lexicographer, and next year, on taking his doctor's degree, he published as a thesis, "Commentatio Geographica atque Historica de Pentapotamia Indica." Then he began to teach as a privat-docent or college tutor, becoming in 1830 extraordinary, and in 1841 ordinary professor, of the old Indian language and literature. Along with Schlegel he published in 1829-31 an edition, with notes, of the "Hitopadesa," an ancient collection of fables; in 1837 an edition of "Jayadeva's Gitagorinda"—a collection of Sanscrit lyrics on the adventures of Krishna; and an "Anthologia Sanscrita" in 1838. His "Gymnosophista," a collection of documents of Indian philosophy, had appeared in 1832; and in 1837 his "Institutiones Lingue Præciticæ." The Prākṛit is a dialect of Sanscrit, standing to it much as the Italian does to the Latin, and Lassen's was the earliest work on its idioms. His Indian antiquities—"Indische Alterthumskunde"—appeared 1844-61. He has published also on the "Greek and Indoscythian Kings in Bactria, Cabul, and India;" and on the "Old Persian Cuneiform Writings." In 1852 appeared his critical edition of the text of a portion of the Vendidad, one of the four books of the Zendavesta, and written in a language closely allied to the ancient Sanscrit. To the various learned journals of the country Lassen has liberally contributed many useful philological articles, as to Ersch and Gruber's Cyclopædia, the Indische Bibliothek, and the Rheinische Museum. The labours of Schlegel, Lassen, Bopp, Rosen, Grimm, Pott, Bournouf, Renan, and others, have unlocked the treasures of Sanscrit literature, and taught us the structural connection of the Indo-European languages, Sanscrit, Zend, Greek, Latin, Teutonic, Celtic, and Slavonic; proving that these are all but modifications through phonetic decay and other changes from the original Aryan type.—J. E.

LASSO or LASSUS, ORLANDO DI, otherwise ROLAND DE LATTRE, a celebrated musician, a native of Mons in Hainault, born in the year 1520, was the contemporary of Cipriano Rore, and much resembled him in genius, abilities, and reputation. Orlando not only spent many years of his life in Italy, but had his musical education there; having been carried thither surreptitiously when a child on account of his fine voice. The historian Thuanus, who has given Orlando a place among the illustrious men of his time, tells us that it was a common practice for young singers to be forced away from their parents, and detained in the service of princes; and that Orlando was carried to Milan, Naples, and Sicily, by Ferdinand Gonzago. Afterwards when he was grown up, and had probably lost his voice, he visited Rome, where he taught music during two years, at the expiration of which he travelled through different parts of Italy and France with Julius Cæsar Brancaccio, and at length returning to Flanders, resided many years at Antwerp. In 1557 Albert V., surnamed the Generous, duke of Bavaria, invited him to take up his residence at his court. This offer was all the more flattering that he was requested to bring with him from the Netherlands—at that time the very hot-bed of musicians—a number of the most distinguished artists. On his arrival at Munich, being anxious to justify the reputation which had preceded him, he distinguished himself no less by his learning and the beauty of his musical compositions than by his gaiety and wit; and as a reward for these endeavours to please, he received not only the friendship, but the hand of a lady of the court, Regina Weekings, whom he married in 1558, the year after he had taken up his residence at Munich. In 1562 Duke Albert appointed him master of his chapel, the choir of which was at that time one of the finest, if not the very finest in Europe, and which consisted of no less than ninety-two of the most distinguished musicians of the age, men of all countries, namely, twelve basses, fifteen tenors, thirteen counter-tenors, sixteen boys, six castrati, and thirty instrumentalists. The fame of Lassus was now spread throughout all Europe, and "the prince of musicians," as he was styled by his contemporaries, was overwhelmed with marks of favour from the most distinguished sovereigns and princes of the continent. In 1571 he received an invitation, accompanied with the promise of great emoluments, from the king of France, Charles IX., who, having issued his letters authorizing the establishment of an academy of music, is supposed to have invited Lassus to his court with the view of consulting with him as to the means of making this newly-founded institution most effective. He had, however, scarcely set foot in France when that monarch died, an event which determined him to retrace his steps towards Munich with all possible despatch. The duke received him with open arms, restored him to all his appointments, and by an act secured to him an income of four hundred florins for the remainder of his life. Pope Gregory XIII., unsolicited, created him on the 6th of April, 1574, a knight of St. Peter of the golden spur, and he was installed with all the honour and ceremonies observed on such occasions. In the following October Duke Albert died. His successor, William V., surnamed the Pious, not only extended to Lassus the same patronage and friendship as his predecessor, but proved equally acceptable to the musician, who was wont to say—"I prefer a master who is a connoisseur to all those who are but amateurs." In drawing this notice to a close, we regret to say that a cloud obscured the latter days of this great composer's life, which had been of an activity and productiveness which we can scarcely imagine. The mind which had produced so many works—masses, magnificats, passions, motets, psalms, &c., in number said to exceed two thousand—having been strained beyond its powers, at length gave way. Orlando did not, however, long survive the loss of his reason. He died in 1595, and was interred in the church of the Franciscans at Munich, where a splendid monument, now removed, but happily rescued from destruction, marked the resting-place of the phoenix of musicians—"Hic ille est Lassus, lassum qui recreat orbem."—E. F. R.

LASSO, RUDOLPH VON, a musician, eldest son of the preceding, born in Munich, was organist to Duke Maximilian of Bavaria. In conjunction with Ferdinand Lasso, his brother, he collected and arranged the Latin works of his father, which after his death were published under the title of "Magnum Opus Musicum, Orlando de Lasso," &c., Munich, 1604.—E. F. R.

LATHAM, JOHN, an English physician and naturalist, born in 1740. He was educated at Merchant Tailors' school;

studied anatomy under Dr. William Hunter; and completed his medical studies at the various schools and hospitals in London. In 1763 he commenced business as a general practitioner at Dartford, where he had an extensive practice, and acquired a considerable fortune. In 1795 he received the honour of M.D. from Erlangen, and in 1796, after thirty-three years of assiduous practice, retired to Romsey in Hampshire. From some cause or other he lost a great part of his fortune, and then retired to the house of his son-in-law, Mr. N. Wickham, at Winchester. He died in 1837 at the age of ninety-seven. At an early age Latham showed a great taste for the study of natural history, and formed a large collection of birds. In 1771 he had become the correspondent of Pennant, Sir Joseph Banks, Sir A. Lever, &c., and assisted the latter in arranging his museum. In 1781 he commenced the publication of his "General Synopsis of Birds," which he completed in 1787, the plates being all etched by himself from specimens prepared and stuffed by his own hands. In 1821 he began his larger work, the "General History of Birds;" and, though upwards of eighty years of age, he was able to retouch the plates which he had previously etched for his synopsis. Though best known by these ornithological works, Latham was the author of excellent medical papers.—W. B.-d.

LATIMER, HUGH, one of the most distinguished of the English reformers, was born at Thurcaston in Leicestershire in the year 1490, some say 1491. His father was a yeoman with a "farm of three or four pounds by the year at the uttermost," on which, according to his son's account, he plentifully maintained "half a dozen men," sent the young Hugh to school, married his sisters "with five pounds, or twenty nobles a piece," and moreover, "kept hospitality and gave alms to the poor." Trained up in a happy country home, Latimer retained something of the yeoman and rustic all his days. He was taught by his father all manly exercises, and especially the use of the cross-bow—"God's gift to the English nation above all other nations"—"how to draw, how to lay his body on the bow, and not to draw with strength of arms, as other nations do, but with the strength of the body." About fourteen years of age he was sent to Cambridge, where he proved a diligent and able student. In 1509, whilst yet an undergraduate, he was chosen fellow of Clare Hall; in the following January he took his degree of B.A., and proceeded to that of M.A. in July, 1514. Up to this time, and some time after this, he continued an adherent, and even a zealous adherent of the old faith—"I was as obstinate a papist," he says, "as any in England." Soon after this, however, he came under the influence of Bilney, who had already from his independent study of the Greek Testament imbibed the reformed doctrines. Bilney had marked the zeal of the young Romanist, especially on the occasion of his taking the degree of bachelor in divinity, when he lectured against Melancthon and his opinions. He sought his company, and by his private confessions of his own views and feelings, awakened a new spirit in Latimer. "So from that time forward," he says, "I began to smell the word of God, and forsook the school doctors and such fooleries." "Whereas before," adds Fox, "he was an enemy, and almost a persecutor of Christ, he was now a zealous seeker after him." Latimer now began to advocate the new doctrines in Cambridge, with the same energy that he had espoused the old ones. "He preached mightily in the university, day by day, both in English and *ad clerum*, to the great admiration of all men, who aforetime had known him of a contrary severe opinion." The result of Latimer's preaching was greatly to excite the doctors and monks at Cambridge, "who flocked against Mr. Latimer on every side." Many were touched by his stirring words, and "brought from their evil works, as pilgrimage and setting up of candles, unto the work that God commanded expressly in his holy scripture, and to the reading and study of God's word." The date of Latimer's conversion is supposed to be about 1521. His activity became so obnoxious to "divers papists in the university," that they made a "grievous complaint" against him, and he was summoned, first before the bishop of Ely, and then before Wolsey, who held a conference with him, detailed in Strype's Memorials, and dismissed him with permission to preach such doctrines as he represented he alone preached. "If the bishop of Ely cannot abide such doctrine," were Wolsey's emphatic words of parting, "you shall have my license, and preach it unto his beard, let him say what he will." Some time after this, he is believed to have preached his two remarkable sermons "On the Card"—the earliest of his

sermons we possess, and in some respects, the most singular from their quaint, and keen, and plain exhortations. When Henry VIII. began to get uneasy as to his matrimonial connection with Catherine of Arragon, and appealed to the universities on the subject, at the instance of Cranmer Latimer was one of the divines appointed to examine into the lawfulness of the connection. His decision in the king's favour was the means of introducing him to Henry, and he was appointed one of the royal chaplains in 1530. In the following year he received also from the king the living of West Kingdon in Wiltshire. His reforming activity in this parish, as formerly in the university, raised up a host of enemies against him, and he was summoned before convocation, and compelled to make certain retractions, the exact force of which has been disputed. At length, however, on the accession of his friend Cranmer to the primacy, Latimer was made bishop of Worcester in 1535; and in the following year he opened convocation with two memorable sermons, in which he inveighed strongly against abuses in the church and advocated reformation, that it might be saved from destruction. He continued in his bishopric, labouring to secure such reforms as he felt urgent, till the year 1539; when Henry gave himself to the side of the reaction headed by Gardiner and Bonner, the party of the nationalists, as they have been recently called in our historical literature. The result of this was the passing of six articles, rendering it penal to deny the characteristic doctrines of Romanism, and undoing the work of the fourteen articles passed in the year 1536. Latimer resigned his bishopric, and entered into privacy. He was soon sought out, however, and "molested and troubled" by the bishops; and in 1546, before the close of Henry's reign, he was cast into the Tower, where he remained till the new reign. On the accession of Edward he was restored to liberty, and again, and more vigorously than ever, resumed his preaching. His sermons during the whole of Edward's "blessed" reign, became one of the chief impulses of the Reformation, that then rapidly advanced. Latimer, however, was content with the influence which he thus exercised as a preacher, and refused to be reinstated in his bishopric, although its offer was made to him at the generous instance of the house of commons. His weak health, and disinclination for state affairs, no doubt led him to decline so flattering an offer. He not the less, but all the more, laboured to spread the light of gospel truth throughout England; preaching incessantly, now in London, now in Lincoln, now before the young king in Whitehall Gardens, as the well-known picture represents him, and now before the duchess of Suffolk at Stamford. On the lamented death of Edward he was imprisoned, first in the Tower, and then at Oxford, along with Cranmer and Ridley. After various delays he was tried and condemned to the stake. Fox gives a pitiful and touching account of his appearance before his persecutors, wearing "an old threadbare Bristol frieze gown girded to his body with a penny leather girdle, his Testament suspended from his girdle by a leather sling, and his spectacles without a case hung from his neck upon his breast." He suffered along with Ridley, 16th October, 1555, "without Bocardo gate," on a spot opposite Balliol college, now marked by a splendid martyrs' monument.

Latimer's character excites our admiration by its mixture of simplicity and heroism. He is simple as a child, and yet daring for the truth, without shrinking or ostentation. He is more consistent than Cranmer, more tolerant than Ridley, if less learned and polished than either. His sermons are rare specimens of vigorous eloquence, which read fresh, and vivid, and powerful now, after three centuries. The humorous Saxon scorn and invective with which he lashes the vices of the time are, perhaps, their most noted characteristics; but they are also remarkable for their clear and homely statements of christian doctrine, and the faithfulness with which they exhibit the simple ideal of the christian life, in contrast to all hypocrisies and pretensions of religion. In all things—in his sermons, in his reforms, in his character—Latimer was eminently practical. He contended for no novelty of doctrine or ecclesiastical polity, but for what he believed to be the old truth of the Church of England before it was overlaid by Romish error, and its ancient simplicities before it yielded to the spirit of avarice and the pride of power. He is not memorable, like Luther or Calvin, for the superiority of his intellectual abilities and the story of his character; but he is truly great in the simplicity, honesty, and pure-minded evangelical energy of his labours and life.—T.

LATIMER, WILLIAM, an Englishman who claims the honour of having been one of the restorers of classical learning in this country, was born in the latter half of the fifteenth century. He studied at Oxford, and became fellow of All Souls in 1489, after which he went to Padua, where he greatly improved his acquaintance with ancient literature. On his return he took his degree of M.A. in 1513, and was appointed tutor of Reginald Pole, afterwards cardinal, to whose influence he was indebted for two livings in Gloucestershire, and a Salisbury prebend. While at Oxford he taught Greek to Erasmus, whom he subsequently assisted in bringing out the second edition of his Greek Testament. He was considered an able theologian, and well versed in almost all departments of learning; but none of his writings are known, except a few letters to Erasmus. He died at an advanced age in 1545.—B. H. C.

LATREILLE, PIERRE ANDRÉ, a distinguished French entomologist, was born at Brives in 1762. When quite young he was taken to Paris by the Baron d'Espagnac, governor of the Hotel des invalides, and placed in the college of Cardinal Lemoine, to be educated for the church. Here having exhibited a taste for natural history, he soon made the friendship of the celebrated Haüy, who at that time was a professor in the college. In 1786 he was ordained priest, and soon afterwards retired to Brives, where for two years he devoted all his leisure time to the study of insects. On returning to Paris in 1788 he formed the acquaintance of Fabricius, Olivier, and Bosc, all men distinguished for their great entomological knowledge. In 1791 Latreille communicated a paper on the hymenopterous insects of France to the Natural History Society of Paris, which procured him the title of corresponding member of that society, as well as of the Linnæan Society of London. He contributed also about that time various memoirs on entomological subjects to the *Encyclopédie Méthodique*. At the breaking out of the Revolution he became involved in its persecutions, and was forced to flee from Paris. Arrested as an ecclesiastic at Brives, he was sent a prisoner to Bordeaux, confined in a fortress there, and sentenced to be transported to Cayenne. The physician of the prison was one day struck by the attentive manner in which Latreille was contemplating some object on the wall. Asking what it was that so engaged his notice, the poor prisoner replied—"C'est un insecte très rare." This little discovery was soon brought to the notice of two naturalists of Bordeaux, Bory St. Vincent and D'Argelas, who interested themselves in favour of the young entomologist, and procured his liberty. He returned to Paris in 1798, and through the recommendation of Lacépède, Lamarck, Cuvier, and Geoffroy St. Hilaire, he obtained employment in the museum of the Jardin des plantes, being appointed to take charge of the collection of insects. When Lamarck became blind and unable to lecture, Latreille was named assistant professor, and continued Lamarck's lectures on the invertebrata till his death in 1829. Being nominated his successor in the chair of zoology, and having then reached his sixty-seventh year, he remarked—"On me donne du pain, quand je n'ai plus de dents!" He died in Paris in 1853, aged seventy. Latreille is the author of several valuable works, but his greatest are the "Genera Crustaceorum et Insectorum," and that portion of Cuvier's *Regne Animal* which contains the "Insects and Crustacea." The system of arrangement adopted in this work, is pronounced by Swainson to be "the most elaborate and the most perfect in its details that had been then given to the world." "Latreille," he continues, "by the almost unanimous consent of naturalists, stood at the head of the science of entomology in his own and other countries. He deserved this place by his knowledge of both the external and the internal organization of insects, and by his acquaintance with their habits and manners."—W. B.-d.

LAUD, WILLIAM, Archbishop of Canterbury, was the son of a clothier at Reading, where he was born, 7th October, 1573. From the free school of his native town he passed in 1589 to St. John's college, Oxford, where he became first a scholar; then, in 1593, a fellow; somewhat later a reader in grammar; and after he had taken orders a lecturer in theology. As early as 1601 he revealed his divergence from the theological and ecclesiastical principles which had prevailed in the Church of England since the Reformation, by declaring in one of his lectures that the Church of Rome had previous to that event been the true visible church of Christ on earth; and in the theses which he defended in 1604 for the degree of bachelor in divinity, he maintained against the puritans the necessity of baptism as

the vehicle of regeneration, and the necessity of the episcopate to the existence of a true church. These views excited great opposition in Oxford, and even drew upon him a formal censure from the university, which was then presided over by George Abbot, afterwards archbishop of Canterbury. In 1608 he was made D.D., and became chaplain to Dr. Neile, bishop of Rochester, who not only gave him several parochial benefices in succession, but introduced him to the king. James I. was now, from a professed presbyterian and contemner of the English liturgy, which he had once spoken of to his Scottish subjects as an ill-said mass, become a high Anglican churchman, and Laud was a theologian entirely to his mind. He rose rapidly in royal favour, and though for several years his influence at court was powerfully counteracted by Archbishop Abbot and Lord-chancellor Ellsmere, this did not hinder his being made in 1611 a royal chaplain, and in 1616 dean of Gloucester. Nor was Ellsmere as chancellor of Oxford more successful in preventing his elevation in the university, for in 1611 he was elected president of St. John's. In truth, the influence and power of both these high functionaries were rapidly waning before those of the new favourite, and it became more and more plain that Laud was destined to rise to the highest place both in the church and the councils of the state. When James visited Scotland to carry out his cherished scheme of imposing the system of the church of England upon that kingdom, he took Laud along with him; and the adoption of the articles of Perth was in part owing to the influence and persuasions of the high-church dean. His promotion proceeded rapidly. On his return from Scotland he was made a prebendary of Westminster, and in 1621 bishop of St. David's. It was now that he began to give full scope to his favourite views. His Visitation Articles of 1622 were a declaration of war against puritanism; and enforced the restoration in his diocese of all church decorations and arrangements anciently in use, which had not been expressly abolished by ordinance since the Reformation. Pictures, candelabra, rich altar hangings and painted windows, were again to be seen in the churches of South Wales; the communion table was turned into an altar; and the altar was separated by a screen from the less holy parts of the church. Bowing to the altar was also recommended, if not enjoined; and a royal order appeared, procured by Laud's influence, strictly forbidding the clergy to preach upon the subjects of predestination and election. It was evident to the nation that the church was now to be deprotestantized both in doctrine and worship, and that much of the work of King Edward's and Queen Elizabeth's divines was to be undone. The Romanists began to conceive new hopes; and the new ecclesiastical fashion set by the court began to produce its effects upon the nobles and gentry, in the form of frequent conversions to popery. The marquis of Buckingham himself, the king's chief favourite, was understood to be in some danger of going over to Rome; and Laud was appointed by the king to dispute with Fisher, the jesuit, in the presence of Villiers. He showed great ability in the discussion. The marquis at least was convinced by his arguments; and his manner of putting the case of the reformed church of England against Rome has always been highly satisfactory to Anglican divines of the same school as himself. His disputation with Fisher lays down very clearly the principles which he held, in distinction both from Romanism on the one hand and from puritanism on the other. He claimed for Anglicanism the glory of the true *via media*; but it is enough to mention that he rejected the Lutheran doctrine of justification, and substituted for it the Roman doctrine, in order to show how different his spirit was from that of Cranmer and Jewel, and how much stronger his recoil from puritan protestantism was than his dislike to Rome.

On the accession of Charles I., in March, 1625, it soon became evident that Laud was even a greater favourite with the new monarch than he had been with the old. He was chosen to officiate at the coronation in preference to Bishop Williams of Lincoln, whose puritanical tendencies had brought him into disfavour; and soon after he was promoted to the see of Bath and Wells, and made dean of the chapel royal and a member of the privy council. When Archbishop Abbott was suspended from his functions, Laud was one of five bishops intrusted with the administration of the primacy; he became the soul of the commission, and as such virtual primate of the realm. Soon after in July, 1628, he was elected to the see of London. After the assassination of Buckingham he became more indispensable

than ever to the king; and along with Wentworth, earl of Strafford, with whose policy of "thorough" he was quite at one, he became the king's chief instrument in his fatal attempt to set up and establish an absolutism both in church and state. In May, 1633, he accompanied Charles to Scotland, where he would have introduced at once the English liturgy and order if he had not been overruled by the Scottish bishops, who, understanding better than he the feeling of the nation, advised that it would be safer to impose upon Scotland a service-book that might in some sense be called her own than the prayer-book, however excellent, of her "auld enemies of England." But his resolute will made itself felt in the composition of this new liturgy; if the book must be less English, it should also be less protestant; the consecration prayer in the communion service was brought as near as possible to the Roman formula; benedictions for the dead and other suspicious features were introduced; and blinded by the infatuation which has so often been the ruin of despotism, Laud and his misguided master never doubted that they should be able either to corrupt or to coerce the conscience of a whole nation, which, since the days of Knox, had never abated one jot in its hatred and abhorrence of "papisty" and all "popish dregs." Soon after his return from Scotland, on the 4th August, 1633, Laud was made archbishop of Canterbury; and on the same day, it is said, he had the offer of a cardinal's hat. He declined to become a prince of the church of Rome; but the form of his declinature was mild indeed. "He felt something in him which said no, so long as Rome was not otherwise than she was." What a feeble protest in the mouth of a protestant archbishop! How much more genuine his hatred of Geneva than of Rome! He was now at the pinnacle of power. He united in his own person many of the principal offices of church and state, and many high places which he could not fill himself, he filled with his nominees and creatures. He was a member of the high commission and the star-chamber, as well as of the privy council; he was chancellor of Oxford and Dublin, and visitor of Cambridge; he was placed in all the commissions intrusted with the management of the treasury, the crown revenues, and foreign affairs. The old times when churchmen monopolized all the power of the kingdom seemed to have come back again—Laud was a second Wolsey. He was even more powerful than Wolsey, for he excited less envy and opposition by the ostentatious and invidious display of power. He was simple and almost ascetic in his habits. But if he was less vain and sumptuous than Wolsey, he was also less placable and generous; he was cruel and unrelenting in the revenge he took upon his enemies, and the shocking severities in particular which he procured to be inflicted upon Dr. Alexander Leighton for his book against bishops, have left an indelible blot upon his name and memory. The story of his sudden fall and tragic end is well known to every reader of English history, and need not be here dwelt upon. When the Long parliament assembled in 1640, it became instantly evident that his life was doomed. On the 1st of March, 1641, he was thrown into the Tower, and there he lay for three years before his cause came to a public hearing. On the 12th of March, 1644, proceedings began in the house of lords, but it was not till 2nd January, 1645, that sentence was finally given against him. On the 10th of the same month he was beheaded on Tower hill, and he died with a composure and dignity becoming his character as a christian bishop. His body was removed in 1663 to St. John's college, Oxford. His dying words, to the effect that only his zeal for the church had brought him to the scaffold, need not be denied. But his zeal for the church had been intemperate and fanatical. It had made him a willing instrument of royal despotism, and a chief agent in trampling upon the rights and liberties of the kingdom. It had narrowed his understanding and poisoned his heart. His devotion was sincere, but tinged with asceticism and superstition; and his morality, though pure and even severe in the sense of the cloister, was grievously deficient in the social qualities of justice and compassion. To the puritans at least, he showed himself in a high degree both unjust and unfeeling; and to pursue and put down the puritans was the great aim and business of his life. Nor had he even the sinister merit of success in that design. In 1639 his triumph seemed complete, for in that year the bishops reported to him that not a single nonconformist was to be found in all the dioceses of England. But in another year all was changed, and the whole fabric which

he had reared up with so much labour and perseverance fell to the ground. He had undoubtedly some of the moral qualities of greatness—an iron will, an intrepid spirit, and an entire devotion to his aims. But the aims which he chose were neither wise nor right. He was blind to the real spirit and tendencies of his age and nation; and persevering in an impossible and unrighteous enterprise, he not only perished himself, but involved in the same ruin both the monarch and the church of his devoted love. But withal he was a liberal patron of learning and scholars. He was a great benefactor of the university of Oxford; and the sumptuous buildings which he erected there, the Arabic chair which he founded, and the numerous valuable manuscripts which he presented to the Bodleian library, still remain to attest his enlightened and munificent concern for the interests of education and letters.—P. L.

LAUDER, SIR JOHN, Lord Fountainhall, a distinguished Scottish lawyer, was born in 1646, and was the eldest son of Sir John Lauder, at one time merchant in Edinburgh. He was sent to Leyden to prosecute his legal studies in accordance with the custom of his countrymen at that period, and was admitted to practise at the bar in 1668. He began immediately to record the decisions of the court of session; and to his labours the profession is indebted for the valuable collection entitled "Fountainhall's Decisions." He was one of Argyll's counsel in 1681, and along with the others was called before a committee of the privy council, and censured and warned on account of the opinions they had expressed, that the earl's explanation of the test act was not treasonable. In 1685 Sir John was chosen member of parliament for the county of Haddington, and continued for more than twenty years to discharge his legislative duties with mingled prudence and independence. He offered a decided though moderate resistance to the arbitrary measures of James II., and brought himself into trouble in 1686 by his zealous support of the protestant religion. Shortly after the Revolution he was appointed a lord of session, with the title of Lord Fountainhall, and also a lord of justiciary. In 1692 he was offered the situation of lord advocate, but declined it on the ground that he would not be allowed to prosecute the authors of the Glencoe massacre. He frequently opposed the measures of the court, and voted against the union with England. The increasing infirmities of age soon after compelled him to resign his office, and he died in September, 1722. He was twice married, and left a very numerous family. Sir John was a profound lawyer, a man of considerable learning and great sagacity. His MSS. fill two folio and three quarto volumes. A selection from his Diary was published in 1822, under the title of "Chronological Notes of Scottish Affairs from 1680 to 1701."—J. T.

LAUDER, SIR THOMAS DICK, Bart., a descendant of the preceding, was the only son of Sir Andrew Lauder, the sixth baronet. The family was of Norman origin, and settled in Scotland in 1056. They were hereditary bailies of Lauderdale, which derived its name from them. One of the family was the friend of Wallace; another fell with Sir James Douglas in Spain; a third, who was justiciary of the country north of the Forth, fought at Halidon in 1333; a fourth was bishop of Glasgow and chancellor of Scotland in 1423; and his brother was bishop of Dunkeld. The famous stronghold of the Bass was long their chief seat. Sir Thomas was for a short time an officer in the 79th regiment. He succeeded his father in 1820. At an early period he contributed several papers to the *Annals of Philosophy*, and in 1818 drew up a paper on "The Parallel Roads of Glenroy," giving a correct account of the formation of these curious pathways. He was one of the earliest contributors to *Blackwood's Magazine*; he drew up the statistical account of the county of Moray for the Edinburgh Encyclopædia; and published two novels, "Lochandhu" and the "Wolf of Badenoch." His best work, however, is his account of the "Great Floods of August, 1829, in the province of Moray and adjoining districts"—a most vivid, vigorous, and graphic description of that tremendous inundation, of which he was an eye-witness. He also published "Highland Rambles, with Long Tales to Shorten the Way," 2 vols. 8vo; "Legendary Tales of the Highlands," 3 vols.; "A Tour round the Coasts of Scotland;" "A Memorial of the Royal Progress in Scotland," &c. Sir Thomas married Miss Cuming, the heiress of Relugas, a most beautiful property on the banks of Findhorn, and left by her a numerous family. He took a deep interest in benevolent and patriotic schemes, was a highly popular speaker, and was greatly beloved for his

worth, amiability, and joyous spirit. Lord Cockburn says, "He was one of the most accomplished of country gentlemen. He did enough to attest his capacity both for science and art; and some of his works of fiction would have made more permanent impressions than they have done, had they not appeared in the immediate blaze of those of Scott." Sir Thomas was secretary to the board of Scottish manufactures and to the board of fishery, a deputy-lieutenant of Haddingtonshire, and a fellow of the Royal Society. He died in 1841 in his sixty-fourth year.—J. T.

LAUDER, WILLIAM, notorious for his false accusations against Milton, was a native of Scotland, and born about 1710. He was educated at the university of Edinburgh. While a boy he had the misfortune to lose one of his legs. He distinguished himself by his application to study, and in 1734 taught the humanity class for Professor Watt. In 1739 he published by subscription two volumes of sacred poetry, entitled "Poetorum Scriptorum Muse Sacre;" and about the same time he brought out an edition of Johnson's version of the Psalms. In 1742 he was master of a school at Dundee; but some years afterwards emigrated to England, where in 1747 he began to print in the *Gentleman's Magazine* his papers on the plagiarisms of Milton. These he collected, and in 1751 published as "An Essay on Milton's Use and Imitation of the Moderns in his *Paradise Lost*." This work created considerable sensation at the time, but was soon answered by Dr. Douglas, who convicted Lauder himself of forgery and imposture. Not only had he forged some of his quotations, but he had borrowed some of them from Hogg's Latin version of *Paradise Lost*, under the names of Massenius, Staphorstius, Taubmannus, and others. Lauder was compelled to subscribe a confession which Dr. Johnson dictated and made public, the doctor having himself been deluded into writing a preface and postscript to Lauder's book. Not content with this exposure, Lauder returned to the attack in 1754, in a pamphlet entitled "The Grand Impostor Detected, or Milton convicted of forgery against King Charles the First." This also was refuted; and Lauder, finding himself ruined and despised, went to Barbadoes, where he died in 1771.—B. H. C.

LAUDERDALE, JOHN, Duke of, was born May 24, 1616. He was the eldest son of John, first earl of Lauderdale, and grandson of John, first Lord Thirlstone, brother of the celebrated Maitland of Lethington.—(See MAITLAND.) He received an excellent education, and made great proficiency in the classics. He was carefully trained in presbyterian principles, and entered public life as a zealous supporter of the covenant. He took a prominent part in all the measures of the presbyterian party in resisting the innovations of Charles and of Laud, and in negotiating with the English parliament. He had a seat in the famous assembly of divines held at Westminster, and in 1644 was one of the four Scottish commissioners sent to negotiate with the king at Uxbridge. When Charles took refuge in the Scottish camp, Lauderdale eagerly pressed him to accept of the terms offered him by the Scots; and when these were rejected, he was accused of having been deeply concerned in the surrender of Charles to the English parliament. In 1647 he was one of the Scottish commissioners sent to persuade the king to sign the covenant. He shortly after went over to Holland, and remained there till 1650, when he accompanied Charles to Scotland, and seems to have ingratiated himself wonderfully with the young monarch. He took part in the ill-fated expedition into England in 1651, and was taken prisoner at the battle of Worcester. He was kept a close prisoner in the Tower, and other places of confinement, for nine years, and was not released until the arrival of Monk in London in 1660. He lost no time in repairing to the Hague to wait upon Charles, whom he accompanied to England at the Restoration. On the disgrace of Middleton in 1662, and of Rothes in 1667, Lauderdale was made secretary of state for Scotland, and was soon after nominated president of the council, first commissioner of the treasury, extraordinary lord of session, lord of the bed-chamber, and governor of Edinburgh castle. The whole power and patronage of Scotland was placed in his hands. To gain the favour of the king and court, he became a most merciless persecutor of the covenanters; made unsparing use of the sword, the halter, and the boot; and was deeply implicated in all the arbitrary and unconstitutional acts of the government at this period. In 1672 he was created Duke of Lauderdale and knight of the garter, and two years later he was elevated to the English peerage by the title of Earl of Guildford, and obtained a seat in the English privy council.

He was a member of the infamous Cabal, and was probably the most dishonest man of that notorious conclave. After the overthrow of the cabal government he still remained sole minister for Scotland, and carried out with relentless severity the savage measures of Charles and his counsellors. His habitual debauchery, too, and corruption, exercised a most deteriorating influence on his character; and his second wife, Lady Dysart, a woman of great beauty, spirit, and accomplishments, but venal, rapacious, and extravagant, contributed greatly to degrade his character and government in public estimation. The great offices of state were monopolized by his creatures, and vast sums were extorted from the nonconformists to supply the profusion of his duchess and satisfy her ravenous greed for money. His arbitrary and rapacious conduct, combined with his sale of public offices and tampering with the courts of law, excited a strong opposition against him in the parliament and the country, but the favour of the king maintained him firmly in his post. His grace at length lost the favour of the duke of York, who thought he had not shown sufficient energy in persecuting the covenanters. Increasing disease and infirmity, aggravated by intemperance, incapacitated him for business; and in July, 1682, he was deprived of all his offices and pensions. He closed his flagitious career on the 24th of August following, detested by the nation, and ill-used even by his haughty and rapacious wife. Lauderdale was a man of great natural ability and extensive learning. Bishop Burnet says he was thoroughly versant not only in Latin, but in Greek and Hebrew. He had read a great deal of divinity, and almost all the historians, ancient and modern. He was haughty beyond expression; abject to those he saw he must stoop to, but imperious to all others. He had a violence of passion that carried him often to fits like madness. He frequently spoke with coarse ribaldry of the days when he was a covenanter and a rebel; but his opinions continued unchanged, and he retained to the day of his death his preference for the presbyterian system. His personal appearance was extremely unprepossessing. "He was very big," says Burnet; "his hair red, hanging oddly about him; his tongue was too big for his mouth, and his whole manner was rough and boisterous."—J. T.

LAUDON, GIDEON ERNST, Baron von, a famous Austrian general, was of Scotch extraction, and was born in Trolzen in Livonia in 1716. He entered the Russian army at the age of fifteen, was present at the taking of Dantzic in 1733, and afterwards served three campaigns under Count Munich against the Turks. But having been disappointed in his expectations of preferment he changed into the Austrian service, in which he gradually attained the highest rank and performed many brilliant exploits. His most important services were performed during the Seven Years' war, in which he proved himself a worthy antagonist of the great Frederick. He defeated that monarch in the great battles of Hochkirchen, 14th October, 1758; Kunersdorf, 12th August, 1759; and Landshut, 23d June, 1760, which was followed by the surrender of the important fortress of Glatz. Schweidnitz was subsequently taken by him, October 1, in a night attack planned and executed with consummate skill and gallantry. He was defeated, however, by Frederick at the battle of Liegnitz, 15th August, 1760. At the peace of 1763 Laudon was rewarded for his services with the dignity of a baron and a pension. Three years after he was appointed a member of the Aulic council; in 1777 he was elected a member of the equestrian order of the empire; and in 1778, when the war with Bavaria broke out, he was made field-marshal and commander-in-chief of the Austrian army. In the war between Turkey and Austria in 1788, Marshal Laudon was again appointed to the chief command, and took the important fortress of Belgrade by storm in 1789. As a reward for this achievement he was appointed generalissimo of the whole Austrian army—an honour which had been conferred on no person since the time of Prince Eugene. Laudon died in 1790. The most striking feature in his character was his remarkable presence of mind, combined with cool and daring intrepidity.—J. T.

LAUNOI, JEAN DE, a voluminous writer on theological, critical, and other subjects, born in Normandy in 1603; died at Paris in 1678. After studying for some time at Coutances, he went to Paris, where in 1636 he became doctor in theology. The fathers and early writers of the church were his great attraction, and to them he devoted his attention. On a journey to Rome he made the acquaintance of Lucas Holstenius and Leo Allatius, and at Paris he was intimate with Father Sirmond

and other distinguished men. In 1636 he published his first book, "Syllabus Rationum," &c., in which he seeks to show that Durand was probably right in teaching that God does not immediately concur in the bad deeds of men. In 1644 he wrote a dissertation on some questions connected with the council of Trent, and in 1653 another of a similar character; the same year he published a work in which he shows how varied was the estimation in which Aristotle had been held at Paris. He also wrote to prove that Victorinus was never bishop of Poitiers, and other treatises of a similar nature, among which probably the most worthy of note is that in which he demolishes the tradition that Dionysius the Areopagite was the founder of a church at Paris. Some of these publications involved him in controversy, and rendered him obnoxious to certain members of the clergy. His exposition of the sixth Nicene canon was attacked by Adrien de Valois; and his essay on the author of the Imitation of Christ, by Father Fronteau. In the former he maintained that the bishop of Rome is simply compared with the bishop of Alexandria; and in the latter he defended the opinion that Gerson and not A Kempis was the author of the book in question. Many other writings proceeded from his pen, most of them on matters exclusively interesting to the Romish church. A very full account of them may be seen in Dupin, who has very candidly analyzed most of them. De Launoï was a man of much industry and learning, frank and honest in his criticisms, and notwithstanding the opposition he encountered, very much respected in his time.—B. H. C.

LAURETI, TOMMASO, called IL SICILIANO, was born at Palermo about 1520, and studied under Sebastian del Piombo at Rome. He settled in Bologna, where, in San Giacomo Maggiore, are two of his principal works—"The Resurrection" and the "Burial of St. Agostino." Gregory XIII. invited Laureti to Rome to paint the ceiling of the Sala di Costantino in the Vatican; he painted also in fresco a saloon in the capitol with the history of Brutus. He was the second president of the Academy of St. Luke at Rome, and died there about the year 1600.—(Baglione, *Vite*, &c.)—R. N. W.

LAURI, FILIPPO, was born at Rome in 1623, and died there in 1694. He studied under Caroselli, and excelled in bacchanalian scenes. He was one of the painters employed by Claude to insert the figures in his landscapes.—R. N. W.

LAURISTON, JACQUES ALEXANDRE BERNARD LAW, Marquis de, Marshal of France, was born at Pondicherry, 1st February, 1768. Distinguishing himself in the campaigns of the republic, he became aid-de-camp to the first consul, in which capacity he served at Marengo. In 1801 he was sent on a mission to Denmark; and in 1802 he carried to London the ratification of the treaty of Amiens. In 1807 he defended Ragusa very gallantly against a combined force of Russians and Montenegrins. At Wagram he commanded the artillery of the guard. In 1811 he was sent as ambassador to Russia, and commanded the rear guard of the French army in its retreat after the invasion. He was taken prisoner by the Prussians at the battle of Leipsic and sent to Berlin. Faithful to the Bourbons after the return of Napoleon from Elba, he received the title of Marquis from Louis XVIII. in 1817. In 1823 he was created a Marshal, and during the Duc d'Angoulême's expedition he besieged and took Pampeluna. After filling various offices in the ministry and the royal household, he retired from public life, and died of apoplexy, 11th June, 1828.—W. J. P.

LAUZUN, ANTONINE NOMPAR DE CAUMONT, Count or Duke de, a French courtier, who underwent the most remarkable vicissitudes of fortune. His life, it has been said, was stranger than the dreams of other people. He was a cadet of a noble family of Gascony, and was born in 1683. He was introduced to the court by the Marshal de Gramont, and was soon received into great favour by Louis XIV., who gave him the command of a regiment, made him a major-general, and created for him the office of colonel-general of dragoons. But he quarreled with the king, whom he reproached for an alleged breach of promise, and was in consequence arrested and committed to the Bastille. He regained his liberty, however, and along with it the favour of his royal master. In 1660 he won the heart of the Princess Anna, daughter of the duke of Orleans, and heiress of the immense estate of Montpensier. The consent of the king was obtained to their union, but the marriage was broken off in consequence of the remonstrances of the princes of the blood. In the following year the count incurred the enmity of the minister

Louvois and of Madame de Montespan, and was imprisoned for two years in the castle of Pignerol. He ultimately obtained his liberty through the unwearied exertions of the Princess Montpensier, but was forbidden to appear in the royal presence. In 1678 he visited England, and was well received at court and in the fashionable circles of London; and when the Revolution took place he was intrusted by James with the delicate task of conveying the queen and prince of Wales to France. He performed this service most successfully, and was again received into favour by Louis, and permitted to return to court. James conferred upon him the order of the garter, and his own sovereign raised him to the rank of duke. In 1690 Lauzun was appointed to command the French troops sent to fight the battles of King James in Ireland—an unfortunate selection; for though a brave soldier, he was much fitter for a knight-errant than for a general. He was present at the battle of the Boyne, but did nothing either there or subsequently to retrieve the disasters which were gathering round the exiled monarch. He became wearied of Ireland and the war, and soon returned to France. He died in 1723 in his ninetieth year.—J. T.

LAVATER, JOHANN CASPAR, the celebrated physiognomist, was a native of Zurich, where his father was a physician and member of the municipal council, and where he was born on the 15th November, 1741. From his boyhood he was remarkable for the combination of deep religiousness of feeling, with love for the fine arts; and having early chosen the ministry for the vocation of his life, he went through the usual course of study at Zurich, and was ordained in the spring of 1762. At that date his attainments in classical and theological learning were only moderate; but in strength of character, in the development of his moral and religious life, he had already grown up to be no ordinary, no average, but a highly remarkable man, firmly resolved for life "to walk humbly before his Creator and Redeemer, to strive after the highest perfection, never to stand still, never to be weary, God in all things to honour, to be no slave of men, and to be no seeker of self." His first public act was a singular one, and full of character. On the 27th of August, 1762, he wrote a letter to one of the civil functionaries at Zurich, who had committed great acts of injustice, in which he called upon him to redress the injuries he had done, giving him two months' time to do so; and warning him that if he failed, he should at the end of that time be branded with the mark of public infamy. The evil-doer took no notice of this strange message; and at the end of two months young Lavater left letters of complaint against him at the doors of all the most influential members of the council, which led to an investigation of the whole case, and ended in the deposition and disgrace of the offender, who was compelled to make restitution. It was an eccentric mode of proceeding, and Lavater was told that he should have availed himself of the courts of law; but it revealed a generous enthusiasm on the side of justice and right, and Göthe, with a kindred enthusiasm, declared such an act to be a teacher worth a hundred books. From that day Lavater became "a public character," and an object of warm admiration and sympathy to thousands of hearts. During the next two years he travelled through Germany with his two friends, Felix Hess and Henry Füssli, making the acquaintance and enjoying the society of such men as Gellert, Klopstock, and Spalding; and returning to Zurich in 1764, he remained for two more years without public office in the church. His circumstances were easy, and allowed him to take ample time for study and preparation. In 1766 he married Anna Schinz, the daughter of one of the magistrates of Zurich, a connection which proved eminently suitable and happy; and in the same year he took part in founding the Helvetic Society, which had for its aim to awaken and elevate the public and patriotic spirit of the country, for which purpose he also wrote and published in 1764 his "Schweizerlieder," or Swiss Lays, many of which were of great merit, and sank into the heart and memory of his countrymen. It was now, however, full time that he should enter upon the main work of his life. In 1769 he accepted the office of deacon of the church of the orphan-house at Zurich. In 1775 he became pastor of the same church; and in 1778 he was promoted to be deacon of the church of St. Peter, one of the principal churches in the city. Here he developed great gifts as a preacher, and in this church he continued to minister till his death. Both his preaching and his personality were eminently evangelical, but it was his personality more than his

preaching that gave him influence over men. He was no rationalist in an age abounding in rationalism; he had had his doubts and difficulties, but he had been able to overcome them, and entirely to throw off their cramping and weakening influence; and he fought against the unbelief of his age, not with scholastic weapons or with critical reasonings, but out of the fullness of his own fresh and original religious experience. The most important of his religious writings was his "Pontius Pilatus," published in 1782. It contains an answer to Pilate's question—"What is truth?" and is full of his own remarkable individuality. It is himself that one sees in it; it is a window through which we look into his heart. He says of it himself, "The book is as I am myself—he who hates the book must hate me; and he who loves it must love me." It was in truth too individual and peculiar to have any very extensive apologetic usefulness. But, as Professor Schenkel of Heidelberg remarks, "it was a heroic testimony to the truth in an age which had lost all faith in Christ, and which hated every man who publicly and manfully confessed him." And Lavater's testimony was all the more noble that he imperilled thereby a wide fame which he had gained as a man of genius and taste in another field. We refer to his celebrity as a physiognomist. He had long occupied himself with the study of the human countenance viewed as an exponent of character; and from 1769 he had been a collector of portraits of remarkable men of all ages and countries. He had conceived the idea of reducing physiognomy to the certainty of a science; and however fruitless his efforts were in that direction, the importance and gravity of such an aim at least justifies the amount of time and attention which he bestowed upon the subject, and offers some apology too for the large and even excessive expense which he incurred in laying the results of his labours before the world, an expense which crippled him with debt till the end of his life. His publications on this curious subject began in 1772; and when the wars of the French revolution broke out, he had a splendid French edition of his principal work in the press in Holland, the finishing of which was retarded by the confusions of the French invasion. His speculations were at first received with an extravagant degree of admiration, and afterwards fell into as extravagant a degree of ridicule and contempt. No doubt, if he had claimed for them less than the dignity and certainty of true science, the reaction against them would have been less violent. The best reward of his labours in this field was the friendships which they won for him among the most distinguished men of his time, including Herder, Göthe, Wieland, Jacobi, Sailer, and Oberlin. His correspondence with Herder and Göthe in particular became intimate and confidential. Both of them loved and honoured him in a high degree, and nothing but his faithfulness to divine truth was the cause of Herder's subsequent estrangement from him. Herder was a theologian, and could feel the *odium theologicum*. Göthe did not profess to be even a christian; but he admired and loved Lavater, and cherished his intercourse to the last. When the French revolution began, Lavater, like many more great men, hailed it with joy; but its lawless and bloody progress filled him with disappointment and horror. When the French established their influence in Switzerland, he did his best to counterwork it, and his enlightened patriotism cost him first his liberty and then his life. He was for some time a prisoner at Basle; and on the 26th September, 1799, he received a shot through the breast from a French soldier, when humanely interfering to protect some poor people of Zurich from the brutality of some of Massena's drunken troops. From the effects of this attack he never recovered. On the 14th September, 1800, he spoke his last words from the pulpit of St. Peter's, and on the second of January, 1801, he died. His life was written by Gessner, his son-in-law; but a new life, exhibiting him in connection with his times, and written in a critical and historical spirit rather than for the ends of a practical biography, is still considered in Germany to be a desideratum.—P. L.

LAVOISIER, ANTOINE LAURENT, one of the most illustrious chemical philosophers of France, or rather of the whole world, was born at Paris on the 16th, or, according to another account, on the 26th of August, 1743. His father, a man of opulence, took great pains with his education, and placed him at the Collège Mazarin, where he showed great taste for the physical sciences, and made uncommonly rapid progress. Not being injudiciously forced into any profession or business, he was able to devote his whole time and talents to his favourite pursuits. He studied mathematics and astronomy under the

Abbé Lacaille, botany under Jussieu, and took lessons in chemistry from Rouelle. He showed equal abilities in the mathematics and in natural science, and for some time he felt undecided what branch to follow. Guettard, to whom the earliest geological map of France is due, wished to enlist young Lavoisier as an associate in his labours. For some time in fact he became an ardent student of geology, and one of his earliest writings relates to that science. A little before this period the Academy offered, on behalf of the French government, a prize for the best memoir on lighting the streets of Paris. In competing for this honour, Lavoisier gave a striking proof of the firmness and decision of his character. Finding, after some experiments that his eye-sight was not delicate enough to recognize the respective intensity of the flames which he wished to compare, he shut himself up in a darkened chamber for six weeks. At the end of this period his sight had become exquisitely sensitive, so as to perceive the most minute differences. A devotion to science so rare at the age of twenty-two did not go unrewarded, as the Academy in 1766 decreed to him as the successful candidate the gold medal, and two years later inserted his essay in its Transactions. In 1768 was also published his paper on the composition of gypsum, which he showed to be a compound of lime and sulphuric acid. Soon afterwards he examined the supposed conversion of water into silica by prolonged digestion in glass vessels, and proved that the deposit of silica was due to the partial decomposition of the glass. About this time he gave a fresh proof of his zeal for science. Close attention to study and neglect of exercise had somewhat injured his health, and especially his digestion. He therefore gradually reduced his amount of nourishment, and at last restricted himself for several months to a milk diet, rather than withdraw any portion of time from his favourite pursuits. In the year 1771 he finally resolved to select chemistry as the great object of his life. Bearing in mind the heavy expense which this study would entail, he sought for and obtained the post of a *fermier-général*. About the same time he married Marie Anna Pierrette Paulze, the daughter of one of his colleagues. He made a regular distribution of his time, devoting the mornings and evenings to chemistry, whilst the middle of the day was spent in official business, in which, to the surprise of the financial world, he acquitted himself to general satisfaction. Sunday was for him always a day of unalloyed pleasure. He spent the whole of it in his laboratory, either experimenting or conferring with the most eminent philosophers of the age, foreigners as well as Frenchmen, who eagerly sought his society. The annual expenses of his laboratory appear to have ranged from six thousand to ten thousand francs. He now commenced the execution of an idea which had been gradually dawning on his mind—the formation of a new general theory of chemistry, in place of the prevalent doctrine of phlogiston. In this he showed an amount of tact well worthy the imitation of all reformers, political and social as well as scientific. He does not attack phlogiston, he ignores—he supersedes it. He reasons as one who has never heard of phlogiston; he collects the most important facts of the science, and shows that they can be explained without any mention of that imaginary agent. In this task he had indeed forerunners. Rey, Hooke, Mayow, all knew that bodies during calcination, or what we now call oxidation, gain weight instead of losing, as they ought to have done on the phlogiston view. But these facts had been overlooked, the world not being ready to receive them, or, in other words, the evidence not being sufficiently complete. The chemists of the day, following Beccher and Stahl, still maintained that metals and combustible bodies contained a certain substance named phlogiston, with which they parted when calcined or burnt. Lavoisier, introducing for the first time the balance into regular use as a chemical instrument, seeks to render account of all the products of combustion. He sees that not only metals, but sulphur and phosphorus gain weight during combustion. Heating tin in a sealed vessel, he finds that a portion of the air combines with the tin, which in consequence becomes, as we now say, oxidized. When a certain quantity of tin is thus oxidized, no matter how long the heat is continued, the rest of the metal remains unchanged although the vessel still contains much air. At this juncture, August, 1774, oxygen was discovered by Priestley, who the same autumn, on a visit to Paris, showed Lavoisier in his own laboratory the preparation of this gas from oxide of mercury, and its leading properties. This was

a most important step towards the end sought. It is, however, much to be regretted that, in the *Memoirs of the Academy for 1775*, which were not published till 1778, there appears a paper from Lavoisier—"On the Nature of the Principle which combines with Metals during Calcination, and which augments their Weight." Here he details the preparation and properties of oxygen gas as if it had been an independent discovery of his own, without the least allusion to Dr. Priestley. In another paper, inserted in the *Memoirs for 1777*, and entitled "On the Combustion of Candles in Common Air, and in Air eminently Respirable," he admits Priestley's discovery of oxygen, but without any explanation of his strange silence in the former paper. Here, besides common air, he recognizes three gaseous bodies; first, pure air (oxygen), called by Priestley *dephlogisticated air*, and forming, as he supposed, about a fourth of the atmosphere in volume; second, azotic or mephitic gas (nitrogen), forming the remaining three parts of the atmosphere; and third, the "fixed air" of Dr. Black (carbonic acid), which Lavoisier calls *cretic acid*. One difficulty yet remained. Hydrogen is given off during the solution of certain metals in dilute acids. Again, when a calx (oxide) is heated in hydrogen, the latter disappears and pure metal remains. "Well," say the chemists of the day, "hydrogen is phlogiston, and metal is calx plus hydrogen!" Lavoisier feels that this cannot be. The calx is after all heavier than the metal whence it sprang; and hydrogen, lightest of known bodies, is still not weightless. He therefore bides his time. And now, in 1783—just as he is about to examine on a larger scale what is the unknown something formed when hydrogen is burnt—come tidings that Henry Cavendish has solved the question, and that the unknown product is water! When, therefore, metals dissolve in an acid, water is decomposed, its oxygen going to the metal to form a "calx," and its hydrogen escaping. When, again, calces are heated in hydrogen, they give up their oxygen, water is formed, and pure metal remains. All is now in harmony, the whole of the phenomena are now explained quantitatively, and the chain of evidence is complete. In a few years the great mass of chemists have gone over to the new doctrine, which now reigns in the universities and the scientific journals. Kirwan—his defence of phlogiston fairly refuted—has the rare manliness to confess himself in the wrong. Conservative Delametherie still holds out, and hasty, indomitable Joseph Priestley, with more of valour than discretion, still defends the castle his own discoveries have undermined. But now the sixteen years' struggle brought virtually to a happy end, an attempt is made to rob Lavoisier of his well-earned glory. Chemists who had formerly opposed him, especially Fourcroy, propose that the new theory should be called the "French chemistry," or "doctrine of the French chemists," thus seeking to appropriate some share of the honour. This was doubly unjust, for no French chemist beside Lavoisier had taken any part in the reformation, and the sole assistance he had received came from Britain. Lavoisier accordingly protested indignantly and successfully against this stratagem, and as some say earned by so doing the lasting ill-will of Fourcroy. Had he always been just towards others, he would have had our warmer sympathy.

A nomenclature more suited to the advanced state of the science, and the newly-founded theory of combustion, was felt to be needful. This task was undertaken by Lavoisier and Guyton de Morveau, assisted by Berthollet and Fourcroy. The technical language thus constructed is, with a few modifications, still in use. So great is the honour paid to Lavoisier, that some, not content with admitting that he extended and rectified limited and imperfect views, pronounce him the very creator of chemistry, and deny to his predecessors all share of merit. This is an error: the germs of chemical science are old almost as humanity itself. Former theories were useful in their day, and have been successively moulted off like the skins of the caterpillar to accommodate its growing frame. But some ask, Is not Lavoisier the rightful heir and successor of Helmont? Why then did he not arise sooner, instead of leaving us to wander in the desert with no guides but Beccher and Stahl, men of duller vision and slower foot? A Lavoisier could not arise until a Priestley, a Black, a Cavendish, and a Scheele had supplied him with facts; until the progress of the arts had furnished him with instruments of precision. Rey, Mayow, were abortive Lavoisiers; necessarily abortive, because the hour was not yet come. The world has since found that Lavoisierism, though

containing much absolute truth, has in it an element of relative falsehood, in so far as it assigns an exaggerated and one-sided importance to oxygen. It is viewed as the king of elements sole cause of acidity, and supporter of combustion, whilst the other elements are grouped according to their affinity for it. We have since found other causes of acidity; nay, with a one-sidedness less justifiable than that of Lavoisier, some have even proposed to recognize hydrogen as the sole acidifier in place of oxygen. Great and important as was the war against phlogiston, it does not comprise the whole of Lavoisier's scientific labours. As particularly deserving notice, we may mention his two elaborate papers on the combustion of the diamond, by which its chemical nature was fully demonstrated; his experiments with the great Trudaine burning-glass; his practical researches on nitrification, undertaken when he was placed in 1776 by the minister Turgot at the head of the government saltpetre works. Here he increased the production fourfold, although dispensing with certain methods formerly employed which were burdensome to the public. He likewise improved the gunpowder used in the French army and navy, increasing its power by nearly one-half. He further performed an important series of experiments on latent heat; on steam and vapours; and, along with Laplace, on specific heat, and on the electricity evolved when bodies are evaporated and sublimed. Further, we have a report on the sanitary state of prisons, a method for separating gold and silver, a report on the comparative value of different bodies used as fuel, and a paper detailing the results obtained by submitting various bodies to the heat of a charcoal furnace, urged by an oxygen blast. He examined likewise the gaseous products of putrefying animal matter, with a view to the disinfection of sewers and cesspools. Besides his "Elements of Chemistry," published in 1789, he produced no fewer than sixty essays and reports, which appeared in the *Transactions of the Academy* and in other learned journals. Meanwhile his public duties were conducted with skill, regularity, and uprightness. To the astonishment of those who believe that a man of genius is unfit for business, he soon earned the respect of his colleagues. His official accounts were kept with the utmost precision. With the profound insight of a true financier, he urged the reduction of various taxes, maintaining that such a step instead of diminishing would increase the revenue. It is to him that the Jews of Mentz owe the abolition of a most odious impost, an old remnant of barbarous ages. He was consulted by the national convention on the best method of manufacturing assignats, so as to increase the difficulty of forgery. Between 1778 and 1785 he allotted two hundred and forty arpents of land in the Vendomais to experimental agriculture, and increased the ordinary produce by one half. In 1790 he was nominated a member of the celebrated commission of weights and measures. In the following year the constituent assembly requested him to draw up a plan for simplifying the collection of taxes. His report on this subject, entitled "Territorial Riches of France," was considered excellent, and was published at the national expense. So far the career of Lavoisier had been eminently prosperous. As a philosopher, as a public character, and as a private man, he has been uniformly happy and successful. But evil days are at hand. The Revolution has taken a darker and fiercer aspect; Robespierre is in power, and eminence, of what kind soever, is perilous. Lavoisier appears to have felt some presentiment of evil; he expected to be stripped of his fortune, and told Lalande that in such a case he should follow the business of an apothecary. Meantime he did not desist from his researches. Along with Seguin he undertook an examination of the phenomena of perspiration. This investigation was never completed, and we owe an account of it to his assistant Seguin. He concluded that the average weight of matter expelled by perspiration was 52.89 ounces every twenty-four hours; that the amount is increased by drink, but not by solid food, and that perspiration is at its minimum immediately after a meal, and reaches its maximum during digestion. He undertook also a collected edition of his papers. Of this work the second volume is perfect; the first and third had not issued from the press when their further progress, and the life of their illustrious author, were cut short by the same blow. On the 2nd of May, 1794, a member of the convention named Dupin, formerly a clerk in the employment of M. Paulze, Lavoisier's father-in-law, brought before this assemblage a general charge against all the *fermiers-généraux*, including

Lavoisier. In a few days Fouquier-Tinville, the accuser-general, is charged to lay a formal act of accusation before the revolutionary tribunal. For some time Lavoisier knew not where to seek shelter. He was at last concealed by his friend Lucas in the offices formerly occupied by the Academy of Sciences, now abolished. Here he passed a day or two; when learning that his colleagues and his father-in-law were already arrested, he quitted his retreat, and of his own accord surrendered himself a prisoner. This step has been regarded as a heroic self-sacrifice. Had he by thus delivering himself up been able to save any of his friends, or effect any good purpose whatever, our applause should not be wanting; but as the only result which he could expect was to add his illustrious name to the sad catalogue of victims, we cannot but regard it as an error. He was brought to trial, if we may so term the sanguinary farce, on May 6th, and in common with all his colleagues condemned to death. It is significant that he was not judged as Antoine Lavoisier, but merely as "fermier-général, No. 5," his eminent merit and reputation being thus studiously, or perhaps rather contemptuously, kept out of sight. The sentence runs:—"Condemned to death, as convicted of being author of, or accomplice in, a plot which has existed against the French nation, tending to favour the success of the enemies of France; especially by exercising every kind of exaction and concussion (i.e. plunder of public money) against the said French nation, to wit, by adding to tobacco water and ingredients hurtful to the health of the citizens who made use thereof!" It is well known that a certain quantity of water is necessary in the manufacture of tobacco. No proof was offered that this necessary quantity was exceeded, or that any noxious drugs were added. However, in those days the nature of an accusation, and the amount of proof by which it was supported, were things of utter indifference. Had the unfortunate fermiers-généraux been charged with cannibalism or witchcraft, the result would have been the same. Most of them were wealthy, and this no doubt was the real cause of their death.

A variety of incidents are related concerning the last days of Lavoisier. It is said that he begged for a short respite in order to complete some important researches in which he was engaged, and that the request was harshly refused. It is also said that a deputation from the Lyceum of Arts came to offer him a triumphal crown the evening before his death. This story is probably apocryphal; since among the persons described as taking part in this somewhat theatrical scene we find the name of Cuvier, who at that time was not in Paris. A certain Dr. Hallé, horrified at hearing of the arrest of Lavoisier, hastily drew up an account of his researches, and of the services which he had rendered to France and to humanity. He read this paper at the Lyceum of Arts, and caused copies to be widely circulated, but in vain. Loyel, a chemist of some merit, the author of a valuable work on the art of glass-making, ventured on more active measures to save the illustrious victim. But the petition met with a cold and sardonic refusal. "The republic," he was told, "had no need of philosophers." Need we wonder if a republic which thus proclaimed itself the enemy of intelligence proved every way a failure. Some maintain that Fourcroy, had he been disposed, might have saved Lavoisier, but that, still moved by envy, he declined to exert his influence, or even used it against the prisoner. Cuvier, however, in his *éloge* on Fourcroy, declares that, after a most careful scrutiny, he has found no facts which support this rumour. On the 8th of May Lavoisier was led to the scaffold, and perished unregarded amidst the crowd, the noblest victim of the guillotine—King Louis and his queen not excepted. Safely indeed might the world have given the entire houses of Bourbon and Hapsburg, to prolong Lavoisier's life for another twenty years. He is said to have died calm and tranquil as he lived. Thus was the career of this eminent genius, like that of Sir H. Davy, cut short at the early age of fifty-one. Some persons have endeavoured to console themselves with the thought that his great life-task was completed, and that science consequently lost little by his death. But even this feeble consolation escapes us. We find in his works the announcement of various most important researches which he had in view, and for which no doubt he had been quietly preparing. Thus he promises an attentive examination of the laws of affinity, based upon original and peculiar ideas. Elsewhere he speaks of researches on fermentation, completed, but lost to posterity. In his works we find the following passage, printed but a few months before his death:—"It is not here

the place to enter into any details concerning organized bodies. I have designedly avoided occupying myself with them in this work; and this has also restrained me from treating of the phenomena of respiration, sanguification, and animal heat. . . . One day I will return to these topics." That this "one day" never came is owing to Robespierre and his accomplices. Lavoisier was tall and well made, with a countenance indicating genius and benignity. With the single exception of his not having in the case of Priestley, and perhaps on one or two other occasions, done justice to the merits of contemporaries, and thus claimed or seemed to claim discoveries not his own, his moral character appears to have been all that a friend of science could wish. The great influence which his reputation, his wealth, and his official position necessarily conferred, he always cheerfully used for benevolent purposes. His activity, energy, and tenacity of purpose, were wonderful. In addition to this he was mild, humane, sociable, and obliging; ever ready to aid and promote merit. Intellectually, he was noted for clearness and precision of thought, for an imagination fruitful and brilliant, yet constantly governed by the most rigorous logic. That he by a systematic appeal to the balance first rendered chemistry quantitative, has already been intimated. His ruling idea is that nothing is created, nothing destroyed; matter remains always the same; its form may be changed, but its weight remains unaltered. Convinced that in every chemical process the total matter employed must reappear in the products obtained, he conceived the possibility of forming equations, where the matter employed being placed on the one side and the matter obtained on the other, the weight on each side will be always equal. He says—"In fact I can view the substances under reaction and the result obtained as an algebraical equation; and by supposing successively each of the elements of this equation to be unknown, I can find its value, and can thus correct experiment by calculation, and calculation by experiment." Such is the origin of equations, now so much employed in chemical works. In consequence of the progress of the science, we have introduced atomic weights where Lavoisier spoke of any given weight. But the fundamental idea is the same. In his researches each step leads naturally and logically to the next; every portion seems an essential part of one great organic whole. The facts observed conduct him to new ideas, and these ideas again lead him to appreciate neglected facts, or to discover new ones. He tends without ceasing to greater perfection, truth, and unity. As he advances to the goal, his language becomes more luminous, his experiments more precise and more delicate, his views clearer and more extended. Such is the natural progress of the man who is the master, not the slave, of his subject.—J. W. S.

LAW, EDMUND, Bishop of Carlisle, was born in Lancashire in 1703, and died in 1787. He was educated at Kendal and Cambridge, where he became fellow of Christ's college, M.A., &c. In 1737 the living of Greystock, near Penrith, was presented to him, and six years later he was made archdeacon of Carlisle and rector of Salkeld. He removed to Cambridge in 1756, in consequence of his appointment to the mastership of St. Peter's college. For some years previously he had given his attention to literature. While at college he conducted the publication of a new edition of Stephens' Latin Thesaurus; and in 1732 he had given to the world a new translation of Archbishop King's work on the Origin of Evil, to which he appended notes by which he gave evidence of his aptitude for metaphysical studies. To the same period is to be referred his "Inquiry into the Ideas of Space and Time," which attracted the attention of philosophical readers. While at Salkeld he devoted himself to the preparation of a work of real merit, and which even now is well deserving attention, namely his "Considerations on the Theory of Religion," to which were added "Reflections on the Life and Character of Christ." About 1760 he was appointed librarian of the university, to which was added the professorship of casuistry. Afterwards he became archdeacon of Stafford, prebendary of Lincoln, prebendary of Durham, and in 1768 bishop of Carlisle, which dignity he retained for nineteen years. The numerous honours which were conferred upon Bishop Law, appear to have been mainly due to the estimation in which his character and talents were held. His father, an obscure clergyman at Cartmel in North Lancashire, does not appear to have been distinguished for fortune or family connections, and he himself seems to have owed more to the patronage of his university than to eminent individuals. Bishop Law was free and independent in his judg-

ments, and by no means committed himself to the opinions of others without investigation. He was for instance opposed to Archbishop King on his fundamental principle of analogy. The archbishop, in his endeavour to reconcile the existence of evil with the divine goodness, had sought to represent the divine attributes as essentially different from the moral attributes of the human mind. In this view King was supported by some writers of distinction in the long controversy which followed the appearance of his book. Law, however, maintained that the moral attributes of the Divine Mind are the same in essence as those of the human; the actual difference being one of degree. Four years after his elevation to the episcopate, Dr. Law published his edition of the works of Locke in three quarto volumes, with a memoir of the author. This undertaking may be regarded as an expression of respect for one to whom he was indebted for some important lessons, and who seems to have had no little influence upon his intellectual life. It is admitted that Law had consecrated much of his time at an early period to the study of Locke, that he derived from him that spirit of tolerance towards free inquiry by which he was distinguished, and his opinions as to the best mode of ascertaining the sense of holy scripture. His liberality would by some be construed into laxity, and he naturally finds a sympathizing and partial biographer in Paley, to whom we owe almost all we know of him. The school to which he belonged, however, is one which had immense influence in the last century, when the spirit of free philosophical speculation and religious inquiry was more common than it afterwards became.—B. H. C.

LAW, EDWARD. See ELLENBOROUGH.

LAW, JOHN, commonly called "of Lauriston," a notable projector, for a time controller-general of the finances of France, was born at Edinburgh in April, 1671. His father, a great-grandson of James Law, archbishop of Glasgow, had acquired in Edinburgh considerable wealth as a goldsmith—a trade which then included some of the operations of banking; and had purchased among other property the estate of Lauriston, near Edinburgh. On the death of the elder Law, bequeathing Lauriston to his only son, the latter was a youth of fourteen, and had already perhaps been led, through his father's business, to gain some insight into banking. He was well educated at Edinburgh. His peculiar genius first developed itself in a fondness for and skill in games of chance. If he was successful, he was extravagant, and when he attained his majority his affairs were much embarrassed. "Beau Law," as the young prodigal was called, now proceeded to London. His manners and dexterity at play seem to have procured him admission into society; but his metropolitan career was not of long duration. A quarrel with a brother roué was followed by a duel, in which his antagonist fell. Law was tried for murder at the Old Bailey, and sentence of death recorded against him on the 20th April, 1694. He was pardoned, but ordered to be detained in the king's bench, from which he contrived to escape and made his way to Paris. There he studied the financial and banking systems of France, as afterwards those of Holland at Amsterdam, where he is said to have been for some time secretary to the British resident. With his head full of projects, he returned to Scotland about 1700, and immediately began to broach schemes for the improvement of his native country, based on a centralization of industry, and an increase of the circulating medium. His "Proposals and reasons for constituting a Council of Trade," was published in Glasgow in 1701, and followed by another pamphlet, "Money and Trade considered, with a proposal for supplying the nation with money." In this treatise was developed Law's fundamental error, which lay in identifying the prosperity of a nation with the amount of its circulating medium. He proposed—and his proposal has often since been resuscitated—the establishment of a bank issuing notes on the security of land, and he enforced the superiority of paper over coin as a circulating medium. Some influential Scottish noblemen supported him, but his scheme was rejected by the parliament; and Law once more proceeded to the continent, to seek abroad the encouragement denied him at home. During the first years of this second visit to the continent, he insinuated himself into the good graces of the young duke of Orleans, and is said to have amassed £100,000 by successful play. On the death of Louis XIV., leaving France exhausted by the war of succession and on the brink of national bankruptcy, Law reappeared in Paris, and proposed to his former intimate the duke of Orleans,

now regent, a series of schemes for the restoration of French finance. At first, however, his success was limited to procuring the sanction of the government to his establishment of a private bank of circulation with his own funds, and those of some associates. With a capital of £300,000, this bank was established by letters patent in May, 1716. It was allowed to issue notes payable at sight, in specie of the same weight and fineness as that of the date of its establishment; and as the value of the currency of France, from debasement and other causes, was subject to constant fluctuations, Law's notes rose to a premium, and his bank was rapidly prosperous. But Law was not content with this success; a few months after the establishment of his private bank, he began to broach his famous Mississippi scheme. His private bank was to be converted into a state bank, which was to allure shareholders, by taking from them in payment of shares and at par, their scrip of the public debt of France, then very much depreciated. With the bank was to be connected the Mississippi company, with rights of sovereignty over recently acquired Louisiana, the mineral and other wealth of which was painted in glowing terms. Law succeeded in procuring the conversion of his bank and the establishment of his company, to which new and enormous privileges were added. The monopoly of tobacco, the farming of the revenue, were committed to the new institution, with which were amalgamated all the companies trading to the East, and something like a monopoly of the commerce of both hemispheres was in its hands. The notes of the bank were a legal tender, and investors were enticed by the gigantic programme of the company. The French public took the fever of speculation. Everybody rushed forward to purchase shares. Towards the close of 1719 the Mississippi stock had risen to 1200 per cent., and in the spring of the following year to 2000 per cent. of its original value. Enormous fortunes were made, and persons of the lowest class became millionaires in a few days. While the frenzy lasted, Law was on the pinnacle of popularity, courted and caressed by the highest personages of church and state. One honour only was wanting to him, the controllership of the finances, really the most important office in the administration of France. It was objected that he was a protestant, but he yielded to argument and became a Roman catholic. In the January of 1720, the Scotch adventurer was appointed controller-general of the finances of the most powerful of European countries. Law's culmination was soon followed by his fall. The notes of the new bank were not as in the former instance, made payable in specie of the same weight and fineness as of the date of their issue; the country was flooded with paper money; and specie rapidly disappeared. Prices rose enormously. Moreover, Law had enemies in the councils of the regent, Dubois among them. At their instigation, and in the May of 1720, a decree was issued, reducing the value of the Mississippi shares four-ninths, and of the notes one-half. Riots and a general social paralysis were the result. In vain, after a temporary reinstatement of Law in the favour of the regent, were all sorts of devices resorted to. The decree was revoked, and an attempt was even made to prohibit payments in specie, except for small sums. The bubble had burst, and public confidence in the Mississippi scheme was gone for ever. Law bent before the storm and withdrew to Brussels, with a few hundred Louis d'ors, the wreck of his colossal fortune. After a short residence on the continent he returned to England, where he was presented to George I., and lionized in the metropolis. With the death of the regent, his official pension was stopped, and he was harassed by the demands of creditors in France. In 1725 he left England and took up his residence at Venice, where he died in indigent circumstances on the 21st of March, 1729. Apart from his reckless speculations, Law had a knowledge of banking, and an appreciation of its utility, rare in his day. His private character was indifferent. In the description of him issued after his escape from the king's bench, he is portrayed as "a black lean man, about six feet high, large pock-holes in his face, big high nose, speech broad and loud." The best account of his career is contained in the Memoir by Mr. John Philip Wood, published at Edinburgh in 1824.—F. E.

LAW, WILLIAM, A.M., a native of King's Cliffe, Northamptonshire, where his father, Thomas Law, was a grocer, was born in 1686. It is thought that he went to school at Oakham, or at Uppingham; and it is certain that in 1705 he became a student of Emanuel college, Cambridge, where he became a fellow and took his degree of M.A. Soon after the accession of George I.

he refused to take the oaths and subscribe the declaration, in consequence of which he had to vacate his fellowship in 1716, and took his place among the nonjurors. Law found a patron in the father of Edward Gibbon the historian, to whom he was appointed tutor. This selection is ascribed not only to his piety and ability, but to his political principles. When the Bangorian controversy broke out, in consequence of Hoadly's attack upon the nonjurors, Law assumed the defensive in three letters which have been celebrated both for their argumentative excellence and their style. The reply of Law is considered as perhaps the most powerful vindication ever published of the opinions and practices of the nonjuring clergy, and raised its author greatly in the estimation of candid and thoughtful persons. In 1721 he published his "Remarks on the Fable of the Bees," which is well known to collectors, but little read. In 1726 he brought out a work on "The Unlawfulness of Stage Entertainments," which some have regarded as the production of an amiable enthusiast, but others as an able argument against public dramatic exhibitions. The same year he issued his "Treatise on Christian Perfection," a work which contains passages of real beauty, and is pervaded by an admirable spirit of piety, the effect of which, however, is not a little impaired by a grievous prolixity. In 1727 Law founded an almshouse for two aged women, and a school for clothing and educating fourteen poor girls. His most celebrated work, the "Serious Call to a Devout and Holy Life," appeared in 1729, and has been pronounced by Dr. Johnson "the finest piece of hortatory theology in our language." If this high praise has not been endorsed in our day, it is to be remembered that the work is still read and admired. Nothing like it had been then produced, and it at once became exceedingly popular, and has been very useful. After leaving Mr. Gibbon's house at Putney, Law, along with a Mrs. Hutcheson, entered into a curious project of Miss Gibbon's to retire altogether from the world. These ladies together had an income of about £3000, and it was determined that all which remained of this after paying household expenses should be devoted to acts of charity. They selected King's Cliffe for their residence, and there Law continued till his death in 1761. For some time before removing thither he had imbibed the principles of Jacob Böhmen, which are applied in his "Way to Divine knowledge," and other works. It is worthy of remark that Law first excited strong religious emotions in the mind of Dr. Johnson, by the "Serious Call," and his influence in the case of Wesley and others is well known. His "Humble, Earnest, and Affectionate Address to the Clergy" is his latest, and one of his happiest efforts. As one of the chief revivers of evangelical religion in the Church of England, he deserves to be remembered.—B. H. C.

LAWES, HENRY, the celebrated musician, was the son of Thomas Lawes, a vicar-choral of the cathedral of Salisbury. He was born in 1596, and received his musical education from Giovanni Coperario, at the expense of the earl of Hertford. In 1625 he was appointed pistor, or epistoler, of the royal chapel, and at the end of the same year a gentleman of the same. After this he was appointed clerk of the cheque, and a gentleman of the private band of Charles I. In 1634 Milton's *Masque of Comus*, one of the brightest gems of English poetry, was written for the earl of Bridgewater, at whose mansion it was first performed. Henry Lawes composed the music, and performed the part of the attendant spirit. He taught music in the family of Lord Bridgewater, and Lady Alice Egerton was his pupil. Lawes was highly praised by Milton and Waller. Fenton says that "the best poets of Lawes' time were ambitious of having their verses set to music by this admirable artist." Indeed he not only composed music for the verses of almost every eminent poet of his time, but of many young noblemen and gentlemen who appear to have become song-writers from the pleasure of having him to clothe their verses in a musical garb. In his different collections there are songs written by Thomas, earl of Winchelsea; William, earl of Pembroke; John, earl of Bristol; Lord Broghill; Thomas Carey, son of the earl of Monmouth; Henry Noel, son of Lord Camden; Sir Charles Lucas; and Carew Raleigh, son of Sir Walter Raleigh. Many of the songs of these amateur poets possess great merit; and Lawes' three books of "Ayres and Dialogues" contain a body of elegant and spirited lyric poetry which deserves to be better known. The usurpation of Cromwell put an end to masques and music, and Lawes was dispossessed of all his appointments. The prefaces to Lawes' published works contain many sensible

reflections upon the state of the art. In one of them he speaks of the Italians as being great masters of music, but at the same time that his own nation had produced as many able musicians as any in Europe. He censures the partiality of the age for songs sung in a foreign language, and in ridicule of it, speaks of a song of his own composition, which was nothing more than an index of the initial words of some old Italian song or madrigal. He says that this index, which he had set to a varied air, and when read together was a strange medley of nonsense, passed with a great part of the world as an Italian song. In another preface he says—"As for myself, although I have lost my fortunes with my master (of blessed memory), I am not so low to bow for a subsistence to the follies of this age, and to humour such as will seem to understand our art better than we that have spent our lives in it." At the Restoration Lawes was restored to his places in the chapel-royal, and composed the coronation anthem for Charles II. He died in 1662, and was buried in Westminster abbey.—E. F. R.

LAWES, WILLIAM, a musician, brother of the preceding, was born in 1598; he too was educated under Coperario at the expense of the earl of Hertford. He became a member of the choir of Chichester, and was called from thence in 1622 to the office of gentleman of the chapel-royal; but afterwards resigning that situation, he was appointed one of the chamber musicians to King Charles I. He composed the music to many of the court masques of his time, two folio volumes of which are preserved in the music-school at Oxford. Fuller says that "he was respected and beloved by all who cast any looks towards virtue and honour." His gratitude and loyalty for his master were such, that he took up arms in his cause; and although, to exempt him from danger, Lord Gerrard made him a commissary in the royal army, yet the activity of his spirit disdained this intended security, and at the siege of Chester in 1645 he lost his life. The king is said to have been so much affected at his death, that he wore particular mourning for him. His compositions were for the most part fantasias for viols; but he wrote music for Sandys' version of the Psalms (printed after his death), and a few rounds and canons published in Hilton's well-known collection.—E. F. R.

LAWLESS, V. B. See CLONCURRY.

LAWRENCE, SIR HENRY MONTGOMERY, K.C.B., an eminent Anglo-Indian officer and official, was the eldest son of the late Lieutenant-colonel Alexander William Lawrence of the county of Londonderry, sometime governor of Upot castle, and who distinguished himself at Seringapatam. Born at Mattura in Ceylon in 1806, he was educated at the diocesan school of Londonderry, and afterwards at the military college, Addiscombe, entering in 1821 the service of the East India Company as a cadet in the Bengal artillery. He soon acquired a reputation as a very able and intelligent officer. Serving in the Cabul campaign of 1842 with Sir George Pollock, he was made a major, and afterwards filled two important political posts—first as assistant to the political agent in charge of British relations with Lahore, and then as British resident at the court of Nepal. To his experiences in the former capacity we owe the work, at once amusing and instructive, which he published in 1845, "Adventures of an Officer in the Service of Runjeet Singh." He played a conspicuous part in the campaigns of the Sutlej, and for his services was made a lieutenant-colonel and a military companion of the bath. In the interval between the first and second Sikh wars he was resident at Lahore, and agent for the governor-general on the north-western frontier, and for his able discharge of his important duties was made a K.C.B. in 1848. On the annexation of the Punjab in 1849, Sir Henry Lawrence was appointed by Lord Dalhousie president of the board for the reduction and government of the newly-acquired territory, one of the members of the board being his younger brother, Sir John Lawrence. Great was the success of his measures, civil and military, for the pacification and settlement of the Punjab. Strongholds were dismantled; the population disarmed; the Sikh army disbanded, the most deserving among its soldiers being admitted into the British service, while the majority returned to the peaceful pursuits of agriculture; an armed police was established; and last not least, roads were made and works of irrigation executed on an extensive scale. In 1854 he became a full colonel and honorary aid-de-camp to the queen. At the outbreak of the Indian mutiny Sir Henry had been ordered by his medical attendants to revisit Europe, and was actually on his way to England. But, at the pressing request of the Indian govern-

ment, he gave up his European visit, and proceeded to Lucknow as chief-commissioner in Oude. His measures for guarding against mutiny were very judicious. He did all that prudence and foresight could suggest to prevent an outbreak, while he rapidly fortified and provisioned the position which he had selected to defend. These precautions proved the salvation of the English in Lucknow. The mutiny at Lucknow broke out on the 30th of May. On the 1st of July Sir Henry occupied a room in the residency, very much exposed to the enemy's fire, but which no entreaties would induce him to leave. On the 2nd he was mortally wounded by a shot. Mr. Gubbins (in his Account of the Mutinies in Oude) has left a striking description of the death-bed of Sir Henry Lawrence, surrounded by his staff and the principal persons of the garrison, all in tears, while the enemy were pouring a heavy musketry-fire upon the place, and bullets were striking the outside of the verandah, within which the gallant Lawrence was dying. Amid the agony caused by the application of the tourniquet ("it was impossible," says Mr. Gubbins, "to avoid sobbing like a child"), Sir Henry calmly nominated his successor, advised economy in the use of the ammunition, and dwelt on the worthlessness of all human distinctions and worldly successes. In great suffering he lingered on till the morning of the 4th, when he expired. "Thus passed from among us," says Mr. Gubbins, "as noble a spirit as ever animated human clay." Of his benevolence and sagacity permanent memorials survive in the Lawrence asylum, and his published writings. For many years he devoted a portion of his official income to the establishment of the asylum for the orphan children of European parents in India, which bears his name and stands on the hills between Simlah and Umballah. His contributions to the *Calcutta Review* in the years 1844-56 have been collected since his death, and were published in London in 1859 as "Essays, military and political." All of them display much practical sagacity, and two of them on "the Indian Army," and on "Army Reform," written in the year preceding the mutiny, are most remarkable for their prefigurement of the calamity then approaching.—F. E.

* LAWRENCE, SIR JOHN LAIRD MAIR, Right Honourable, Baronet, younger brother of the preceding, and like him a distinguished Anglo-Indian official, was born at Richmond in Yorkshire in 1811. He entered Haileybury in 1827 to be educated for the Indian civil service, and highly distinguished himself at college, carrying off the law medal, the history prize, and three prizes for proficiency in oriental languages. Co-operating subsequently with his brother in the settlement of the Punjab, he was made in 1857 a civil K.C.B. for his services. The outbreak of the Indian mutiny found him at the head of the administration of the Punjab as chief-commissioner of the province, and agent to the governor-general for the north-western frontier of Hindostan. He had just reached Rawal Pindee, when the telegraph-wires flashed the intelligence of the success of the mutiny at Delhi. Soon his telegraphic communication with Calcutta was interrupted, and the chief-commissioner of the Punjab was compelled to act on his own sole responsibility, and undirected by the instructions of the governor-general. Sir John Lawrence took his measures with promptitude, energy, and originality. A movable column was formed to march upon any point in the Punjab, where mutiny might show itself. Suspected Hindostannee regiments were moved to the frontier, and replaced by local irregular corps, withdrawn from it. Mutinies at Peshawar and Lahore were promptly crushed, and signal retribution taken. Every disposable man and gun of the European force were sent off to assist in the recapture of Delhi. A new Sikh army of sixty thousand men was created in a few months. Loans were raised to equip them, and they were sent fully armed and provided with siege-guns, ammunition, and supplies to aid in retaking Delhi. Thus the British rule in Hindostan was preserved by troops levied in the most recently-conquered of our provinces. For these signal achievements the "saviour of India," as he has been called, was created a baronet, received the civil G.C.B., with a grant of a pension of £2000 a year, to commence when he retires from the service. He has also received the thanks of parliament, and the freedom of some of the principal cities of the empire, London, Glasgow, &c. On the reconstruction of the home government of India, he was appointed a member of the new Indian council, and in 1859 a privy councillor. Sir John Lawrence married in 1831 the daughter of the late Rev. Richard Hamilton.—F. E.

LAWRENCE, SIR THOMAS, P.R.A., was born at Bristol, May 4, 1769. His father was landlord of the Black Bear inn at Devizes, and he commenced his career by drawing chalk likenesses of his father's customers. So precocious was his ability, that at the early age of ten he set up as a portrait-painter in crayons at Oxford, and shortly afterwards took a house at Bath, and at once established a good business. His success was extraordinary, and he became after a few years dissatisfied with crayons and adopted oil-painting instead; yet he was still only a boy of seventeen. One of these early chalk drawings is now in the National portrait gallery in London—the head of the accomplished Elizabeth Carter, a Greek and Italian scholar, and one of the contributors to the *Rambler*. In 1787 Lawrence settled in London, and had the good sense to enter himself as a student in the Royal Academy, though some academicians had not the business that this comparative beginner in his profession already enjoyed. In 1791 he had so far distinguished himself as a portrait painter, that though still under the legal age of twenty-four years, he was elected an associate of the Academy, and in the following year succeeded Sir Joshua Reynolds as painter to the king. He was now the head of his profession at an age at which other painters have generally been labouring in the toils of studentship. He painted the portrait of George III. and Queen Charlotte, which Lord Macartney took with him on his embassy to China in 1792. In 1795 he was elected a royal academician, and from this time his career as a portrait painter was unrivalled, and perhaps unprecedented. Yet for the higher qualities of his art his portraits will not bear comparison with the best works of Sir Joshua Reynolds, though Sir Joshua is reported to have said of him, in the first years of his London practice—"This young man has begun at a point of excellence where I left off." He seems to have fascinated people much in the same way that Guido Reni did in his early career. There is a certain indescribable sweetness in the execution of both; and Sir Thomas Lawrence's portraits of women and children are often very beautiful. He was so skilful a flatterer of the ladies that he never failed to give satisfaction. With men he was not so successful; his figures are generally out of drawing, the necks being often twice as long as in nature, though this deformity is somewhat disguised by the style of the costume of the time. His costumes were very seldom painted by himself; little beyond the heads, either in male or female portraits, were executed by his own hand; latterly, in some of his state or official portraits, the heads are lost in their accessories. He was knighted by the prince regent in 1815, and at the death of West in 1820 was unanimously elected to succeed him as president of the Academy. He died in London at his house in Russell Square, January 7, 1830. Sir Thomas was never married; he long paid attention to the two daughters of Mrs. Siddons, but as he had a difficulty in making a choice, the great actress would not allow him to have either. Though there are many magnificent private portraits by Sir Thomas Lawrence, to see him in his glory one must visit Windsor, where the Waterloo gallery remains a noble monument of his skill. The pictures of the Emperor Francis, of Pius VII., and of the Cardinal Gonsalvi in that collection, are among the great masterpieces of the art of portraiture. They were executed on the continent in the years 1818-19 for George IV., when prince regent. During this journey he was made a member of the Academy of St. Luke at Rome, and of many other foreign academies; and in 1825 he was created a chevalier of the légion d'honneur.—(Williams, *Life and Correspondence of Sir Thomas Lawrence*, 1831.)—R. N. W.

* LAYARD, AUSTEN HENRY, M.P., D.C.L., politician, author, archaeologist, and traveller, is the eldest son of Mr. Henry P. J. Layard, of the Cingalese civil service, and grandson of Dr. Layard, dean of Bristol. Like the Romilys and the Martineaus, the Layards are of French origin, and descend from a Huguenot family, which migrated from France to England after the revocation of the edict of Nantes. During a visit of his parents to Paris, Mr. Layard was born in that capital on the 8th of March, 1817. A portion of his youth was spent in Italy, where he cultivated the skill as a draughtsman afterwards turned to good account in the East. Removing to England with the view of studying for the bar, he soon abandoned the intention, and became a traveller in distant lands. In 1839 he visited the East, is said to have acted for some time as the Constantinople correspondent of a London journal, and so familiarized himself with the habits and languages of Turkey and Asia Minor, as

to have been able to pass for an oriental. In the winter of 1839-40, when travelling in Asia Minor and Syria, he was seized by a desire to visit the ruins of the capitals of the old Assyrian and Babylonian empires. Reaching Mosul in the April of 1840, he inspected the ruins on the east bank of the Tigris, supposed to be the ruins of ancient Nineveh, and which included the great mound of Konyunjek. In the summer of 1852, and on his way to Constantinople, passing hurriedly through Mosul, he found that M. Botta, the French consul there, had commenced excavations at Konyunjek, and had discovered the first monument of ancient Assyria. In some letters addressed to the *Malta Times*, Mr. Layard directed attention to the importance of the discoveries, and was at last enabled to become himself a discoverer. In the autumn of 1845 the English ambassador at Constantinople, Sir Stratford Canning, now Lord Stratford de Redcliffe, liberally offered to Mr. Layard to defray for a limited period of time the expense of excavations in Assyria. The offer was accepted; and in November, with a few tools, Mr. Layard descended the Tigris from Mosul to Nimroud. On the 28th his Arabs working vigorously under his personal influence, excavated two bas-reliefs, the prelude of a long series of interesting and important discoveries. After some interruption, caused by the hostility and jealousy of the pacha of the district and the disturbed state of the country, the excavations were resumed, and the mound of Konyunjek gave up its long-buried treasures. Mr. Layard returned to England, and prepared for the press his first work on these eastern discoveries—his "Nineveh and its Remains, with an account of a visit to the Chaldean Christians of Kurdistan, and the Yezidis or Devil worshippers; and an inquiry into the manners and arts of the ancient Assyrians." Towards the close of 1848 he was appointed attaché to the embassy at Constantinople, and received instructions to proceed thither at once. His work was not yet published, and he left England without any encouragement from the trustees of the British museum to resume excavations. It was at Constantinople that he learned the sensation which the appearance of his book had created in England. The museum authorities now began to move, and authorized him to return to Nineveh and continue his researches. The results of these were given to the reading public in 1853, in a volume entitled "Discoveries in the Ruins of Nineveh and Babylon"—his explorations in his second expedition having extended to Babylon, though scarcely, perhaps, with as much success as might have been hoped for. The Assyrian remains discovered by Mr. Layard are now among the chief attractions of the British museum, for the authorities of which he has executed two elaborate volumes of "Monuments of Nineveh, with Drawings." To the handbooks of the Crystal Palace Mr. Layard has also contributed a description of the Nineveh court there. In February, 1852, among the changes consequent on the withdrawal of Lord Palmerston from the foreign office, Mr. Layard was for a few weeks under-secretary for foreign affairs, while Lord Granville held the seals of the department; and on the accession of Lord Derby to office, it is understood that he received and declined an offer to be continued in the post. At the general election of 1852, Mr. Layard entered the house of commons on advanced liberal principles, as member for Aylesbury; but it was not until some time after the formation of Lord Aberdeen's coalition ministry, that on the 16th of August he delivered his maiden speech, on the Turkish question. Strongly opposed to the policy of Russia in the East, Mr. Layard spoke with some authority, from his personal familiarity with Turkey and the Turks both in Europe and Asia. During the negotiations which preceded the Russian war, Mr. Layard played a very prominent part in the house of commons. With the commencement of the Russian war, he accompanied the British army to the East, and on the mainpost of the *Agamemnon* was a spectator of the battle of the Alma. He remained in the English camp until after the battle of Inkermann, and returning home, supported in the house of commons Mr. Roebuck's demand for inquiry into the state of the army before Sebastopol, which, granted by the house, overthrew Lord Aberdeen's ministry. He then became one of the leaders of the Administrative Reform Association, called into existence by the public indignation at the state of affairs in the Crimea, and was its principal organ in the lower house. On the breaking out of the Indian mutiny he proceeded to India, having ceased to be member for Aylesbury, and studied from personal observation the condition-of-India question. Again returned to parliament, after a keen contest, by the electors of Southwark,

he was appointed in August, 1861, under-secretary of state for foreign affairs in Lord Palmerston's ministry. Mr. Layard is chairman of the Ottoman bank, established at the close of the Russian war, partly to develop the resources of Turkey. In 1848 the university of Oxford conferred on him the degree of D.C.L., and in the February of 1856 he was elected lord rector of the university of Aberdeen.—F. E.

LEACH, WILLIAM ELFORD, a distinguished naturalist, born in 1790. From an early period he showed a great love for natural history; and after studying medicine in London, he proceeded to Edinburgh, where he graduated. He soon relinquished his profession, however, and the rest of his days were devoted to the study of zoology. In 1813 he was appointed curator of the zoological department of the British museum. The artificial system of Linnæus was at that time the prevailing one throughout Europe, and Leach has the merit of being one of the first to introduce into England the natural arrangement of animals, which on the continent had now begun to take the place of that of Linnæus. He began his labours at the British museum with the greatest zeal. These extended to all parts of zoology, though his chief attention was directed to the Invertebrata. His incessant labours, and the fatigue attending these studies injured his health as well as his reason, and in 1821 he was compelled to retire from his curatorship at the British museum. A long suspension of his studies and a residence abroad restored, in a great measure, his mental faculties, though he never recovered perfect health. He died of cholera in 1836.—W. B.-d.

LEAKE, SIR JOHN, a distinguished English admiral, son of Richard Leake, was born at Rotherhithe, Surrey, in 1656. He was trained to the naval service by his father, and was with him at the memorable conflict with the Dutch under Van Tromp in 1673. He was subsequently for some time in the merchant service, and made two or three voyages to the Mediterranean, but ultimately returned to the royal navy. He was made master-gunner of the *Neptune* in 1675, and held that situation until 1688, when he was appointed to the *Drake* fireship. He performed various services in Ireland, and was appointed to the command of the *Eagle* of sixteen guns. At the Revolution he attached himself to the prince of Orange, and gave important assistance in raising the famous siege of Londonderry. He distinguished himself by his remarkable bravery and skill at the battle of La Hogue, on the 19th May, 1692, and was actively employed at sea until the peace of Ryswick in 1697. In 1701 he was appointed to the command of the *Britannia*; and in the following year, having been made commodore of a squadron, he expelled the French from Newfoundland and restored the whole island to the British. In 1703 he was knighted and made vice-admiral of the white. He assisted Sir George Rooke in the reduction of Gibraltar; and on two subsequent occasions distinguished himself by relieving that important fortress when besieged by the French and the Spaniards. He defeated a French fleet under Baron Louis de Pointes in 1705; and afterwards reduced Barcelona, Alicante, Ivica, and Majorca, and relieved Barcelona when closely invested by the French, who abandoned the siege, leaving behind them their baggage, artillery, and wounded. On his return home he was made vice-admiral, and received the thanks of the queen and parliament. On the death of Sir Cloudesley Shovel, Sir John was made admiral of the white and commander of the fleet. In 1708 he was elected member for Rochester, and in 1709 was appointed one of the lords of the admiralty, but declined the place of first lord. In 1712 he was appointed commander of the expedition to take possession of Dunkirk. On the accession of George I. Sir John retired into private life, and died August 1, 1720.—J. T.

LEAKE, WILLIAM MARTIN, Lieut.-colonel, LL.D., F.R.S., an eminent contributor to Hellenic archaeology, was born in 1777, and entering the royal military academy at Woolwich, received a commission in the artillery. Sent by the British government on a mission to the East at the time of the French occupation of Egypt, Colonel Leake started in January, 1800, from Constantinople to Egypt, through Asia Minor—a journey of which the topographical and archaeological results were not published till 1824, the date of the appearance of his "Journal of a Tour in Asia Minor." Subsequently, and up to the year 1810, he explored the Morea and Northern Greece. His "Travels in the Morea" were first published in 1830, and the "Travels in Northern Greece"—an account of four journeys during the years 1804-9—so late as 1835. Very careful explo-

rations, aided by a most minute knowledge of the classics, bestow the highest value on these works, as on Colonel Leake's "Topography of Athens," 1821—second edition, 1841. "When these journeys were undertaken," wrote Colonel Leake himself, in the preface to his "Travels in the Morea," "the Peloponnesus had been very little explored, and no description of it had been made public, except those by Wheler and Chandler of some small portions adjacent to the sea-coast. The real topography of the interior was unknown, and the map of ancient Greece was formed only by inference from its historians and geographers." While making these journeys, which have added so much to our knowledge of the topography of ancient Greece, Colonel Leake discharged successfully delicate diplomatic duties. His conference with Ali Pacha in November, 1807, on the beach near the ancient aqueduct of Nicopolis (there is an interesting description of the scene in the "Travels in Northern Greece"), led to the peace of 1808 with the Porte. Before the appearance of the works already mentioned, Colonel Leake published, after his return to England, "Researches in Greece, part i., containing Remarks on the Modern Languages of Greece," 1814. In 1826 he published "A Historical Outline of the Greek Revolution," strongly in favour of the Greek cause; and a quarter of a century afterwards he displayed his old enthusiasm for modern Hellas in an indignant pamphlet—"Greece at the end of Twenty-three Years' Protection," 1851. A paper on the "Demoi of Attica," which he read before the Royal Society of Literature in 1829, was added to the second edition of his "Topography of Athens," both the editions of which have been translated into German. One of his most elaborate publications is his "Numismata Hellenica," 1854, a selected catalogue of Greek coins, with descriptions and notes, in which they are made to illustrate the geography, art, mythology, and history of the ancient Greeks. The work embraces the productions of all the countries in which the Greeks coined money, from the earliest extant specimens to the reign of Gallienus, a period of eight hundred years. Colonel Leake retired from the army in 1823. He was an office-bearer or member of our chief learned societies, an honorary member of the Royal Academy of Sciences of Berlin, and a corresponding member of the French Institute. He died in March, 1860.—F. E.

LE BON, PHILIPPE, a French engineer and practical chemist, was born at Bruchay, in the department of the Haute-Marne, on the 29th of May, 1769, and died in Paris on the 2nd of December, 1804. He was educated for the corps of government civil engineers, in which he rapidly rose to distinction, and about 1794 was appointed professor of mechanics at the École des Ponts et Chaussées. In 1797 he first began to practise the manufacture, which he afterwards carried on extensively, of various useful products by the distillation of wood, such as tar, acetic acid, &c., and amongst the rest, of carburetted hydrogen gas, which he was the first to use for illuminating purposes in France, having lighted his country-house at Bruchay with it in 1797. Many French authors call him the first inventor of gas-lighting, but that is an error; the illuminating powers of coal-gas were proved experimentally in 1782, by Archibald Cochrane, earl of Dundonald, and were applied practically to the lighting of Boulton and Watt's works at Soho in 1792 by Murdoch. In 1798 Le Bon laid his inventions before the Institute; in 1799 he obtained a patent for them, and soon afterwards he established works for carrying them out on a large scale near Havre. In 1804 he was summoned to Paris to superintend works connected with the preparations for the coronation of Napoleon I., and while there he died suddenly in his thirty-sixth year. His widow attempted to carry on his business, but was unsuccessful. She was awarded a pension of twelve hundred francs a year, and died in 1813.—W. J. M. R.

LEBRUN, CHARLES, an eminent French painter, was born at Paris in 1619. He was a pupil of Simon Vouet, on leaving whom he was sent by the Chancellor Segurier to Rome, where he spent six years in the study of the great Italian painters and the antique, under the guidance of N. Poussin. Returning to Paris, Lebrun, through the active interest of his patron Segurier, obtained an introduction to the court, and opportunities for the display of his talents. He soon acquired a high reputation, was appointed painter to the king; and by his energy, backed by the influence of Segurier, obtained the support of the all-powerful minister Colbert, and the sanction of the king for the establishment of the Royal Academy of Art, of which he was placed

first in the list of members, and was the real head. It was one of the privileges of the new academy that the directorship of the Gobelins tapestry works should only be held by one of its members, and Lebrun was appointed to the coveted post. He became a great favourite of the king, Louis XIV., who conferred on him the order of St. Michael, and letters of nobility; and employed him largely in adorning Fontainebleau, and the grand gallery of Versailles. During the progress of the works, the king often paid long visits to the painter, a circumstance that recalled to the courtiers the visits of the Emperor Charles V. to the painting-room of Titian. Lebrun was gifted with a lively imagination, and was master of a grandiose academic style of design well suited to the court and times for which he worked. He drew well, composed with facility, had a good eye for splendour of effect, an easy and rapid execution, and was long regarded as the great model and authority in expression: his "Trinité sur la Physiognomie," and "Sur le Caractère des Passions," being the chief authority in academies and with teachers. But it is now admitted even in his own country, where he is still regarded with traditional reverence, that his style was eminently artificial, his colour harsh and untrue, and his expression affected and exaggerated. His best works, and those in which his excellencies and defects are most fairly exhibited, are his "Battles of Alexander," so well known by the splendid engravings, in thirteen large sheets, of Gerard Audran. Lebrun died at Paris, February 12th, 1690. Most of his principal works have been engraved by the best French engravers of the period, and he himself etched a few plates.—J. T. e.

LE BRUN, CHARLES FRANÇOIS, Duke of Placentia, a French statesman, born 19th March, 1739; died 16th June, 1824. He studied law, and afterwards was secretary to the minister Maupeou. At the Revolution he sat in the states-general, and also in the council of Five Hundred. Napoleon chose him as the third consul, and he was afterwards governor of Liguria, and administrator-general of Holland. He was faithful to the emperor, but on the restoration of the Bourbons did not retire from the service of his country, and became grand master of the university.—P. E. D.

LE CAT, CLAUDE NICOLAS, a distinguished physician and surgeon, was born at Blerancourt, between Nogon and Coucy, in 1700. He studied at Paris and took out his degree at Rheims. In 1733, having previously obtained the reversion of the post of surgeon-major to the hospital of Rouen, he settled in that city, and immediately began to give a course of anatomical lectures. It was here he first established the high reputation he ever afterwards enjoyed for his dexterous method of operating for the stone. In 1736 he established at Rouen a public school of surgery and anatomy; built an ample theatre at his own expense, and gave lectures for ten or twelve years gratis, receiving at the end of that time a royal pension. In 1739 he was elected a member of the Royal Academy of Surgery at Rouen, and about this time had very liberal offers made to him to remove to Paris. These, however, he declined, preferring to remain at Rouen. In 1755 Le Cat attended a general meeting of lithotomists to consider the superiority of his method of operating for the stone, and the decision was in his favour. He died at Rouen in 1768, and was interred in the church of Hotel Dieu. He was the author of several works.—W. B. d.

LECÈNE, CHARLES, an industrious and learned French protestant writer, was born at Caen in or about 1647, and died in London in 1703. Lecène studied at Sedan, then at Geneva, and finally at Saumur. In 1672 he was ordained to the ministry at Caen, and appointed pastor at Honfleur, which he left for Charenton in 1682. There his reception was opposed on the ground of heterodoxy, and, before the affair was decided, Louis XIV. revoked the edict of Nantes, and Lecène went to Holland where he declared himself an Arminian. Some time after he visited England, where he might have entered the ministry under the patronage of his friend Allix, but he objected to reordination. He was moreover suspected of Socinianism; he therefore returned to Holland, but afterwards came again to England, where he spent the rest of his days. He was well informed, and had quick natural faculties; but he was somewhat rash and eccentric in his speculations, and unsound in his theological opinions. In 1684 he wrote a work to show that man has the natural power to repent, to become virtuous, and to save himself. In 1685 he published a book on conversion, free-will, and original sin, in connection with an essay on predestination

by Le Clerc. For a number of years he laboured upon a new version of the Bible, of which he published his "projet" in 1696, but which did not appear till 1741, and is justly charged with culpable inaccuracy and gross misrepresentation: it is perhaps one of the most remarkable perversions of the sacred text that has ever been made public. The pastors of the Walloon church condemned this version in a synod at La Brille in 1742, and sought, but did not obtain, its suppression by the civil magistrate.—B. H. C.

LE CLERC, VICTOR EMMANUEL, a French general, was born in 1772. He entered the army as a volunteer in 1791, was made a captain at the siege of Toulon in 1793, and on the surrender of that place was promoted to the command of a battalion. He served successively in the army of the Alps and in that of Italy under Bonaparte, and was appointed by him sub-chief of his staff. In 1797 he was made general of brigade, and married Pauline, one of Napoleon's sisters. He afterwards became chief of the staff to General Berthier, accompanied Bonaparte into Egypt, and after his return was made by him general of division, and appointed to the command of the army of the Rhine. He was intrusted with the chief command of the expedition despatched to St. Domingo in 1801; but a few weeks after reaching Cape François he was seized with yellow fever, and died in November, 1802. His widow afterwards married the Prince Borghese.—J. T.

LEDEBOUR, KARL FRIEDRICH VON, a Pomeranian botanist, was born at Stralsund on the 8th July, 1785, and died at Munich on the 4th of July, 1851. His father, who was Swedish judge-advocate at Stralsund, died a few weeks before his birth. At the age of fifteen he entered the university of Greifswald, and was patronized by the celebrated physiologist Rudolphi. At the conclusion of his studies he went to Stockholm, and passed as an engineer officer. He was induced, however, soon after to relinquish a military life, and on his return to Greifswald he passed his examination as M.D., and at the early age of twenty was appointed demonstrator of botany, and director of the botanic garden of that city. In 1811 he was chosen professor of botany in the university of Dorpat, and immediately set himself to examine the flora of Russia. He improved the garden at Dorpat by the introduction of many new plants. In 1826 he visited the Altai mountains, and extended his journey to the frontiers of China. He published the botanical results of his travels along with Meyer and Bunge, under the title of "Flora Altaica," 4 vols. 8vo, Berlin, 1829-33; and "Icones Plantarum, illustrantes Floram Rossicam," &c., 5 vols. folio, with five hundred coloured plates, Riga, 1829-34. He also published a general account of his journey. In 1836 he became emeritus-professor (being succeeded by Von Bunge), and retired first to Odessa, then to Heidelberg, and finally to Munich, where he died of long-continued disease of the heart. Before his death he completed the last and greatest of his works, "Flora Rossica," Stuttgart, 1842-51.—J. H. B.

* **LEDROU-ROLLIN, ALEXANDRE AUGUSTE**, minister of the interior in the French provisional government of 1848, one of the leaders of the ultra-democratic movement in Europe, was born of good parentage at Paris, the 2nd February, 1808. He was educated carefully, and with a view to the bar, becoming an avocat in 1830. His family name was Ledru, but for distinction's sake, another member of the Paris bar bearing the same surname, he added to Ledru the adjunct of Rollin, the name of his maternal great-grandmother. An ardent liberal from early youth, after the émeutes of 1832, which made the government declare a state of siege in Paris, Ledru-Rollin published a spirited "consultation" against the supersession of the ordinary legal by military tribunals, and the protest which it made was confirmed by the cour de cassation. A still bolder pamphlet, which he published after the insurrections of April, 1834, secured him popularity with the advanced-liberal party. For many years afterwards he was constantly retained as counsel for the defence of newspaper editors and agitators compromised by their revolutionary zeal. Among the accused of 1834 was Caussidière, whom Ledru-Rollin defended before the chamber of peers, and who was one of his colleagues in the provisional government of 1848. In the meantime, moreover, Ledru-Rollin published some works on jurisprudence, and edited more than one legal periodical. Inheriting some fortune from his father, he increased it by his marriage with the daughter of a Frenchman and of an Englishwoman, brought up in this country, and

sometimes described as an Irish lady. After an unsuccessful attempt to enter the chamber of deputies, he was chosen almost unanimously in 1841 by the second electoral college of Mans to fill the vacancy caused by the death of the popular republican, M. Garnier-Pages; the same constituency re-elected him in 1842 and 1846. In the chamber of deputies Ledru-Rollin was one of the very small minority, who advocated with persistent fervour not only the most extensive political reforms, but broached new social theories, and proclaimed themselves the friends of the working-classes. Even the republican *National* attacked him, and to have an organ of his own he founded *La Reforme*, afterwards edited by Louis Blanc. In a manifesto at the end of 1845 he distinctly recognized the "droit au travail." Almost isolated in the French parliament and French press, Ledru-Rollin had become very popular with the masses, when the political banquets of 1847 heralded the approach of revolution. From the banquet at Lille even advanced liberals were driven by the boasts which he sanctioned, and retiring, left it to him to propose "the amelioration of the condition of the working classes," and to omit the health of the king. On the breaking out of the revolution of 1848, he and the more moderate Lamartine were foremost in proclaiming the new republic, of which Ledru-Rollin became at once minister of the interior. In this position he sent his revolutionary commissaries through the length and breadth of the land, supporting them by the issue of his famous terrorist circulars and the "journal-placard," the *Bulletin de la République*, the editorship of which he intrusted to George Sand. Yet as Lamartine lost caste by his junction with Ledru-Rollin, so did the latter wane in popularity from his association with Lamartine. First elected for Paris, under the new order of things, by one hundred and thirty-two thousand votes, he was rejected by the socialists at the election of president of the republic, and polled only three hundred and seventy thousand votes. By his vehement opposition to the policy of the prince-president, now emperor of the French, especially by his denunciation of the expedition to Rome, he regained, however, some of his old popularity, and five departments returned him to the legislative assembly. He was one of the promoters of the unsuccessful attempt at insurrection on the 13th of June, 1849, and when it failed he escaped to England. In 1850 he published his "Décadence de l'Angleterre," predicting and attempting to trace the fall of a country which clung to monarchical and aristocratic institutions. With Kossuth, Mazzini, and Ruge, he founded the revolutionary committee sitting in London to direct the policy of the ultra-democratic party throughout Europe, whose cause he has endeavoured during his residence in this country to promote by writing and action. In 1857, for alleged complicity in the affair of Orsini, he was condemned in his absence by the French tribunals to transportation for life.—F. E.

LEDYARD, JOHN, a celebrated traveller, was born in 1751 at Groton in Connecticut. He lost his father at an early age, and had considerable struggle to obtain the means of education. He was originally intended for the law, but abandoned that pursuit, and at the age of nineteen entered Dartmouth college in order to qualify himself to become a missionary among the Indians. His restless disposition, however, made him suddenly quit college and spend several months among the Red Indians—a good school of training for his future character. On quitting these savages he returned to college and resumed his studies, but soon grew weary of this quiet life; and on receiving a rebuke for his unsettled habits, he returned home in a canoe, which, with the help of some of his fellow-students, he had fashioned out of a large tree. He made several hair-breadth escapes in the course of his voyage of one hundred and fifty miles, but ultimately reached Hartford in safety. Ledyard next became a student of divinity, then a common sailor on board a vessel bound for Gibraltar, where he enlisted in a British regiment, but was released at the entreaty of his captain, who was an old friend of his father's. He returned home, but could not settle, and in 1771 worked his passage from New York to London, in the hope that some wealthy relatives there would extend to him their patronage. They received him, however, so coldly that he quitted them in indignation, and would never after accept of any assistance from them. In 1770 he sailed with Captain Cook on his third voyage as corporal of marines, and was with him when he was murdered at Owhyee. After planning several daring but abortive projects, he resolved to explore the unknown regions of America from Nootka Sound to the

eastern coast, and about the close of 1786 he set out from England with only one guinea in his pocket. He reached Stockholm about the end of January; and as the Gulf of Bothnia could not at that time be crossed either by ships or sledges, he was forced to march twelve hundred miles by land over trackless snows, and to encounter the most dreadful hardships, in order to reach St. Petersburg, where he arrived on the 20th of March. After remaining there nearly three months before he could obtain a passport, he commenced his journey to Siberia in company with a Scotch physician. Through innumerable difficulties he succeeded in reaching Yakutsk; but there under some frivolous pretext he was arrested by order of the Empress Catherine in January, 1788, and conducted with all speed to the frontiers of Poland, with the intimation that he would be hanged if he ventured to re-enter Russia. After suffering dreadful hardships he found his way back to England, "again disappointed, ragged, and penniless, but with a whole heart," and at once eagerly accepted an offer from the African Association to explore the interior of Africa, expressing his readiness to start next day. He set out in high spirits and with the fairest prospects, 30th June; but on reaching Cairo his active and enterprising career was cut short by a bilious disorder, aggravated by an overdose of vitriolic acid, 17th January, 1789, in the thirty-eighth year of his age. Ledyard's extraordinary enthusiasm, keenness of observation, indomitable resolution, and power of endurance had excited great expectations as to the result of his explorations, and his premature death caused a strong feeling of regret.—J. T.

LEE, ARTHUR, the youngest brother of Richard Henry Lee of Virginia, was born in 1740, was sent to Edinburgh to study medicine, and returned to practise in Williamsburg. After five years' experience of a physician's life, he went to London in 1766 to study the law, and kept up an active correspondence with America on the proceedings of the ministry. He wrote also in the newspapers in defence of American rights. In 1775 he was the London agent of Virginia, and presented the second petition of congress to the king. He undertook the post, declined by Jefferson, of minister to France, joined Franklin and Deane in Paris, December, 1776, and assisted in negotiating the treaty with France. Deane being superseded by Adams, returned to America and made charges against Lee's patriotism. In 1779 Lee and Adams were recalled, and on their arrival home an acrimonious party warfare ensued, in which Lee fully justified himself. In 1784 he was appointed one of the commissioners for negotiating a treaty with the Indians of the six nations, and performed the duty with credit. In 1790 he was admitted a counsellor of the supreme court of the United States. He died of pleurisy, caught by exposure at his farm on the banks of the Rappahannock, the 14th December, 1782. He was the author of "Monitor's Letters," and of the "Letters of Junius Americanus." His Memoirs, by R. H. Lee, were published in 1829.—R. H.

LEE, EDWARD, an English prelate, archbishop of York, and a violent opponent of Luther. He was born in Kent in 1482, and died in 1544. After studying at Oxford he went to Cambridge. Henry VIII. treated him with much consideration, employed him on important business, made him chancellor of Salisbury, and in 1531 successor of Wolsey as archbishop of York. When the question of the king's marriage was debated, he accompanied Cranmer and others in the king's interest to Paris, Rome, and Germany. He wrote against Erasmus, Luther, and the Reformation generally, but declared against the papal supremacy; supported the Six Articles, took part in compiling the Institution of a Christian Man, and in other ways promoted the measures adopted during the later years of Henry's reign, or so long as he lived. Besides his controversial works which were published, he wrote annotations upon the Pentateuch, which appear to be still inedited. The papists have accused him of inconsistency, but this charge is not more true of him than of most others at that time.—B. H. C.

LEE, JOHN, D.D., Principal of the university of Edinburgh, was born about 1780 at the village of Stow, on Gala Water. His early education was received from the celebrated John Leyden. His father was an elder in the Secession church; and young Lee, after completing the usual curriculum at the university of Edinburgh, attended the divinity hall connected with that denomination. He subsequently, however, joined the established church of Scotland, and was licensed to preach the gospel by one of its presbyteries. His first charge was a Scotch church in London, his second in Peebles, where he resided for four years.

In 1812 he was appointed to the chair of church history in the university of St. Andrews. He afterwards held in succession a professorship in Aberdeen, the charges of the Canonicate, Lady Yester's, and the Old Church in Edinburgh, and the principalship of the United college of St. Andrews, which, however, he resigned in a few months. In 1840 he was elected to the office of principal of the university of Edinburgh, and in 1844, after the disruption of the established church, he succeeded Dr. Chalmers in the chair of divinity. He was also one of the deans of the chapel royal, and a fellow of the Royal Society. He died May 2, 1859, in his seventy-ninth year. Dr. Lee was profoundly learned in Scottish ecclesiastical and literary history, and it is deeply to be regretted that he has left no work worthy of his vast attainments. He was the author of a "Memorial on behalf of the Bible Societies," and of several exquisitely beautiful pastoral addresses, issued by the general assembly. His "Lectures on the History of the Church of Scotland" were published in 1860, in 2 vols. 8vo.—J. T.

LEE, NATHANIEL, an English dramatic author of the time of Charles II. and James II., was the son of Dr. Richard Lee, rector of Hatfield in Herts, and was born about 1657, receiving his education at Westminster, whence he removed to Trinity hall, Cambridge, in 1668. In that year he obtained his degree as B.A., but did not rise to higher honours. In or about 1672 he came to London, deluded, according to some statements, by the promises of Villiers, and made a vain attempt to gain his living as an actor. From acting plays he turned to writing them; and from 1675 to 1684 he produced a play every year. In 1684 symptoms of madness, superinduced, as is supposed, by intemperance, manifested themselves; and his friends were obliged to place him in Bethlehem hospital, where he remained three or four years. In 1688 he regained his freedom, and resumed his literary labours; but he was now reduced to great distress, and was prevented from starving by a weekly pittance of ten shillings allowed by one of the theatres. He died in 1691, aged thirty-four, from the consequences of some nocturnal frolic or brawl, according to Cibber. He left eleven plays, which passed through three editions between 1713 and 1734. The best of his dramatic performances are "Brutus," "Mithridates," and "Theodosius," in all of which are a few passages of striking merit and power.—W. C. H.

LEE, RICHARD HENRY, an active promoter of the first American revolution, and president of congress, was born at Stratford, Virginia, on the 20th January, 1732, and educated at Wakefield in England. In 1757 he was member of the house of congress, where in 1773 he proposed a plan for organizing resistance to the British authorities. Elected a member of congress, he wrote the declaration of independence of the 7th June, 1776. As chairman of the committee, he drew up the second address to the people of Great Britain. In 1784 he was elected president of congress, and in the discussions on the draft of the constitution of the United States he bore a distinguished part. In 1789 he was chosen the first senator from Virginia. He died at Chantilly, Westmoreland, in that state, in 1794. His Life, by R. H. Lee, was published in 1825.—R. H.

LEE, SAMUEL, D.D., regius professor of Hebrew in the university of Cambridge, an author of great eminence in biblical and oriental learning, was born May 14, 1783, at Longnor in Shropshire. He was sent to the village school where he learned reading, writing, and arithmetic, and went at the age of twelve to learn the trade of a carpenter and builder at Shrewsbury. While working at this trade he became anxious to understand the Latin quotations he sometimes met with, and the sight of some Latin books at a Roman catholic chapel deepened his desire; he therefore purchased Ruddiman's Latin Grammar at a book-stall, and learned it. From this he proceeded to other books; and, when he had mastered them, began the study of the Greek with the Westminster Grammar, and in a similar way succeeded in acquiring the language. He then took up the Hebrew, and subsequently the Chaldee, Syriac, and Samaritan. All these he learned by himself while working at his trade before he was twenty-five years of age, and with the most straitened resources. He next went into Worcestershire, where he got married, and sold off his books; but the loss of his chest of tools led him to set up as schoolmaster. Soon after this he attracted the attention of Archdeacon Corbett and Dr. Jonathan Scott, both of whom have left interesting accounts of his early life, and both of whom rendered him material assistance. Through

Princeton Theological Seminary Libraries



1 1012 01199 2395

